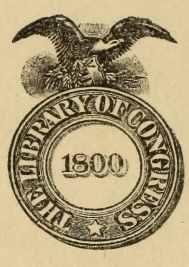
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FRENCH GRAMMAR;

CONTAINING

ALL THE RULES OF THE LANGUAGE,

UPON

A NEW AND IMPROVED PLAN.

Théâtre C

BY COUNT DE LAPORTE,
INSTRUCTOR IN THE FRENCH LANGUAGE IN HARVARD UNIVERSITY.

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PREFACE.

This second edition of our Grammar, when compared with the first, will be found a work entirely new, not in reference to rules, which cannot be altered, but as to the arrangement of matters. With a desire of shortening the work, we have suppressed a great number of illustrations, which, in fact, are better placed in a dictionary than in a grammar, whilst we have dwelt at a greater length on some points of great difficulty, such as the use of the article, and that of the tenses and moods in the verbs. We have also added for each part of speech a series of questions so arranged as to embrace all the difficulties and details of the language. Those questions will be of great service both to pupils and teachers; they will enable the former to ascertain what is the true bearing of the rules, and save much trouble to the latter. The plan we have adopted for the conjugation of verbs, after a little practice, will render this endless task comparatively easy; since, instead of loading the memory with the innumerable quantity of words which compose the great family of this part of speech, in its several moods, tenses and persons, it will only be necessary to remember the five primitive tenses, that is to say, seven words for each conjugation, in the regular verbs, and learn the terminations of the derivative tenses, which never vary. As to the irregular verbs, it will be seen that most of them are formed regularly from their primitive tenses, and therefore they present no difficulty; the others, it is true, require particular attention, but their number is very limited.

The following questions should be asked by the teacher, for each group of irregular verbs, in each conjugation. I take the verb *aller*, to go, for an example.

1st. Is the verb *aller*, *to go*, regular or irregular?

2d. Is it an active or a neuter verb? Why is it neuter?

3d. With what auxiliary is it conjugated?

4th. What are its five primitive tenses, the present of the infinitive, the present and past participles, the three persons

singular of the present of the indicative, and the preterite definite?

5th. Are all the derivative tenses of this verb regularly formed from the primitive?

6th. Which are those which are irregularly formed?

The answer to the last question should be as follows:

The third person plural of the present of the indicative is irregularly formed; it is "*ils vont*," instead of "*ils allent*."

The future absolute, and the conditional present, are also irregular; they are "*j'irai*," &c., and "*j'irais*," &c., instead of "*j'allerai*," &c., and "*j'allerais*," &c.

The second person singular of the imperative is "*va*," instead of "*vais*."

Finally, the present of the subjunctive is irregular in its first, second, and third persons singular, and the third person plural, which are "*que j'aille, que tu ailles, qu'il aille*," and "*qu'ils aillent*," instead of "*que j'alle, que tu alles, qu'il alle*, and *qu'ils allent*."

By following this method, the mind of the pupil remains strongly impressed with the irregularity of each verb, and the number of primitive ideas that he has to remember is reduced almost to nothing.

We will remark, that each chapter having a distinct title, this grammar will be as practical for children as for those whose education is further advanced, the teacher being thus enabled to point out separately such parts as he thinks best adapted to the minds of his pupils.

No exercises will be found in this grammar; its size has prevented it; but we have published another work, under the title of "*Speaking Exercises*," which will supply this deficiency. As to what regards pronunciation, we refer the student to our READER, the success and practicability of which has greatly surpassed our most sanguine hopes.

In presenting this book to the public, we must once more apologize for its faults of style. We have aimed to be clear and precise, and if we have succeeded in this point, we hope to be excused for deficiencies resulting from the disadvantages under which we have labored, as a foreigner. We should also thank the public for the kind and encouraging reception made to the first edition of this work, and we hope that the pains we have taken to render it more clear and practical will meet with the approbation of both scholars and teachers.

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Adjoindre, to associate, to adjoin,	Joindre,	599
Admettre, to admit,	Mettre,	600
Aller, ê., to go,	Aller,	570
S'en aller, ê., to go away,	S'en aller,	571
Apparaître, a., ê., to appear,	Paraître,	602
Appartenir, to belong,	Tenir,	584
Apprendre, to learn,	Prendre,	603
Assaillir, to assault,	Assaillir,	577
Asseoir, S'asseoir, ê., to sit down,	S'asseoir,	586
Assoir, S'assoir, ê, to sit down,	Assoir,	587
Astreindre, to subject,	Joindre,	599
S'astreindre, ê., to confine one's self,	"	599
Atteindre, to overtake, to reach,	"	599
Attraire, to allure, to entice,	Traire,	606
Aveindre, to take out, to fetch out,	Joindre,	599
Avenir, ê., to happen, to chance,	Tenir,	584
Avoir, to have,	Avoir,	510
Y avoir, there to be,	Y avoir,	514

B.

Battre, to beat, to strike,	Battre,	594
Se battre, ê., to fight,	"	594
Boire, to drink,	Boire	595
Bouillir, to boil,	Bouillir,	577
Braire, to bray,	Traire,	606
Bruiner, to drizzle,	Neiger,	576
Bruire, to roar,	Réduire,	604

C.

Ceindre, to gird,	Joindre,	599
Choir, ê., to fall,	Déchoir,	587
Circonscrire, to circumscribe,	Ecrire,	598
Circonvenir, to circumvent,	Tenir,	584
Clore, to shut, to close,	Clore,	595
Combattre, to fight,	Battre,	594
Commettre, to commit,	Mettre,	600
Comparaître, to appear,	Paraître,	602
Complaindre, to complain to,	Joindre,	599
Complaire, to comply,	Plaire,	603
Se complaire, ê., to delight,	"	603
Comprendre, to understand,	Prendre,	603
Compromettre, to compromise,	Mettre,	600
Se compromettre, ê., to expose one's self,	"	600

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Conclure, to conclude,	Conclure,	595
Concourir, to concur,	Courir,	578
Conduire, to conduct,	Réduire,	604
Confire, to preserve,	Confire,	596
Conjoindre, to conjoin,	Joindre,	599
Connaître, to know,	Paraître,	602
Conquérir, to conquer,	Acquérir,	576
Consentir, to consent,	Sentir,	583
Construire, to construct, to build,	Réduire,	604
Contenir, to contain,	Tenir,	584
Se contenir, ê., to refrain,	"	584
Contraindre, to constrain,	Joindre,	599
Contredire,	Dire,	597
Contrefaire, to counterfeit,	Faire,	598
Contrevenir, to infringe,	Tenir,	584
Convaincre, to convince,	Vaincre,	607
Convenir, a., ê., to suit, to fit,	Tenir,	584
Corrompre, to corrupt,	Rompre,	605
Coudre, to sew,	Coudre,	596
Courir, to run,	Courir,	578
Couvrir, to cover,	Ouvrir,	582
Craindre, to fear,	Joindre,	599
Croire, to believe,	Croire,	596
Se croire, ê., to rely upon one's own judgment,	"	596
Croître, a., ê., to grow,	Croître,	597
Cueillir, to gather,	Cueillir,	579
Cuire, to cook, to bake,	Réduire,	604

D.

Débattre, to debate,	Battre,	594
Se débattre, ê., to struggle,	"	594
Déchoir, a., ê., to decay,	Déchoir,	587
Déconfire, to defeat totally,	Confire,	596
Déconstruire, to take to pieces,	Réduire,	604
Découdre, to rip,	Coudre,	596
Découvrir, to discover,	Ouvrir,	582
Décrire, to describe,	Ecrire,	598
Décroître, a., ê., to decrease,	Croître,	597
Dédire, to disown,	Dire,	597
Se dédire, ê., to retract,	"	597
Déduire, to deduct,	Réduire,	604
Défaillir, to fail, to faint,	Faillir,	580
Défaire, to undo, to defeat,	Faire,	598
Se défaire, ê., to part with, to get rid of,	"	598
Déjoindre, to disjoin,	Joindre,	599
Démentir, to contradict, to belie,	Sentir,	583

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Se démentir, ê., to belie one's self,	"	583
Démettre, ê., to disjoint,	Mettre,	600
Se démettre, ê., to resign,	"	600
Départir, to distribute, to share,	Sentir,	583
Se départir, ê., to depart,	"	583
Dépeindre, to describe,	Joindre,	599
Déplaire, to displease,	Plaire,	603
Se déplaire, ê., to be displeased with,	"	603
Dépourvoir, to deprive,	Pourvoir,	590
Désapprendre, to unlearn,	Prendre,	603
Desservir, to clear a table, to do an ill office,	Servir,	583
Déteindre, to discolor,	Joindre,	599
Détenir, to detain,	Tenir,	584
Détruire, to destroy,	Réduire,	604
Se détruire, ê., to kill one's self,	"	604
Devenir, ê., to become,	Tenir,	584
Dévêtir, ê., to strip, to undress,	Vêtir,	585
Se dévêtir, ê., to leave off part of one's clothes,	"	585
Dire, to say, to tell,	Dire,	597
Disconvenir, ê., to deny,	Tenir,	584
Discourir, to discourse,	Courir,	578
Disjoindre, to disjoin,	Joindre,	599
Disparaître, a., ê., to disappear,	Paraître,	603
Dissoudre, to dissolve,	Résoudre,	605
Se dissoudre, ê., to dissolve, to be dissolved,	"	605
Distraire, to distract, to divert,	Traire,	606
Dormir, to sleep,	Dormir,	579

E.

S'ébattre, ê., to take one's pleasure,	Battre,	594
Echoir, ê., to happen, to chance, to fall to, to injure,	Déchoir,	587
Eclairer, to lighten,	Neiger,	576
Eclore, ê., to come to life, to hatch, to blossom,	Clore,	595
Econduire, to refuse, to discard in a polite manner,	Réduire,	604
Ecrire, to write,	Ecrire,	598
Elire, to elect, to choose,	Lire,	600
Emettre, to express, to set forth,	Mettre,	600
Emoudre, to sharpen,	Moudre,	601
Emouvoir, to move,	Mouvoir,	589
S'émouvoir, ê., to be moved,	"	589
Empreindre, to imprint,	Joindre,	599
Enceindre, to enclose,	"	599
Enclore, to surround,	Clore,	595
Encourir, to incur,	Courir,	577
Endormir, to cause to sleep,	Dormir,	579

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S'endormir, ê., to fall asleep,	Dormir,	579
Enduire, to plaster,	Réduire,	604
Enfreindre, to transgress,	Joindre,	599
S'enfuir, to run away,	Fuir,	580
Enjoindre, to enjoin,	Joindre,	599
S'enquérir, to inquire,	Acquérir,	576
S'entremettre, to interpose,	Mettre,	600
Entreprendre, to undertake,	Prendre,	603
Entretenir, to entertain,	Tenir,	584
S'entretenir, ê., to discourse with,	"	584
Entrevoir, to glimpse at,	Voir,	593
S'entrevoir, ê., to see each other,	"	593
Entrouvrir, to open a little,	Ouvrir,	582
Envoyer, to send,	Envoyer,	573
S'éprendre, ê., to be smitten,	Prendre,	603
Equivaloir, to be equivalent,	Valoir,	592
Eteindre, to extinguish,	Joindre,	599
Etre, to be,	Etre,	516
Etreindre, to bend close,	Joindre,	599
Exclure, to exclude,	Conclure,	595
Extraire, to extract,	Traire,	606

F.

Faillir, to fail,	Faillir,	580
Faire, to do, to make,	Faire,	598
Falloir, to be necessary, (must,)	Falloir,	589
Feindre, to feign,	Joindre,	599
Fleurir, to blossom, to flourish,	Fleurir,	580
Forclore, to debar,	Clore,	598
Forfaire, to trespass,	Faire,	598
Frire, to fry,	Frire,	599
Fuir, to run away, to fly,	Fuir,	580

G.

Geindre, to whine, to moan,	Joindre,	599
Gésir, to lie,	Gésir,	581
Gréler, to hail,	Neiger,	576
Grésiller, to rime,	"	576

H.

Haïr, to hate,	Haïr,	581

I.

Importer, to matter, to import,	Neiger,	576
Induire, to induce,	Réduire,	604
Inscrire, to inscribe,	Ecrire,	598
S'inscrire, ê., to enter one's name on a register,	"	598

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Instruire, to instruct,	Réduire,	604
Interdire, to interdict,	Dire,	597
Interrompre, to interrupt,	Rompre,	605
Intervenir, to intervene,	Tenir,	584
Introduire, to introduce,	Réduire,	604

J.

Joindre, to join,	Joindre,	599
Se joindre, to unite,	"	599

L.

Lire, to read,	Lire,	600
Luire, to shine, to glitter,	Réduire,	604

M.

Maintenir, to maintain,	Tenir,	584
Se maintenir, ê., to keep up,	"	584
Malfaire, to do mischief,	Faire,	598
Maudire, to curse,	Dire,	597
Méconnaître, to disown, to forget, to neglect, &c.,	Paraître,	603
Se méconnaître, ê., to forget one's self,	"	603
Médire, to slander,	Dire,	597
Mentir, to lie, to tell a lie,	Sentir,	583
Se méprendre, ê., to mistake,	Prendre,	603
Mettre, to put, to place,	Mettre,	600
Moudre, to grind, (grain,)	Moudre,	601
Mourir, ê., to die,	Mourir,	581
Se mourir, ê., to be dying,	"	581
Mouvoir, to move,	Mouvoir,	589
Se mouvoir, ê., to move,	"	589

N.

Naître, ê., to be born,	Naître,	601
Neiger, to snow,	Neiger,	576
Nuire, to hurt, to do an ill office,	Réduire,	604

O.

Obtenir, to obtain,	Tenir,	584
Offrir, to offer,	Ouvrir,	582
S'offrir, ê., to offer one's self,	"	582
Oindre, to anoint,	Joindre,	599
Omettre, to omit,	Mettre,	600
Ouïr, to hear,	Ouïr,	582
Ouvrir, to open,	Ouvrir,	582

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P.		
Paître, to graze,	Paître,	602
Parfaire, to perfect,	Faire,	598
Paraître, to appear,	Paraître,	602
Parcourir, to run over,	Courir,	577
Partir, *a.*, *ê.*, to set out,	Sentir,	583
Parvenir, *ê.*, to arrive, to succeed, to reach,	Tenir,	584
Peindre, to paint,	Joindre,	599
Permettre, to permit,	Mettre,	600
Plaindre, to pity,	Joindre,	599
Se plaindre, *ê.*, to complain,	"	599
Plaire, to please,	Plaire,	603
Pleuvoir, to rain,	Pleuvoir,	590
Poindre, to dawn, to shoot forth,	Poindre,	603
Poursuivre, to pursue,	Suivre,	606
Pourvoir, to provide,	Pourvoir,	590
Se pourvoir, *ê.*, to provide one's self,	"	590
Pouvoir, to be able,	Pouvoir,	590
Prédire, to foretell,	Dire,	597
Prendre, to take,	Prendre,	603
Prescrire, to prescribe,	Ecrire,	598
Se prescrire, *ê.*, to lose by prescription,	"	598
Pressentir, to foresee,	Sentir,	583
Prévaloir, to prevail,	Valoir,	592
Se prévaloir, *ê.*, to take advantage,	"	592
Prévenir, to anticipate, to prevent,	Tenir,	584
Prévoir, to foresee,	Voir,	593
Produire, to produce,	Réduire,	604
Se produire, *ê.*, to put one's self forward,	"	604
Promettre, to promise,	Mettre,	600
Se promettre, *ê.*, to hope for,	"	600
Promouvoir, to promote,	Mouvoir,	589
Proscrire, to proscribe,	Ecrire,	598
Provenir, to proceed from,	Tenir,	584
Q.		
Quérir, to go and fetch, to send for,	Acquérir,	576
R.		
Rabattre, to abate, to beat down,	Battre,	594
Se rabattre, *ê.*, to turn about,	"	594
Rapprendre, to learn again,	Prendre,	603
Rasseoir, to set down again,	Asseoir,	586
Se rasseoir, *ê.*, to sit down again,	"	586
Rebattre, to beat again,	Battre,	594

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Reboire, to drink again,	Boire,	595
Rebouillir, to boil again,	Bouillir,	577
Rechoir, to fall again,	Déchoir,	587
Reclure, to shut up,	Conclure,	595
Réconduire, to conduct back again,	Réduire,	604
Reconnaître, to recognize,	Paraître,	602
Se reconnaître, ê., to recognize one's self,	"	602
Reconquérir, to reconquer,	Acquérir,	576
Reconstruire, to build again,	Réduire,	604
Recoudre, to sew again,	Coudre,	596
Recourir, to have recourse,	Courir,	577
Recouvrir, to cover again,	Ouvrir,	582
Récrire, to write over again,	Ecrire,	598
Recroître, to grow again,	Croître,	597
Recueillir, to gather, to reap,	Cueillir,	579
Se recueillir, ê., to recollect one's self,	"	579
Recuire, to bake again,	Réduire,	604
Redéfaire, to undo again,	Faire,	598
Redevenir, ê., to become again,	Tenir,	584
Redire, to say again,	Dire,	597
Redormir, to sleep again,	Dormir,	579
Réduire, to reduce,	Réduire,	604
Se réduire, ê., to amount to,	"	604
Refaire, to make again,	Faire,	598
Se refaire, ê., to recover,	"	598
Refleurir, to blossom again,	Fleurir,	580
Refrire, to fry again,	Frire,	599
Regeler, to freeze again,	Neiger,	576
Rejoindre, to join again,	Joindre,	599
Relire, to read over again,	Lire,	600
Reluire, to glitter, to shine,	Réduire,	604
Remettre, to remit, to replace,	Mettre,	600
Se remettre, ê., to recover,	"	600
S'en remettre, ê., to refer a thing to somebody,	"	600
Remoudre, to grind over again,	Moudre,	601
Renaître, to revive,	Naître,	601
Rendormir, to fall to sleep again,	Dormir,	579
Se rendormir, ê., to fall asleep again,	"	579
Renduire, to plaster anew,	Réduire,	604
Rentraire, to darn,	Traire,	606
Renvoyer, to send back,	Envoyer,	575
Repaître, to feed,	Paître,	602
Se repaître, to delight in,	"	602
Reparaître, to reappear,	Paraître,	602
Repartir, ê.,	Sentir,	583

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Repeindre, to paint again,	Joindre,	599
Se repentir, ê., to repent,	Sentir,	583
Reprendre, to retake,	Prendre,	603
Se reprendre, ê., to correct one's self,	"	603
Reproduire, to reproduce,	Réduire,	604
Requérir, to request,	Acquérir,	576
Résoudre, to resolve,	Résoudre,	605
Se résoudre, ê., to resolve,	"	605
Ressentir, to resent,	Sentir,	583
Se ressentir, ê., to feel still,	"	583
Ressortir, a., ê., to go out again,	"	583
Se ressouvenir, ê., to remember,	Tenir,	584
Restreindre, to restrain,	Joindre,	599
Resulter, a., ê., to follow, to result,	Neiger,	576
Retenir, to retain, to detain,	Tenir,	584
Se retenir, ê., to forbear, to stop,	"	584
Retraire, to redeem an estate,	Traire,	606
Revaloir, to repay,	Valoir,	592
Revenir, ê., to come back,	Tenir,	584
Revêtir, to clothe, to dress,	Vêtir,	585
Se revêtir, ê., to put on one's clothes,	"	585
Revivre, to revive,	Vivre,	607
Revoir, to see again,	Voir,	593
Rire, to laugh,	Rire,	605
Se rire, ê., to laugh at,	"	605
Rompre, to break,	Rompre,	605
Se rompre, ê., to break,	"	605
Rouvrir, to reopen,	Ouvrir,	582

S.

Saillir, to project, to gush out,	Assaillir,	577
Satisfaire, to satisfy,	Faire,	598
Savoir, to know,	Savoir,	591
Secourir, to succor, to help,	Courir,	578
Se secourir, ê., to help one another,	"	578
Séduire, to seduce,	Réduire,	604
Sentir, to feel, to smell,	Sentir,	583
Seoir, to fit, to fit well,	Seoir,	591
Servir, to serve, to be in use,	Servir,	583
Se servir, ê.,	"	583
Sortir, a., ê., to go out,	Sentir,	583
Souffrir, to suffer,	Ouvrir,	582
Soumettre, to submit,	Mettre,	600
Se soumettre, ê., to submit one's self,	"	600
Sourire, to smile,	Rire,	605

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Souscrire, to subscribe,	Ecrire,	598
Soustraire, to subtract,	Traire,	606
Se soustraire, ê., to avoid, to escape,	"	606
Soutenir, to maintain, to support,	Tenir,	584
Se soutenir, ê., to stand up,	"	584
Se souvenir, ê., to remember,	"	584
Subvenir, to assist, to relieve,	"	584
Suffire, to be sufficient,	Confire,	596
Suivre, to follow,	Suivre,	606
S'en suivre, ê., to follow from,	"	606
Surcroître, to grow out,	Croître,	597
Surfaire, to exact, to ask too much,	Faire,	598
Surprendre, to surprise,	Prendre,	603
Surseoir, to supersede, to put off,	Surseoir,	592
Survenir, ê., to befall, to happen,	Tenir,	584
Survivre, to survive,	Vivre,	607

T.

Taire, to conceal, to keep secret,	Plaire,	603
Se taire, ê., to keep silent,	"	603
Teindre, to dye, to color,	Joindre,	599
Tenir, to hold,	Tenir,	584
Se tenir, ê., to stand,	"	584
S'en tenir, ê., to abide by,	"	584
Tonner, to thunder,	Neiger,	576
Traduire, to translate, to bring to justice,	Réduire,	604
Traire, to milk,	Traire,	606
Transcrire, to transcribe,	Ecrire,	598
Transmettre, to transmit,	Mettre,	600
Tressaillir, to start up,	Assaillir,	577

V.

Vaincre, to vanquish, to conquer,	Vaincre,	607
Valoir, to be worth,	Valoir,	592
Valoir mieux, to be better,	"	592
Venir, ê., to come,	Tenir,	584
Vêtir, to clothe, to dress,	Vêtir,	585
Se vêtir, ê., to clothe one's self,	"	585
Vivre, to live,	Vivre,	607
Voir, to see,	Voir,	593
Se voir, ê., to visit one another,	"	593
Vouloir, to be willing,	Vouloir,	593

FRENCH GRAMMAR.

1. Grammar is the art of speaking and writing a language correctly. To speak a language is to convey our thoughts in that language by means of articulate sounds. To write a language is to convey our thoughts in that language by means of signs or characters called letters. A French Grammar, written for the use of foreigners, ought not only to contain the rules of the French language, but to compare them with those of the foreign language in which it is to be studied, and to show clearly in what they differ or agree. In French, as well as in other languages, the rules are the result of philosophical reasoning and of usage.

Language, however, even as spoken by the natives of the same country, differs in construction, idiom, and pronunciation, owing to the fact, that some are well educated, some are not; hence a great difference between the language, as generally spoken, and that which is classical and conforms to the rules; and the student of a foreign language ought not only to aim at acquiring such a knowledge of it as shall enable him to express his ideas intelligibly, but to write and speak it correctly. The study of Grammar is the means by which this point is to be gained.

Words spoken or written are composed of syllables; syllables are composed of letters.

These letters, separately or grouped together, represent the sounds and written words of a language; and form a collection which is called the Alphabet.

The French language has no alphabet of its own; that which is used comes from the Latin.

2. (See for the French Alphabet, and all that relates to Pronunciation, the *French Reader*, by Count De Laporte.)

ACCENTUATION.

3. The five vowels receive modifications in their sound by the use of certain signs placed over them. These signs are called accents.

We have in French three accents; the acute, which is marked thus (′), the grave (`), and the circumflex (^).

The acute accent (′) is only used with the letter *e*, and gives it the sound of the English letter *a* in *bale*, as in *bonté*, goodness.

The grave accent (`) is used with the letters *a*, *e*, *u*. When used with the first and the last, *a*, *u*, it shows only some particular use of these two letters, and does not alter their pronunciation; as in the words *là*, there, and *où*, where. Without the accent, these words signify *the*, feminine and *or*.

It gives to the letter *e* a more open sound than the acute accent, as in the words *progrès*, *succès*, progress, success, in which *è* sounds as *ai* in *fair*, *pair*, or *a* in *mare*, *snare*.

The circumflex accent is used with the five vowels, and gives them a broader sound than they have naturally, without changing the nature of that sound. This accent has been introduced into the language to show, that, formerly, the words over which it is seen were written with an *s* after the vowel which now receives the accent, as *même* for *mesmes*, *fûmes* for *fusmes*, *fîmes* for *fismes*, *côte* for *coste*, *pâte* for *paste*.

OF PUNCTUATION, AND OTHER SIGNS USED IN THE FRENCH LANGUAGE.

4. The marks of Punctuation are similar in French and in English, as well as the other signs used in writing; they are called by the following names:

Comma,	,	*virgule.*
Semicolon,	;	*point et virgule.*
Colon,	:	*deux points.*
Period,	.	*un point.*
Note of interrogation,	?	*point d'interrogation.*
Note of admiration, or exclamation,	!	*point d'admiration, ou d'exclamation.*
The parenthesis,	( )	*parenthèse.*
The dash,	—	*le trait de séparation.*
A quotation,	" "	*guillemets.*

Cedilla, (ç), *cédille*, gives to the *c* the sound of *ss*.

Diæresis, (··) *tréma*, placed above the vowels *e*, *i*, *u*, to indicate that these vowels do not form a dipthong with the next vowel, but should be pronounced by themselves; as, *poëme*, *haïr*, *Saül*.

The hyphen, (-) *trait d'union;* this sign is used to connect together, first, compound words, as, *arc-en-ciel;* second, the personal pronouns nominative and the verb, when placed after the verb in interrogative sentences, as, *aime-la*, *aimons-nous;* third, the objective pronouns and the verb in the imperative mood, as, *écoute-moi*, *parle-lui;* fourth, it is also used, when, at the end of a line, a word being too long must be divided, and the latter part written in the next line.

The apostrophe, (') *l'apostrophe*, which is used to show the elision of a vowel when followed by another vowel, or by an *h* mute; as, *l'homme*, *l'étude*, *le homme*, *la étude*. This sign is employed merely for the sake of euphony.

ELISION.

5. The apostrophe ('), as we have just stated, is placed between two words to show the suppression of the vowel ending the first word before another vowel or an *h* mute.

This suppression is called elision, and causes the two words to be pronounced together, as if forming but one. The only vowels which suffer elision are, *a*, *e*, *i*.

This last vowel, *i*, is suppressed only in one word, *si*, if, when this word comes before the personal pronouns nominative of the third persons singular and plural, *il*, *ils;* thus, instead of writing,

Si il, for *if he*, or *si ils*, for *if they*, the letter *i* is suppressed in the word *si*, and we write, *s'il*, *s'ils*.

The letters *a*, *e*, are suppressed in the following words, when the next word begins with a vowel or an *h* mute.

le,	meaning,	the, him, it,	*l'*.
la,	"	" her, "	*l'*.
je,	"	I,	*j'*.
me,	"	me,	*m'*.
te,	"	thee,	*t'*.
se,	"	himself, nerself, itself, themselves,	*s'*.
ce,	"	this *or* that, it,	*c'*.
de,	"	of, from,	*d'*.
ne,	"	not,	*n'*.
que,	"	that, which, whom,	*qu'*.
parceque,	"	because,	*parcequ'*.
quoique,	"	although,	*quoiqu'*.
puisque,	"	since,	*puisqu'*.
jusque,	"	until,	*jusqu'*.
vû que,	"	since,	*vû qu'*
dèsque,	"	as soon as,	*dèsqu'*.
quelque,	"	some, *&c.*,	*quelqu'*.
entre,	"	between,	*entr'*.

In this last word, *entre*, the *e* final may be suppressed or not before another word beginning with a vowel or an *h* mute; thus, we may write, *entr'eux* or *entre eux*, *entr'autres* or *entre autres*, &c.

The words *le*, *la*, *ce*, used as objective or nominative pronouns, do not suffer the elision, when placed after the verb in interrogative sentences or in the imperative mood, and before words beginning with a vowel or an *h* mute; thus, we say, *apportez le*, or *la*, *ici*, bring it here; *est-ce à lui à parler?* is it for him to speak?

OF GENDERS.

6. Gender, in all languages, marks the difference between the sexes.

All that are of the male sex are said to belong to the masculine gender.

All that are of the female sex are said to be of the feminine gender.

This part of the language would present no difficulty to the student, if all the words to which the genders are applied were either male or female; but inanimate objects have no sex, and yet have a gender. In English, this gender is called *neuter;* but in French there is no neuter gender, and the whole family of nouns are either masculine or feminine. How, then, can a foreigner distinguish which of the two he must apply to things? There are no satisfactory rules to guide him in this difficult study; time, practice, and a good dictionary are the only means which may assist him efficiently.

Some grammarians pretend to have established rules which they call complete; but the result of their efforts has only proved the inutility of the attempt. Where, in order to establish a rule, we have to admit nearly as many exceptions as there are cases which conform to the rule, there is no rule, and it is far better to tell the student, at once, that he must arm himself with patience and perseverance, than to delude him in an undertaking, which, after all his efforts and loss of time, will leave him, perhaps, further from the point he wished to gain than he was before beginning the study of this difficult matter.

But, although we proscribe, as fruitless, the modes of gaining a correct knowledge of the genders of the French language, through the medium of mere barren rules, we admit that there are indications

which may be of great service to foreigners, and we will give them here, but only as matters for reference, and not to be committed to memory. We repeat, that a good dictionary is the only sure guide on this subject.

7. The terminations of words are distinguished, by grammarians, as either masculine or feminine.

Words ending with an *e* mute are said to be of the feminine termination.

Words not ending with an *e* mute are said to be of the masculine termination.

These denominatives, however, are far from being of a general application; but, before entering upon the details of the exceptions, we will speak of the nouns which, denoting species, have a fixed gender, independently of their termination.

8. First; God, angels, cherubim, and seraphim are of the masculine gender.

9. Second; all names of living beings, and all proper names of men and women, are of the gender of the sex which they represent.

When, however, the same noun is employed to designate both the male and the female in animals, this noun takes the gender of its termination, with the following exceptions.

First; masculine nouns with feminine terminations.

Aigle,	*eagle*	cygne,	*swan.*
Bièvre,	*beaver*	dromadaire,	*dromedary.*
Buffle,	*buffalo*	lièvre,	*hare.*
Capricorne,	*capricorn*	merle,	*blackbird.*
Crabe,	*crab*	rouge-gorge,	*red-breast.*
Cóngre,	*conger*	zèbre,	*zebra.*

Second; feminine nouns with a masculine termination.

Fourmi,	*ant*	souris,	*mouse.*
perdrix,	*partridge*	chauve-souris,	*bat.*

10. Third; all diminutive names of animals, whenever the animals of both sexes are called by the same denomination, are of the masculine gender, whatever may be the original noun from which they are derived; as,

Un lionceau,	*a young lion.*
Un souriceau,	*a young mouse.*
Un Carpillon,	*a young carp.*
Un perdreau,	*a young partridge.*
Un vipereau,	*a young viper.*
Un bécasseau,	*a young woodcock*, &c.

The word *bécassine*, snipe, being feminine, seems to be an exception to this rule, but it is not so; because, although this noun is derived from *bécasse*, it designates another species of birds, and not a young one of the same family.

Where the diminutive names of animals are not the same for both sexes, they follow the general rule, and are of the same gender as the object which they represent; as,

Un poulain,	une pouliche,	*a colt.*
Un cochet,	une poulette,	*a young chicken*, &c.

11. Fourth; diminutive names of inanimate objects take, generally, the same gender as the nouns from which they originate; as,

Batelet, *masc.*	*from* bateau, *masc.*	*a small boat.*
Maisonette, *fem.*	" maison, *fem.*	*a little house.*
Globule, *masc.*	" globe, *masc.*	*a small globe*, &c.

We say generally, because there are exceptions to the above rule; as,

Corbillon, *masc.*	*from* Corbeille, *fem.*	*a small basket.*
Soliveau, "	" solive, "	*a small beam.*
Cruchon, "	" cruche, "	*a small pitcher.*
Savonette, *fem.*	" savon, *masc.*	*a wash-ball*, &c.

12. Fifth; all the names of the days, months, and seasons of the year are of the masculine gender; but, when the word *mi*, half, is prefixed to the name of a month, the compound word thus formed becomes feminine; as,

La mi-mai,	*the half of the month of May.*
La mi-août,	" " *August.*

So, also, La mi-carême, *half of Lent.*

The saint-days are also feminine; as,

La Saint-Jean,	*St. John's day.*
La toussaint, *&c.*	*All Saints day*, &c.

because these compound words are elliptical, and mean,

La *moitié de* Mai,	La *moitié d'Août.*
La *fête de* St. Jean,	La *fête de tous* les saints, &c.

13. Sixth; (1.) Names of trees are masculine, except yeuse, *holm.*
(2.) Names of shrubs are masculine, except

Aubépine,	*hawthorn.*
Bourdaine,	*black alder.*
Epine,	*thorn.*
Ronce,	*brier.*
Vigne,	*vine.*

(3.) Names of metals are all masculine, as well as those of minerals, with very few exceptions.

(4.) Names of colors are all masculine, without reference to their termination.

14. Seventh; (1.) Names of mountains, except those which have no singular.

(2.) The names of winds, except,

La bise,	*north east wind.*
La brise,	*light wind.*
La tramontane,	*tramontane.*
Les moussons,	*monsoon.*

(3.) The nouns designating the cardinal points, and names of countries, take the gender of their termination, except,

Le Bengale,	*Bengal.*
Le Mexique,	*Mexico.*
Le Peloponèse,	*Peloponnesus.*
Le Caire,	*Cairo.*
Le Maine,	
Le Perche,	
Le Rouergue,	
Le Bigorre,	
La Franche Comté,	

and perhaps a few others.

(4.) Names of towns, boroughs, and villages are masculine, except those which take the article before them; in which case the names are elliptical; as,

La Rochelle,	*for* La Ville de Rochelle,
La Nouvelle Orléans.	" La Nouvelle Ville d'Orléans, &c.

But, when the name of a city is preceded by the word *ville*, city, which is feminine, then the compound expression is of the feminine gender; as,

La ville de Paris,
La ville de Rouen, &c.

15. Eighth; ordinal, distributive, and proportional numbers; adjectives, infinitives, prepositions, adverbs, used as nouns, are all masculine; as,

Le tiers, *a third*	le quart, *the fourth*, &c.
Un cinquième, *a fifth*	un dixième, *a tenth.*
Le quintuple, *the quintuple*, &c.	
Le nécessaire, *what is necessary*	L'utile, *what is useful.*
Le boire, *drinking*	Le manger, *eating*, &c.
Le mieux, *what is best*	Le contre, *what is against*, &c.

We must except *the half*, la moitié, and the following elliptical expressions;

Une courbe, *for* une ligne courbe,	*a curve*,
Une perpendiculaire, *for* une ligne, &c.	*a perpendicular*,
Une parallele, *for* une ligne parallele,	*a parallel*, &c.,
Une antique, *for* une médaille, une statue antique,	*an old medal or statue*,

as well as all similar expressions.

16. Ninth; all nouns expressing virtues are feminine, except *courage* and *mérite*, courage and merit.

All nouns expressing vices are feminine.

All nouns expressing crimes are masculine.

GENDERS OF NOUNS, MOSTLY DEPENDING ON THEIR TERMINATION.

17. The names of fruits, grain, plants and flowers, generally take the gender of their termination; there are, however, very many exceptions, which are too numerous to be mentioned here. The student, when in doubt, must consult his dictionary.

18. We will now give a table of all the masculine terminations, with the exceptions attached to each.

Number of words of the masculine gender.	Masculine.	Terminations.	Feminine.	Number of words of the feminine gender.
none		tié	amitié, inimitié, moitié, pitié.	4
11	aparté, arrêté, bénédicité, comté, côté, été, pâté, traité, thé, té, léthé.	té	absurdité, beauté, charité, cité, dignité, fidélité, &c.	500
40	alibi, biribi, lundi, grand merci, &c.	i	fourmi, merci, gaqui, après-midi.	4
15	convoi, effroi, &c.	oi	foi, loi, paroi.	3
30	ergo, vertigo, indigo, &c.	o	albugo, virago.	2
10	fichu, écru, écu, tissu, &c.	u	bru, gru, tribu, vertu.	4
200	aloyau, anneau, &c.	au	eau, peau, surpeau, sans-peau.	4
6	bref, chalef, chef, fief, relief, grief.	ef	clef, nef, soif.	3
3	daim, essaim, abat-faim.	aim	faim, malfaim.	2
100	an, ban, cran, écran, &c.	an	maman.	1

200	bain, baise-main, avant-main, garde-main, tourne-main, essuie-main, grain, frein, &c.	in	fin, main, nonnain.	3
4	scion, bastion, bestion, ixion.	cion sion tion gion nion xion	succion, &c. cession, &c. gestion, friction, &c. région, &c. opinion, &c. réflexion, fluxion, &c.	1100
30	gabion, &c. bandion, &c. lion, &c. trémion, &c. espion, &c. septentrion, &c. gavion, &c.	bion dion lion mion pion rion vion	rébellion, dent-de-lion. alluvion.	3
8	alcyon, clayon, crayon, sayon, trayon, lamprayon, amphictyon.	yon	*none.*	
1	brise-raison.	aison	cargaison, &c.	30
11	peson, beson. grison, horison, tison, oison, poison, contrepoison.	eson ison	garnison, guérison, prison, trahison, cloison, foison, moison, pamoison, toison.	11
15	buson. basson, caisson, cavesson, taisson, poisson, buisson, frisson, hérisson, maudisson, nourisson, palisson, polisson, unisson, saucisson.	uson sson	camuson. paissson, boisson, moisson, cuisson, salisson, mousson.	6
4	arcanson, échanson, tenson, pinson.	nson	chanson,	1
20	charançon, caveçon, pinçon, suçon, &c.	çon	façon, contrefaçon, malfaçon, rançon.	4
30	bridon, guéridon, &c.	don	dondon.	1
750	baron, tendron, &c.	lon, ron	laidron, souillon, tatillon.	3
70	abattis, appentis, iris, tourne-vis, &c.	is	brebis, souris, chauve-souris, vis, iris.	5
15	bois, mois, carquois, harnois, &c.	ois	fois.	1
12	adent, chiendent, cure-dent, occident, trident, &c.	dent	dent, surdent.	3
700	acharnement, jugement, &c.	gent ment	gent. jument	1
250	ballet, billet, basquet, &c. minuit, conduit, réduit, &c. billot, brulot, complot, &c. bout, goût, ragoût, &c.	et uit ot out	forêt. nuit. dot. glout.	4
15	faix, choix, crucifix, prix, &c. taux, &c. houx, courroux, époux, &c.	ix aux oux	paix, croix, noix, poix, voix, perdrix. chaux, faux. toux.	9

20	art, départ, champart, rempart, &c.	art	hart, part.	4
	effort, port, fort, tort, &c.	ort	mort, malemort.	
	fer, ver, liver, &c.	er	cuiller, mer.	
40	air, éclair, &c.	air	chair.	5
	tour, contour, four, &c.	our	cour, tour.	
900	bonheur, malheur, labeur, honneur, déshonneur, cœur, anticœur, crèvecœur, chœur, choufleur, pleur, équateur, secteur, &c.	eur	aigreur, ampleur, ardeur, blancheur, candeur, chaleur, chandeleur, couleur, clameur, douceur, douleur, épaisseur, erreur, faveur, défaveur, ferveur, fleur, passe-fleur, sans-fleur, fraicheur, frayeur, froideur, fureur, grandeur, grosseur, hauteur, horreur, humeur, laideur, langueur, largeur, lenteur, liqueur, longueur, lourdeur, maigreur, moiteur, noirceur, odeur, pâleur, pesanteur, peur, primeur, profondeur, puanteur, pudeur, impudeur, rigueur, raideur, rondeur, rougeur, rousseur, rumeur, saveur, senteur, sœur, souleur, splendeur, sueur, teneur, terreur, tiédeur, torpeur, touffeur, tumeur, valeur, non-valeur, vapeur, verdeur, vigueur, and mœurs. There are three old words, besides these ; basseur, trémeur, rancœur, which are now obsolete, and complete the number, 76.	76

As this list of exceptions is pretty accurate, all nouns with the termination *eur* which are not found among the above exceptions, must be considered as being masculine.

A TABLE OF NOUNS WHICH ARE MASCULINE IN ONE SIGNIFICATION AND FEMININE IN ANOTHER.

19. As if it were not already difficult enough for a foreigner to learn the gender of the nouns of our language, he must know that there are certain of them that are sometimes masculine, and sometimes feminine, according to their signification, as follows :

Masculine.		Feminine.
assistant, helper	aide	aid, help, support
eagle, a great genius	aigle	a Roman standard
an angel	ange	a kind of thornback
an alder-tree	aune	an ell, a sort of measure
barb, a Barbary horse	barbe	beard
bard, a poet	barde	a slice of bacon, horse armor
redbreast	berce	cow parsnip
a sort of privateer	câpre	caper, an acid pickle
an ornament to painting, a scroll	cartouche	cartridge
a caravan, a hog	coche	a notch, a sow
cornet, a standard-bearer	cornette	a woman's head-dress, when in dishabille
a couple, a male and a female	couple	a brace, two of a sort
a Croatian soldier	cravate	a neckcloth
crape	crêpe	a pancake
an echo, the return of a sound	écho	Echo, a nymph
ensign, a standard-bearer	enseigne	a sign-post
example, model, instance	exemple	a copy for writing
a gimblet, a piercer	forêt	a wood, a forest
a large tun	foudre	lightning, a thunderbolt
keeper, warden	garde	watch, hilt, nurse
hoar-frost	givre	a serpent, in heraldry
the rolls, the register	greffe	a graft
gules in heraldry	gueule	the mouth of some beasts
guide, director	guide	reins, for governing a horse
sunflower	héliotrope	heliotrope, jasper
iris, rainbow, iris of the eye	iris	spring crystal, proper name
lacker, a kind of varnish	laque	lacca, gum lac
a book	livre	a pound
a lot of otter's hair	loutre	an otter
the handle of a tool	manche	a sleeve, English Channel
a laborer	manœuvre	the working of a ship
memoir, a bill	mémoire	memory
thanks	merci	pity, mercy
mood, mode	mode	fashion
a pier or mound	môle	mole, moon-calf
mould, cast, form	moule	muscle, shell-fish
a ship-boy	mousse	moss, a plant
the philosopher's stone	œuvre	action, an author's work
office, business, prayers	office	pantry, larder, buttery
ombre, a game at cards	ombre	shade, shadow
the page of a prince	page	page, in a book
a merry-andrew	paillasse	a straw bed
a hand's breadth	palme	the branch of a palm-tree, victory
pantomime	pantomime	a dumb show
easter, easter-day	pâque	the passover
a comparison	parallèle	a parallel line
pendulum	pendule	a clock
le Perche, a province of France	perche	a Pole, perch, a fish
summit, highest pitch	période	period, epoch
anybody, nobody (pronoun)	personne	a person (a noun)
spade, at cards	pique	a pike
gnatsnapper, a bird	pivoine	peony, a flower
a plane-tree	plane	plane, an instrument
a stove, a canopy	poêle	a frying-pan
post, a military station	poste	the post for letters
punto, at cards	ponte	the laying of eggs

purple color, purples (a disease)	pourpre	purple fish, purple dye
a pretence	prétexte	pretext
quadrille, at cards	quadrille	party of horse in a tournament
the calling back a hawk	réclame	a catch-word (in printing)
rest, relaxation	relâche	harbor
a glass coach	remise	a coach-house, a remittance
a sort of pear-tree	sans-peau	a sort of pear
satyr, a sylvan god	satyre	a satire, a lampoon
serpentarius	serpentaire	snake-root, dragon's wort
nap, slumber	somme	sum, load, name of a river
a smile	souris	a mouse
a porter	Suisse	Switzerland
holder, book-keeper	teneur	tenor, purport, content
a tour, turn, trick	tour	tower, rook at chess
triumph	triomphe	a trump
trumpeter	trompette	trumpet
space	vague	a wave, surge
a vase, a vessel	vase	the slime in ponds, lakes, &c.
a hat of Vigonia wool	vigogne	a vigon, a llama
a veil	voile	a sail

TERMINATIONS SHOWING THE SIMILARITY OF WORDS IN FRENCH AND ENGLISH.

20. There are many words which are alike in both languages. These words are known by their terminations, as will be seen by the following list.

Terminations.	
al	as animal, cardinal, fatal, général, local, moral, &c.
ble	" capable, fable, &c., Bible, éligible, &c., noble, double, soluble, &c.
ace	" face, grimace, grâce, place, race, &c.
ance	" chance, complaisance, extravagance, ignorance, &c.
ence	" prudence, conférence, continence, patience, &c.
ice	" artifice, auspice, édifice, orifice, &c.
acle	" miracle, obstacle, réceptacle, spectacle, &c.
ade	" ambuscade, brigade, cavalcade, parade, &c.
age	" âge, adage, cage, image, page, &c.
ege	" collège, privilège, siège, sortilège, &c.
ge	" vestige, sage, barge, charge, forge, &c.
ule	" globule, ridicule, formule, mule, pustule, &c.
ile	" bile, débile, agile, docile, facile, fragile, &c.
ine	" carabine, doctrine, héroïne, machine, &c.
ion	" action, fraction, légion, opinion, passion, &c.
ant	" arrogant, constant, élégant, éléphant, piquant, &c.
ent	" absent, accident, compliment, content, élément, &c.

21. Many other English words require only a change of termination; as,

gy	into	gie	as energy	énergie
ary	"	aire	" military	militaire

ory	into	oire	as	glory	gloire
cy	"	ce	"	clemency	clémence
ty	"	té	"	beauty	beauté
ous *or*	"	eux	"	courageous	courageux
eous	"	"	"	dangerous	dangereux
our, or	"	eur	"	favor, error	faveur, erreur
ine	"	in	"	clandestine	clandestin
ive	"	if	"	attentive	attentif
ry	"	rie	"	fury	furie
dy	"	die	"	perfidy	perfidie

OF THE ARTICLE.

22. The definition of this word, *Article*, has been the subject of long and spirited discussions among grammarians, who are, even to this day, far from agreeing with each other on the nature of its functions in language.

We wish the public to understand, that our object in this grammar is, and will always be, to reach the intelligence of the greatest number, without pretensions to science or novelty. We are satisfied that new denominations, although more rational than those already in use, are of no benefit in practice, and serve only to confuse the minds of pupils; therefore:

Without entering into the details of the numerous systems contained in the most celebrated works on the French language, concerning the nature of this part of speech, we shall adopt the definition of Levizac, as conveying the clearest idea, and being in conformity with the notions generally adopted by scholars and teachers.

"The article, being intended to express the direction of the mind towards the particular object which it has in view, is a word placed before common nouns, to designate that they are about to be taken in a *definite* sense."

Such being the definition of the article, it is evident that there cannot exist what is generally called an *indefinite* article; therefore the words *a*, *an*, will be hereafter classed among the adjectives.

In English there is but one word to express the article; it is *the*. It is used before nouns of either gender and number; it has neither elision nor contraction.

In French, on the contrary, the article agrees in number and gender with the noun which it precedes; it admits of elision and contraction, as follows:

Without elision.

23. Before a noun sing. masc. beginning with a consonant, or an *h* aspirated, *the* is expressed by *le*
" sing. fem. " " *la*
" plur. masc. *or* fem. " *les*

With elision.

Before a noun sing. masc. or fem. beginning with a vowel, or an *h* mute, *the* is expressed by *l'*

EXAMPLES.

Without elision.				*With elision in the singular.*			
Sing.	Masc.	the day	le jour	Sing.	Masc.	the bird	l'oiseau
"	Fem.	the night	la nuit	"	Fem.	the soul	l'âme
"	Masc.	the owl	le hibou	"	Masc.	the man	l'homme
"	Fem.	the hatred	la haine	"	Fem.	the inn	l'hôtellerie
Plur.	Masc.	the days	les jours	Plur.	Masc.	the birds	les oiseaux
"	Fem.	the nights	les nuits	"	Fem.	the soul	les âmes
"	Masc.	the owls	les hiboux	"	Masc.	the men	les hommes
"	Fem.	the hatred (plur.)	les haines	"	Fem.	the inns	les hôtelleries

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CONTRACTION.

24. The contraction of the article takes place in the singular masculine, and in the plural masculine and feminine, before all nouns, when it is preceded by either of the prepositions *of* and *to*, *de*, *à*; so that,

25. *of the*, (1.) before a noun sing. masc. beginning with a consonant or an *h* aspirated, is expressed by *du* (for *de le.*)
" (2.) before a noun. sing. fem. beginning with a consonant, or an *h* aspirated, is expressed by *de la.*
" (3.) before a noun masc. or fem. beginning with a vowel, or an *h* mute, is expressed by *de l'.*
" (4.) before a noun plur. is expressed by *des* (for *de les.*)

26. *to the*, (1.) before a noun sing. masc. beginning with a consonant, or *h* aspirated, is expressed by *au* (for *à le.*)
" (2.) before a noun sing. fem. beginning with a consonant, or an *h* aspirated, is expressed by *à la.*
" (3.) before a noun masc. or fem. beginning with a vowel, or an *h* mute, is expressed by *à l'.*
" (4.) before a noun plural is expressed by *aux* (for *à les.*)

EXAMPLES.

27. (1.)	of the	day	sing.	masc.	beg. with	cons.	(de le) du jour
	"	owl	"	"	"	*h* asp.	(de le) du hibou
(2.)	"	night	"	fem.	"	cons.	de la nuit
	"	hatred	"	"	"	*h* asp.	de la haine
(3.)	"	bird	"	masc.	"	a vowel	(de le) de l'oiseau
	"	soul	"	fem.	"	a vowel	(de la) de l'âme
	"	man	"	masc.	"	*h* mute	(de le) de l'homme
	"	inn	"	fem.	"	*h* mute	(de la) de l'hôtellerie

(4.) of the	days	plur.	masc.	beg. with	cons.	(de les)	des jours
"	nights	"	fem.	"	cons.	"	des nuits
"	owls	"	masc.	"	*h* asp.	"	des hiboux
"	hatred	"	fem.	"	*h* asp.	"	des haines
"	birds	"	masc.	"	a vowel	"	des oiseaux
"	souls	"	fem.	"	a vowel	"	des âmes
"	men	"	masc.	"	*h* mute	"	des hommes
"	inns	"	fem.	"	*h* mute	"	des hôtelleries

28. (1.) to the	day	sing.	masc.	beg. with	cons.	(à le)	au jour
"	owl	"	masc.	"	*h* asp.	(à le)	au hibou
(2.) "	night	"	fem.	"	cons.	(à la)	à la nuit
"	hatred	"	fem.	"	*h* asp.	(à la)	à la haine
(3.) "	bird	"	masc.	"	a vowel	(à le)	à l'oiseau
"	soul	"	fem.	"	a vowel	(à la)	à l'âme
"	man	"	masc.	"	*h* mute	(à le)	à l'homme
"	inn	"	fem.	"	*h* mute	(à la)	à l'hôtellerie
(4.) "	days	plur.	masc.	"	cons.	(à les)	aux jours
"	nights	"	fem.	"	cons.	"	aux nuits
"	owls	"	masc.	"	*h* asp.	"	aux hiboux
"	hatred	"	fem.	"	*h* asp.	"	aux haines
"	birds	"	masc.	"	a vowel	"	aux oiseaux
"	souls	"	fem.	"	a vowel	"	aux âmes
"	men	"	masc.	"	*h* mute	"	aux hommes
"	inns	"	fem.	"	*h* mute	"	aux hôtelleries

Now that we have explained the mechanism of the article, and have laid it down, as a principle, that the article is used before a noun taken definitely, agreeing with that noun in number and gender, let us explain what we understand by a noun taken definitely.

29. A common noun is definite when it signifies a whole species of persons or things, a distinct part of a whole species, or a single individual of a whole species; that is to say, when it is used in reference to the extent of its signification.

A common noun designates a whole species of persons or things, when it represents all the individuals named by that noun.

EXAMPLES.

Men are not wicked.	*Les hommes* ne sont pas méchants.
Children are troublesome.	*Les enfants* sont turbulents.
Man ought to rule his passions.	*L'homme* devrait régler ses passions.

In the first and last sentences, *les hommes*, *l'homme*, designate the whole species of beings called men. In the second, *children* signifies the whole species of beings called children. These nouns are therefore used in reference to the whole extent of their signification.

The common noun designates a distinct part of a whole species, when, by some qualification, it separates a certain class from the whole; as,

EXAMPLES.

Wicked men are to be feared.	*Les hommes méchants* sont à craindre.
Studious children are loved by their masters.	*Les enfants studieux* sont aimés de leurs maîtres.
A weak man is governed by his passions.	*L'homme faible* est gouverné par ses passions.

In the first and last sentences we do not speak of all men, but of distinct classes of men; *those who are wicked*, *those who are weak;* and the extent of the signification of the nouns *man* and *children* embraces all wicked and weak men, and all studious children.

The common noun designates a single individual of a whole species, when it presents to the mind the idea of a single object of that species; as,

EXAMPLES.

The king is loved by his subjects.	Le roi est aimé de ses sujets.
The man of whom you speak.	L'homme dont vous parlez.

In these sentences we speak only of *one* king, of *one* man, the *one* of whom you speak; and the extent of the signification of the nouns *king* and *man* is limited to one particular individual of each kind.

The functions of the article, as a part of speech, being to designate the noun which it precedes in a definite manner, it is evident that, where a sentence contains several nouns, used as nominatives or objectives, it must be repeated before each of them; thus we say,

EXAMPLES.

The horses, cattle, sheep, and mules, are in the pasture.	*Les* chevaux, *les* bestiaux, *les* brebis, et *les* mules sont dans la prairie.
I have bought the knives, the forks, the glasses, and the decanter, of which we were in need.	J'ai acheté *les* couteaux, *les* fourchettes, *les* verres, et *la* carafe dont nous avions besoin.

This rule is not without exceptions, as will be seen when speaking of the repetition of the article.

The article, being definite, cannot be placed before any other word but the common noun, or before words used as such, elliptically or idiomatically; which is sometimes the case with adjectives, verbs, adverbs, and prepositions; as,

EXAMPLES.

(1.) The miser is poor among his riches.	*L'avare* est pauvre au milieu de ses richesses.
(2.) Eating is more necessary than drinking.	*Le manger* est plus nécessaire que *le boire.*
(3.) That man would know the how and why of every thing	Cet homme voudrait savoir *le pourquoi* et *le comment* de tout.

(4.) There are people who defend the *pro* and *con*, without any motive but love of contradiction.	Il y a des personnes que soutiennent *le pour* et *le contre*, sans autre motif que celui de contredire.

It is evident that in these examples, *l'avare* is used for *the man who is a miser*, *le manger* and *le boire* for *food* and *drinks*, *pourquoi* and *comment* for *the motive*, *le pour et le contre* for *one side of the question and the other;* those words, having changed their nature through an operation of the mind, which has made them common nouns, take the article in accordance with the general rule.

30. A common noun is indefinite, whenever, instead of being used in reference to the extent of its meaning, it is only employed for the sake of its material signification, representing an object as bearing a name which distinguishes it from other objects of a different kind, but not among those which belong to the same species; thus, when I say, *the road is lined with trees*, the noun *tree* is indefinite, because if it enables me to ascertain, through its material signification, what the road is lined with, it does not show me what particular trees among the large family of trees have been used to line the road; this sentence only signifies that the road is not lined with houses, fences, hedges, &c., but with a certain number of things called trees — but what trees?

If, instead of *trees*, I say, *the road is lined with laurels*, the noun *laurel* is as indefinite as the noun *tree*, because it still only represents to the mind the name of the things with which the road is lined, without reference to any particular laurels having been used for that purpose; the noun laurel is therefore used for its material meaning, without any reference to the extent of it.

If, instead of the noun *laurel* alone, I use the following expression, *the road is lined with red laurels*, the noun *laurel* thus qualified is quite as indefinite as the nouns *laurel* and *tree* in the preceding examples; because if it shows that the road is lined not only with *trees*, but with *laurels*, and expresses that these laurels are red, it does not designate, among the family of red laurels, which is the distinct class which has been used to line the road; it is still the mere name of a kind.

If I say now, *the road is lined with red laurels that I gave you*, it would seem at first that the expression has assumed a definite character, but by analysing the sentence we soon discover that it is still as indefinite as the preceding one; for if it shows that the road is lined with trees, that these trees are called laurels, that these laurels are red, and that these red laurels have been given by me, it does not state either that all the laurels which I gave have been used,

nor what distinct part of them has been employed; thus the expression, *red laurels that I gave you*, is still but the name of the things the road is lined with and no more, and is therefore indefinite; the preceding sentences should then be expressed without the article, as follows: La route est bordée *d'arbres:* La route est bordée *de lauriers:* La route est bordée *de lauriers roses:* La route est bordée *de lauriers roses que je vous ai donnés.*

A common noun is always indefinite when it is used to qualify a preceding noun, as: I have a *watch of gold*, J'ai une *montre d'or.* In this sentence, the noun *gold* qualifies watch, says what it is made of; it shows that my watch is neither made of silver, brass, or any other metal but of that called gold, without attaching to this noun any definite idea of individuality, distinction of class or that of a whole; it is therefore indefinite, and does not require the use of the article.

OF THE PARTITIVE WORDS *SOME* AND *ANY* EXPRESSED OR UNDERSTOOD.

31. Common nouns, instead of being used either in reference to the whole extent of their signification, or limited to designate a distinct class of individuals or things, or to point out a single individual or thing of a whole class, may be employed only to express an indefinite part of a whole; they are then said to be used partitively. The words used in English to express this particular view of the mind are, *some* and *any*, which are thus called partitive words. The partitive word in French is the prepostion *of*, *de*, followed or not by the article *the*, according to the following rules:

32. (1.) If the sentence is affirmative, and the noun to be used in a partitive sense is not preceded by an adjective, *some* or *any* is expressed as *of the* should be, before the same noun, as follows:

Give me some bread.	Donnez moi *du* (de le) pain.
Give me some beer.	Donnez moi *de la* bierre.
Have you any water?	Avez-vous *de l'*eau?
Have you any apples?	Avez-vous *des* (de les) pommes?

The reason for this rule is to be found in the definition of the article itself; for when I say, *give me some bread*, I mean, *give me a part of the bread which you have* or *which is there*, the noun *bread* is then limited in my mind, and therefore definite, and requires the article *the* to be used with the partitive preposition *of*. Usage having

suppressed the words *a part* and *which you have*, there remains the idiomatical expression, Give me *of the* bread.

33. (2.) If, the sentence being affirmative, the noun to be used in a partitive sense were preceded by an adjective, some or any should be expressed by the partitive preposition *of*, *de*, alone, without the article, as follows:

Give me some good bread.	Donnez moi *de* bon pain.
Have you any good apples ?	Avez-vous *de* bonnes pommes?

But should the adjective follow the noun, instead of preceding it, the preceding rule does not stand good, and some or any are expressed by *of the*, as follows:

Give me some white bread.	Donnez moi *du* (*de le*) pain blanc.
Have you any red apples ?	Avez-vous *des* (*de les*) pommes rouges ?

Why this difference? Is it because the expression *good bread*, *bon pain*, is indefinite, and *white bread*, *pain blanc*, definite, that the article *the* is used in the latter case and suppressed in the former? Not at all. The reason for this difference between these two expressions arises from the fact that words being used in a sentence only to obey the impulse of the mind, the order in which they are placed, or their omission is the consequence of that want. Thus, when I wish to say, *give me some good bread*, after having pronounced the first two words, *give me*, the idea which preoccupies my mind next, is that of *goodness*, represented by the adjective *good*, which, expressing a mere qualification, is by its nature indefinite, and I do not feel prompted to use the article *the*, which always announces a definite idea; I say then, *give me of good bread*, thus making use of the partitive preposition *of*, which shows that I only want a part of the bread, and omitting the article *the;* but when, on the contrary, the noun precedes the adjective, as in, Give me some *white bread*, (*bread white*, in French,) the first idea which strikes my mind after having pronounced the words *give me*, is that represented by the word *bread*, which, being a noun, is most generally definite, and therefore I feel prompted to use the sign which precedes all definite nouns, that is to say, the article *the;* and I say, *give me of the bread white.* Such is, no doubt, the original cause of the introduction of this apparent discrepancy, which causes a Frenchman to say, *Donnez moi de bon pain* and *donnez moi du pain blanc*, and from this habit — adopted from the time of the origin of the language — has originated the rule mentioned above, which grammarians have recorded in their works, and which has become a law in our language.

Remarks. It sometimes happens that we wish to fix the attention on the noun, in order that it should become the predominant idea; then, in such cases, and against the preceding rule, the article *the* is used with the preposition *of*, *de*, before the adjective which precedes the noun used in a partitive sense, as, *This is real poetry: Voici de la vraie poésie. This is sound philosophy: Voilà de la bonne philosophie.*

We say, J'ai *du meilleur* pain, meaning, I have *some* of the best bread. J'ai *de meilleur* pain que vous, meaning, My bread is better than yours. Tirez *de meilleur* vin, meaning, Draw some better wine, and, Tirez *du* meilleur vin, meaning, Draw some of the best wine. The first and the last of these sentences express an idea in the superlative degree; the two others are mere comparative and do not require the article.

34. (3.) If the sentence is negative, whatever may be the situation of the noun to be used in a partitive sense, whether preceded or followed by an adjective or employed without any, the partitive meaning is conveyed by the preposition *of*, *de*, alone, as follows:

I have no (or not any) bread.	Je n'ai pas *de* pain.
Have you no (or have you not any) apples?	N'avez-vous pas *de* pommes ?
I have no good bread.	Je n'ai pas *de bon pain.*
I have no white bread.	Je n'ai pas *de pain blanc.*

In these sentences, the unqualified nouns *pain* and *pommes*, and the qualified noun *bon pain*, and *pain blanc*, are only used as the names of the substances so called, without any reference to the extent of their signification; they are therefore indefinite, and employed without the article.

Remark 1*st.* But if we wish to fix the attention upon the noun or to express strong opposition between two ideas, the article is used with the preposition, although the sentence is negative, as in,

I will not write you useless letters, but I will try to do useful things which may perhaps please you.	Je ne vous écrirai pas *des lettres* inutiles — mais je tâcherai de faire *des choses utiles* qui puissent vous amuser.
I will not address you frivolous reproaches.	Je ne vous ferai point *des reproches* frivoles.

Remark 2*nd.* When the sentence is negative and interrogative, the article is sometimes used and sometimes not; as,

Have you not some bread for your breakfast? What do you complain at?	N'avez-vous pas *du* pain pour déjeuner ? De quoi vous plaignez vous ?
Have you no bread? I will give you some.	N'avez-vous pas *de* pain ? Je vais vous en donner.

In the first case, although the sentence is negative, the meaning is affirmative: You have some bread, and I know it: in the other the sentence is dubitative: I do not know if you have any bread or not. We say according to the same principle:

I have money, but it is not to spend it foolishly.	Je n'ai pas *de* l'argent pour le dépenser follement.

35. (4.) But if the noun preceded by an adjective, in an affirmative sentence, or used negatively, as in the preceding examples, should be rendered definite by some additional idea joined to it, as in the following expressions:

Have you any more of the good bread which you baked yesterday?	Avez-vous encore *du bon pain* que vous avez cuit hier?
I have no more of the bread, or of the good bread which I baked yesterday.	Je n' ai plus *du pain or du bon pain* que j'ai cuit hier.

The expressions *pain* and *bon pain*, employed affirmatively or negatively, representing no longer the vague and indefinite idea of the substance called *bread* or *good bread;* and their sense being particularized by the additional idea, *which you or I have baked yesterday;* they have become definite, and therefore require to be preceded by the article *the.*

36. (5.) It happens very often in English, that the partitive words *some* and *any* are used at the end of a sentence, as in the following:

If you have any bread, give me *some.*	Si vous avez du pain, donnez-m'*en.*
Have you any cheese? No, I have not *any.*	Avez-vous du fromage? Non, je n'*en* ai pas.

The English expressions, *give me some*, and *I have not any*, are elliptical, and the nouns *pain* and *fromage* are understood after them. The repetition of these nouns would be disagreeable to the ear; but as the sentence ought to be completed in French, this repetition is avoided, and the sense completed by using the personal objective pronouns *it* or *them*, preceded by the partitive preposition *of; some* and *any* are then omitted, and *of it* and *of them* expressed by the contracted pronoun *en*, placed immediately before the verb in all its tenses, except in the imperative mood, used affirmatively, in which case it follows it; thus, *give me some* is changed into *give me of it*, and *I have not any* into *I of it have not*, and rendered as above.

The proper use of the pronoun *en* instead of *some* or *any* is one of the greatest difficulties that beginners have to meet with, and requires a great deal of practice and attention from both pupils and teachers to be attended to properly.

37. Some few examples will be given now, to illustrate the difficulties attending the use of the partitive sense of nouns. If I say, *Have you helped the lady to some wine? Yes, but she prefers water:* meaning that she always prefers water to wine, there is no partitive idea attached to the noun *water*, and the sentence is rendered by, Avez-vous offert du vin à Madame? Oui, mais elle préfère *l'eau*. But if the above sentence should signify that the lady, although she may be fond of wine, wishes then for some water, the sense of the expression becomes partitive, because the lady wants a part of the water which is there on the table, and the answer should be, Oui, mais elle préfère *de l'eau*.

38. If I should say to a gentleman, *Will you take tea with me?* I invite that person to sit at the table and partake of the whole meal called tea; he may accept the offer, and not even taste the tea which is on the table; there is then no partitive idea attached to the noun *tea*, and the sentence is expressed by, Voulez prendre *le thé* avec moi? But if, while sitting at the table, I ask the gentleman, *Will you take tea or coffee?* I offer him then a part of the tea or coffee which is on the table; the sense becomes partitive, and requires to be expressed by, Prendrez-vous *du* thé ou *du* café?

39. If, addressing one of my neighbors at the table, I should inquire of him, *Shall I help you to some sugar?* I stand ready to help him myself out of the sugar bowl, and to give him a part of the sugar which is contained in it; the sense is then partitive, and I should say, Vous offrerai-je *du* sucre? But if my intention only was to pass the sugar-bowl to him, the meaning would no longer be partitive, for it would then be the whole, the sugar and the bowl, I intend to offer; and the sentence should be expressed by, Vous passerai-je *le* sucre?

40. We deem what precedes to be sufficient to enable a foreigner to understand fully how to express the partitive meaning of a noun, whether it be definite or indefinite; we should only mention now, that whenever this partitive meaning is to be imparted in French, it ought to be expressed, the partitive preposition *of*, with or without the article, never being understood, as it is too often the case in English; as in the following:

London and Paris are (some) fine cities.	Paris et Londres sont *de* belles villes.
London and Paris are (some) magnificent cities.	Paris et Londres sont *des* villes magnifiques.
Why do you lay (some) snares for me?	Pourquoi me tendez-vous *des* pièges?
Why do you take (some) snuff?	Pourquoi prenez-vous du tabac?

41. When a common noun is composed of a noun and an adjective, these two words form a sense which is indivisible ; they are the equivalent to a single word, and consequently ought to be preceded by the article, although employed in a partitive sense ; as,

des petits-maîtres.	des petits-pâtés.
des petites-maîtresses.	des petits-pois.

But when the noun does not form an indivisible sense with the adjective by which it is preceded, the article is not used with the preposition *of*, *de ;* as,

We become as young children without pride, malice, and disguise.	Nous devenons comme de *petits enfants* sans orgueil, sans malice, et sans déguisement.

Des petits enfants would be incorrect, because the adjective *petits* and the noun *enfants* do not form an indivisible sense as in *petits-pâtés* and *petits-pois*.

Remarks. Some writers have used the article before nouns used in a partitive sense and preceded by an adjective, when they do not form an inseparable sense ; as in,

The other day he was asking questions of little children.	L'autre jour il interrogeait *des petits enfants*.
They drive before them asses and small horses.	Ils chassent devant eux des ânes et *des petits chevaux*.
We wish to meet with honest men, because their society is the only one which pleases us.	Nous voulons trouver *des honnêtes gens*, parceque leur société est la seule qui nous plaise.

In these cases the adjective and the noun are considered as forming a compound expression, having the character of a noun.

42. The partitive sense should not be mistaken for the general sense, for in this latter case the article must be used ; as,

It is the opinion of ancient philosophers.	C'est l'opinion *des* anciens philosophes

This expression, *des anciens philosophes*, is not partitive, but signifies a whole.

OF THE USE OF THE ARTICLE WITH PROPER NAMES.

43. The article being only introduced into the language to show that the noun which it precedes is considered by the mind in a definite point of view, it is clear that it should be dispensed with,

when the noun to be used is so definite in its nature as to leave no doubt as to the particular thing or individual which that noun is intended to represent; such is the case with proper names in general. Thus, in the following sentence, *God is great*, no sign is necessary to show what idea is represented by God, because with us French there is but one God; *Napoleon was a great general* — there has been with us but one Napoleon, therefore the article *the* is not required to show what Napoleon we speak of. But this rule is subject to many exceptions, and we will examine them separately.

NAMES OF COUNTRIES USED WITHOUT A PREPOSITION.

44. Names of countries always take the article when used without being preceded by a preposition; as,

France is a beautiful country,	*La France* est un beau pays,

because, in such case, the mind referring to the whole extent of the country, the article is necessary to indicate this particular circumstance as it shows it in common nouns.

45. *Exception.* Countries which have the same names as their capitals, take no article, because, by a singular disposition of their mind, the French never think, when speaking of a city, how small or large that city is; it is for them but a black spot on the map, having such a name, and by analogy, when this name of city is applied to a country, it retains its peculiarity, and therefore requires no article; thus we say:

Naples is a delightful country.	Naples est un pays délicieux.
Naples is a very fine city.	Naples est une très belle ville.

NAMES OF COUNTRIES PRECEDED BY A PREPOSITION.

46. Whenever a name of a country is preceded by a preposition, it must be considered whether that name is used in reference to the extent of its signification or not, the extent of the signification of a name of country being that of its territory; in the first place it takes the article, in the other it does not: thus, if we wish to say, *Which do you prefer, the wines of France or Portugal?* it is evident that the

mind does not refer to the extent of these two countries; for no man has ever tasted the whole of the wines which grow in these two countries; and besides, the greatest part of these wines not being fit to drink, they cannot be alluded to as a whole in such a question. *France* and *Portugal* are then only used as adjectives to designate the kind of wine spoken of, showing these wines as coming from the countries thus designated, and not from Germany, Italy, or any other country, without any reference to the extent of the territories of the former countries. The above sentence should then be expressed by, Que préferez-vous, les vins *de France* ou ceux *de Portugal?*

47. But in the following sentence:

The wines of France pay a tax of ten millions of dollars to the government,

the mind alludes to the whole extent of France; the proper name *France* is no longer used adjectively; it is not intended to distinguish the wines of France from those of Spain or any other country, as in the preceding sentence, and it assumes the character of definiteness which requires the use of the article *the*, and we say:

Les vins *de la* France paient une taxe de dix millions de dollars au gouvernement.

48. If I wish to say that the Queen of England is expected at Paris; although the Queen spoken of, is certainly the Queen of the whole country called England, the mind does not allude to the extent of that territory; it only refers to the Queen as ruling over a country called England, and not France or Germany, without any allusion to the extent of that country; it is then used adjectively, and requires no article. Thus we say,

La *Reine d'Angleterre* est attendue à Paris.

49. In the following sentence,

I have travelled in England, France and Germany,

the person who speaks does not refer to the extent of these countries; he does not mean to say that he has been all over Germany, France or England; he only wishes to express that he has been in some parts of each; they are then used as mere proper names, without any reference to the extent of their territories; and this view of the mind not requiring that the article should be used before them, *in* is then rendered by the preposition *en*, which always conveys the idea of an indefinite character. Here it must be well understood, that it is not

because *in* is expressed by *en* that the article is not used before the following noun, but it is the absence of the article which requires *in* to be thus rendered in French; the preceding sentence is then thus expressed:

J'ai voyagé *en Angleterre, en France et en Allemagne.*

The preposition *en*, *in*, as well as *de*, *of*, and *à*, *to*, being always repeated before each noun.

50. But if the person who speaks wished to express that he has been all over England, France and Germany, these names of countries being then understood in reference to the whole extent of their signification, that is to say, of their territories, they should be preceded by the article *the* and *in*, expressed by *dans*, as:

J'ai voyagé *dans toute la France, l'Allemagne* et *l'Angleterre.*

51. To this general rule which requires that the article should not be used before names of countries, unless employed in reference to the extent of their territories, there is an exception, which is purely idiomatical, and based upon no principle; it is a mere fact which habit has consecrated, and such as are found in every language and almost every branch of human knowledge. When speaking of coming from or going to far distant countries which the French seldom visit, the article *the* is used with the prepositions *of*, or *from*, *de*, and *to*, *à*, and *dans*, *in*, as follows:

I will go to Peru, when you will return from China.	J'irai *au* (to the) Pérou quand vous reviendrez *de la* (from the) Chine.

The two names of countries used in this sentence, are not certainly understood by the mind in reference to the extent of their signification, for a man cannot return at once from or go to a whole country; but this discrepancy should be admitted, notwithstanding its being in opposition to the general principle, because usage has consecrated it. The following list contains the names of those countries to which this exception should be applied.

52. When speaking of coming or returning from the following countries we say:

I return from, or this comes from:	Je reviens, or celà vient:
the India, or the Indies	*de l'*Inde, or *des* Indes
the Indostan	*de l'*Indostan
the Malabar	*du* Malabar
the China	*de la* Chine
the Nigritia	*de la* Nigritie
the Guinea	*de la* Guinée

the Congo	*du* Congo
the Cochin China	*de la* Cochin Chine
the Peru	*du* Pérou
the Tonquin	*du* Tonquin
the Thibet	*du* Thibet
the Japan	*du* Japon
the Abyssinia	*de l'*Abyssinie
the Mogul	*du* Mogol
the Monomotapa	*du* Monomotapa
the Caffraria	*de la* Cafrerie
the Zanguebar	*du* Zanguebar
the Acadia	*de l'*Acadie
the Guiana	*de la* Guiane
the Barbadoes	*de la* Barbade
the Jamaica	*de la* Jamaïque
the Martinico	*de la* Martinique
the Guadaloupe	*de la* Gouadeloupe
the Havana	*de la* Havane
the Black Sea	*du* Pont-Euxin
the Philippine Islands	*des* Philippines
the Molucca Islands	*des* Moluques
the Antilles Islands	*des* Antilles
the East	*du* Levant
the Spitzberg	*du* Spitzberg
the Greenland	*du* Gröenland
the Mexico	*du* Mexique
the Paraguay	*du* Paraguay
the Chili	*du* Chili
the Brazil	*du* Brésil
the Canada	*du* Canada

Besides these names of countries, the article, with the preposition *of*, or *from*, *de*, is also used with a great number of names of provinces, such as, Virginia, Maryland, &c. &c., Picardy, Anjou, &c. &c.; but usage here is the only rule, and time and practice are the only means that can afford a foreigner the facility of overcoming this difficulty.

53. When speaking of going to a far distant country, the preposition *to*, *à*, and the article are used before the following nouns:

I am going to:	Je vais:
the Indias (Plural)	*aux* Indes
the Malabar	*au* Malabar
the China	*à la* Chine
the Congo	*au* Congo
the Cochin China	*à la* Cochin Chine
the Peru	*au* Pérou
the Tonquin	*au* Tonquin
the Thibet	*au* Thibet
the Japan	*au* Japon
the Monomotapa	*au* Monomotapa
the Zanguebar	*au* Zanguebar
the Guiana	*à la* Guiane
the Barbadoes	*à la* Barbade

the Jamaica	*à la* Jamaïque
the Martinico	*à la* Martinique
the Guadalupe	*à la* Guadeloupe
the Havana	*à la* Havane
the Black Sea	*au* Pont-Euxin
the Philippian Islands	*aux* Philippines
the Molucca Islands	*aux* Moluques
the Antille Islands	*aux* Antilles
the Spitzberg	*au* Spitzberg
the Greenland	*au* Gröenland
the Mexico	*au* Mexique
the Paraguay	*au* Paraguay
the Chili	*au* Chili
the Brazil	*au* Brésil
the Canada	*au* Canada

54. The following names of countries take the preposition *in*, *dans*, and the article ; as,

I am going to	Je vais
the India (*singular*)	*dans l'*Inde
the Nigritia	*dans la* Nigritie
the Abyssinia	*dans l'*Abyssinie
the Caffraria	*dans la* Cafrerie
the Acadia	*dans l'*Acadie
the East	*dans le* Levant.

There are many names of provinces which grammatically take the preposition *in*, expressed by *en* without the article, or *dans* with the article. But as there are no fixed rules about them, we still refer to usage, which is the only guide in this matter.

55. From what has just been said, we may deduce the following rules :

(1.) When speaking of a country we come from, if that country is far distant and but little visited by the French, the preposition *from*, *de*, is used with the article before the noun designating that country.

(2.) If, on the contrary, the country is not far distant, as England, Italy, &c., the preposition *from* is rendered by *de* alone.

(3.) If we are speaking of going to a far distant country, *to* is expressed in most cases by the preposition *à* and the article, and in a few instances by *dans* and the article.

(4.) If the country we go to is not a far distant one, *to* is rendered by *en*, and no article is used ; as,

I come from Peru and Mexico.	Je viens *du* Pérou et *du* Mexique.
I return from England and Russia.	Je reviens *d'*Angleterre et *de* Russie.
I am going to Brazil and Canada.	Je vais *au* Brésil et *au* Canada.
I am going to Nigritia and Abyssinia.	Je vais *dans la* Nigritie et *dans l'*Abyssinie.
I will go to England and Spain.	J'irai *en* Angleterre et *en* Espagne.

OF NAMES OF CITIES.

56. As we have already remarked, names of cities, although spoken of as a whole, take no article, because the mind never refers to their extent; but when used as common nouns, they follow the general rule; thus we say:

Paris, London and Madrid are (some) beautiful cities.	*Paris*, *Londres* et *Madrid* sont de belles villes.
Havre, New Orleans and New Grenada are (some) commercial cities.	*Le Hâvre*, *la Nouvelle Orléans* et *la Nouvelle Grenade* sont des villes commerçantes.

Hâvre is a common noun, and signifies *harbor*. On the spot where the city now is, was formerly a little chapel where people used to go and pray to God for the safety of those of their friends who were at sea. When the city was built, it was then called *the Harbor of Grace;* the common name *harbor* being thus made definite by this qualification, which distinguishes this particular one from any other, the use of the article became necessary, and the city was called, *Le Hâvre de Grâce.*

Orléans, as a proper name, designates a French city; when the spot where New Orleans is now situated was first discovered by the French, very likely there were among the first settlers some men who came from that city; they called the new one after their native place, and in order to distinguish them from one another, they called the new settlement the new city of Orleans, which in time was changed into, *La Nouvelle Orléans.* The name *Orléans* designating thus two things of the same kind, became a common noun, and being made definite by the qualification attached to its name, requires the use of the article. The same explanation applies to all similar cases.

57. The prepositions used before names of cities will be found in the following examples:

Where do you live? I live in Paris.	Où demeurez-vous? Je demeure *à* Paris.
Where are you going? I am going to Paris.	Où allez-vous? Je vais *à Paris.*
Where have you bought this carriage? I bought it in Paris.	Où avez-vous acheté cette voiture? Je l'ai acheté *à Paris.*
When you went to Italy, did you pass through Paris?	Quand vous allâtes en Italie, passâtes vous *par Paris.*
Where has this robber been caught? He was caught in Paris.	Où le voleur a-t-il été pris? Il a été pris *dans Paris.*
What would France be without Paris?	Que serait la France *sans Paris?*

These prepositions are the only ones which can embarrass foreigners; the others, when used, are the same in both languages.

58. Names of cities may become common nouns in the following manner:

London is the Paris of England. Londres est *le Paris* de l'Angleterre.

Paris, in this sentence, represents two things of the same kind, one belonging to England, the other to France; it acts, therefore, as a common noun, and being rendered definite by the expression *of England*, which distinguishes it from any other, it requires to be preceded by the article.

OF NAMES OF RIVERS USED WITHOUT A PREPOSITION.

59. Names of rivers, when not preceded by a preposition, take the article, for two reasons:

(1.) Because the common noun *river* being understood before them, its suppression, which is the result of an ellipse, does not change the nature of the expression.

(2.) Besides, these names being then always used in reference to the whole extent of their signification, which is that of their course, they should take the article before them, as names of countries do in similar cases; thus we say:

The Mississippi is a large river. Le Mississipi est un grand fleuve;

which signifies that the whole extent, or course of the river Mississippi, is very large. This rule has no exception.

OF NAMES OF RIVERS USED WITH A PREPOSITION.

60. When a name of a river is employed with a preposition, it is necessary to remark whether this name is used in reference to the extent of its meaning or not: in the first case it takes the article, in the second it does not; for instance, in this sentence,

Which water do you drink? I drink the water of the Seine,

it is evident the noun *Seine* does not refer to the extent of the course of that river; it only shows what kind of water you drink; it is a

mere qualification of the preceding noun *water;* it is therefore indefinite, and the above sentence is expressed by,

De quelle eau buvez-vous ? Je bois de l'eau *de Seine.*

But if I say,

I drink the water of *the Seine* because that of *the Marne* is muddy,

it is clear that my mind refers to the whole course of these two rivers. The meaning of this sentence is: the whole course of *the Marne* being muddy, and the whole course of *the Seine* being clear, I drink the water of the latter in preference to that of the former. The article is then necessary to show this view of the mind, and the above sentence is thus expressed:

Je bois de l'eau *de la Seine* parceque celle *de la Marne* est bourbeuse.

61. Although this is the rule, and may be applied with safety in most cases, usage requires that in sentences similar to the former of the two preceding examples, the article should be used, although the extent of the course of the river is not alluded to; it would be against usage, for instance, to say,

Je bois de l'eau de *Mississippi*, de *Garonne*, de Rhône, &c.

The article *the* is here required by custom, and this sentence should be,

Je bois de l'eau du Mississipi, de la Garonne, du Rhône, &c.

The common noun *river* is then understood before these several names of rivers, and requires the use of the article on account of the ellipse which is the result of its suppression.

62. We say, also,

River water is soft,	L'eau *de* rivière est douce,
Sea water is salted,	L'eau *de* mer est salée,

without the article, because *rivière* and *mer* are used only to qualify *water*, without defining the extent of the signification of the word *water;* but if we speak of the water which fills up the depths of the sea, as a quantity of water, then we say,

The water of the sea, L'eau de *la* mer,

because it signifies the whole of the water which fills up that part of the globe which is covered with water.

OF COMMON NOUNS USED SOMETIMES WITH THE ARTICLE AND SOMETIMES WITHOUT IT.

According to what has been said, paragraphs 30, 31, 32, 33 and 34, the article should not be used before common nouns, unless they are employed to express a whole species, a distinct class, or a single individual of a whole species, or a part of a whole, when that whole is understood by the mind in a definite sense. We will then establish the following rules.

OF NOUNS USED AS TITLES OF CHAPTERS, BOOKS, DOCUMENTS, ETC.

63. When a noun is used as a title of a chapter, it is necessary to examine the nature of that noun and the sense in which it is used.

(1.) When the noun used as a title is employed in its general and abstract meaning, whether in the singular or plural number, it takes the article; as,

Life,	la vie.	Vengeance,	la vengeance.
Love,	l'amour.	Reflection,	la réflexion, &c.

These nouns, thus preceded by the article, indicate that the chapters of which they are the title, will treat of the ideas, persons or things represented by these nouns in a general point of view, without reference to any particular instance of life, vengeance, love, &c.

Used without the article, these nouns would indicate that the chapter of which they are the title will contain a particular instance of love, vengeance, life, reflection, &c.

64. (2.) Whenever a noun expressing an idea or a fact, is restricted in its meaning, as in,

Life of a wise man,	Vengeance of a woman,
Love of a mother,	Reflections of a hermit, &c.,

the article is generally dispensed with, although it is not a fault to use it, and the above expressions are rendered by,

Vie (*or* la vie) d'un sage.	Vengeance, (*or* la vengeance) d'une
Amour (*or* l'amour) d'une mère, *or yet* un amour de mère.	femme, *or yet* une vengeance de femme.
	Réflexions (*or* les réflexions) d'un hermite.

(3.) If the noun used as a title is applied to persons, or things

which have a material representation, as a book, a horse, a dog, &c., it is always and without exception preceded by the article ; as,

The dog,	le chien.	The dog of Alexander,	le chien d'Alexandre
Books,	les livres.	The book for little children,	le livre des petits enfants, &c.

65. (4.) When the noun used as a title does not represent an abstract idea, but a thing which has no material representation, as, history, documents, judgment, memoirs, proclamation, &c., it is never preceded by the article ; as,

Ancient history,	Histoire ancienne.
Documents on the French revolution,	Documents sur la révolution Française.
Judgment of the robbers,	Jugement, condamnation des voleurs.
A proclamation of the king,	Proclamation du Roi, &c.

66. (5.) Whenever the noun used as a title of chapter is an adjective used as a noun, the article precedes it invariably ; as,

The converted,	le converti.	The friend,	l'ami.
The blind man,	l'aveugle.	The guilty man,	le coupable, &c.

67. (6.) If the noun used as a title of a chapter is employed to designate in a particular manner a thing or a person among others of the same kind, it is then preceded by the adjective *a, un ;* as,

An affair of honor,	Une affaire d'honneur.
A bachelor's hall,	Un ménage de garçon.
A marriage under Louis the XV.,	Un mariage sous Louis XV., &c.

68. (7.) If the name is used to announce that the subject of the chapter is about to be scientifically and completely treated, that name is preceded by the article and the preposition *of, de ;* as,

Of the weight of the atmosphere,	*De la* pesanteur de l'air.
Of chronical diseases,	Des maladies chroniques, &c.

But if the subject, although scientifically, is not completely treated, it is preceded by the article and the preposition *on, sur ;* as,

On the composition of water,	Sur la composition de l'eau.
On the balloons,	Sur les ballons.

OF DIRECTIONS.

69. When giving the direction of a person, we may mention the name of the street without telling the number of the house where that person lives ; as,

My father lives in Washington street,

which means somewhere within the extent of that street, and the individual who receives such direction is compelled to go from one end of the street to the other to find the house; the name *street* being then used in reference to the extent of its signification, which is the length of each of its sides, requires to be preceded by the article; and the above sentence is rendered by,

Mon père demeure *dans la rue* Washington.

But if the number is given, as well as the name of the street, as,

My father lives in Washington street, No. 24,

the mind refers no longer to the extent of the street; the person spoken to sees the house at once, and the part of sentence, *in Washington street, No.* 24, stands as a sort of adverbial expression, as if the house being pointed with the finger, the person who speaks should say, *My father lives there. In the* is then suppressed, and the sentence is expressed by,

Mon père demeure *rue Washington, numéro vingt-quatre.*

Although this is the principle, usage allows that the first sentence should be rendered by,

Mon père demeure *dans la rue Washington,*

or simply, *rue Washington;* but *dans la* in the second sentence would be a fault.

70. If, speaking of a man, I say, *He is in jail*, the noun *jail* is not intended to indicate any particular jail; it does not refer to the extent of the jail in which the man is kept; the sentence indicates only the situation of the man spoken of as being a prisoner; *jail* is therefore indefinite, and requires no article; as a consequence, *in* is expressed by *en*, and the sentence rendered as follows:

Il est *en prison.*

If, going to a gentleman's house, and inquiring for him, I am told, *He is gone to the jail*, the noun *jail* represents the idea of a particular jail which the person who speaks knows, and that I am supposed to know myself; that noun is then definite; it requires the use of the article, and the sentence is rendered by,

Il est allé *à la prison.*

I go to the jail, inquire for the gentleman, and I am told, *He is in the jail;* this sentence signifies that the gentleman is to be found within the limits of the jail; this name is then used in reference to the extent of its signification, which extent is that of the jail itself; it is definite, and the article should be used with the preposition *in*, which is then rendered by *dans*, and the sentence is expressed as follows:

Il est *dans la prison.*

71. According to the same principle, *to be accidentally in town*, when we live in the country, expressing only the situation of the person spoken of, as *to be in jail*, is rendered by,

Être *en ville.*

To be in town, meaning to have left the country and to live in town altogether, is rendered by,

Être *à la* ville.

To be in town, meaning to be out of the house and within the limits of the town, is expressed by,

Être *dans la* ville.

If, speaking of a man, I say, *He speaks as a sensible man and acts as a fool*, the two expressions, *as a sensible man* and *as a fool*, are adverbial, qualify the verb to speak, and are therefore indefinite; the genius of the language requiring that *as a* should be rendered by *in*, the preposition is expressed by *en*, and the sentence stands as follows:

Il parle en homme sensé et agit en fou.

OF CASES IN WHICH A NOUN, BEING USED AS THE COMPLEMENT OF A VERB, EXPRESSES WITH THAT VERB BUT ONE IDEA, WHICH GENERALLY MAY BE CONVEYED BY ONE WORD.

72. When a noun is used with a verb and with that verb expresses but one idea, the article is dispensed with; as in,

Avoir	faim, soif, chaud, froid	to be hungry, thirsty, warm, cold, &c.
	dessein	to intend
	compassion	to pity
	honte	to be ashamed
	coutume	to be in the habit
	mal	to have pain
	besoin	to want
	envie, &c.	to wish, &c.

Chercher	fortune	to seek fortune
	malheur, &c.	to seek a quarrel
Courir	fortune	to run after fortune
	risque	to risk
Demander	raison	to challenge
	vengeance	to ask vengeance
	justice, pardon	to ask for justice, pardon
	grâce, &c.	to supplicate
Donner	prise	to give one's enemy an advantage
	jour	to appoint a day
	parole	to give word
	avis, caution, &c.	to inform, to caution
Echapper	belle	to make a narrow escape
Entendre	raison	to hear reason
	raillerie	to take a joke well
	malice	to find out some wit in a throng
Faire	envie	to raise envy
	réflexion	to reflect
	honte	to disgrace one
	honneur	to do honor
	peur	to affright
	plaisir	to do a pleasure
Gagner	gros	to make large profits
Mettre	ordre (à ses affaire)	to settle (one's business)
	fin, &c.	to put a stop
Parler	raison	to talk reason
	Français, Anglais, &c.	to speak French, English, &c.
Porter	envie	to envy
	bonheur	to bring good luck
	malheur	to bring ill luck
Prendre	garde	to take care
	patience	to wait
	médecine	to take some medicine
	congé	to take leave
	conseil, &c.	to consult some body
Rendre	service	to assist
	visite	to pay a visit
Savoir	vivre	to know how to live
Tenir	parole	to keep one's word

But when the noun used with the verb as its complement, is qualified by an adjective, the adjective *a*, *un*, *une*, or the partitive word *some*, is most generally placed before that noun; as in,

To have a terrible fright.	Avoir *une terrible peur.*
I am extremely hungry.	J'ai *une faim extrême.*
To reflect bitterly.	Faire *des réflexions amères.*
This brought me an extraordinary good luck.	Ceci me porta *un bonheur extraordinaire.*

But when the adjective which qualifies the noun is the word *great*, *grand*, most generally the adjective *a*, *un*, is suppressed, as:

J'ai *grand faim;* I am very hungry. J'ai *grand peur;* I have a great fear.

OF NOUNS EMPLOYED AS APOSTROPHES AND INTERJECTIONS.

73. When a noun is employed as an apostrophe or an interjection, the article *the* is dispensed with before that noun; as,

Courage, friend, defend yourself!	*Courage, ami*, défendez-vous !

OF NOUNS EMPLOYED IN APPOSITION, OR ADJECTIVELY.

74. When nouns change their primary signification into a qualification, or are used by apposition, the article is dispensed with; which may take place in different ways; as,

Are you surprised that Napoleon was more than a *man* in some of his acts?	Etes-vous surpris que Napoléon ait été plus qu'*homme* dans plusieurs de ses actes ?
We see with delight the vast fields covered with golden harvests, *the rich gifts* of Ceres.	Nous voyons avec délices les vastes campagnes couvertes de moissons dorées, *riches dons* de Cérès.

In the first sentence, the word *homme* is taken adjectively; in the second, the phrase *riches dons* modifies *moissons dorées*, by apposition.

When they are used, at the beginning of an incidental sentence, elliptically; as,

All the nations of the globe have a notion more or less clear of a Supreme Being; *an evident proof* that original sin has not totally obscured our understanding.	Touts les peuples de la terre ont une idée plus au moins juste d'un Etre Suprême; *preuve évidente* que le péché originel n'a pas tout-à-fait obscurci notre jugement.

The ellipsis here consists in the omission of the words *which is*, before *evident proof;* which, if expressed, would be followed by *a*, *une*.

OF NOUNS USED AS THE OBJECTS OF NOUNS OF SORTS, KINDS OR SPECIES.

75. When a noun is used as the object of another noun expressing kind, sort, or species, it is preceded by the preposition *of*, *de*, and no article; as in,

Do you like this kind of peaches?	Aimez-vous cette *espèce de pêches ?*
I do not like this style of drawing.	Je n'aime pas ce *genre de dessin*.

76. *Remarks.* We must not mistake the above sentences for those in which taste and elegance alone cause the article to be suppressed, in order to give more rapidity and energy to the style; as,

Citizens, foreigners, enemies, people, kings, emperors, pity and respect him.	Citoyens, étrangers, ennemis, peuples, rois, empereurs, le plaignent et le respectent.

There are many idiomatical and proverbial expressions which are constructed without the article, and would sound badly by its addition; but they prove nothing against the rule, and should be considered as the result of usage and habit only; as,

Poverty is no vice.	Pauvreté n'est pas vice, (standing for *la* pauvreté n'est pas *un* vice.)

In which usage has suppressed *la* and *un*.

OF THE PRONOUNS *MON, TON, SON, NOTRE, VOTRE, LEUR, CE, NUL, AUCUN, QUELQUE, CHAQUE, TOUT,* (USED FOR *CHAQUE,*) *CERTAIN, PLUSIEURS* AND *TEL.*

77. The article should not be placed before nouns preceded by the pronouns *mon*, *ton*, *son*, *notre*, *votre*, *leur*, *ce*, *nul*, *aucun*, *quelque*, *chaque*, *tout*, (used for *chaque*,) *certain*, *plusieurs* and *tel;* nor before a cardinal number taken absolutely; as,

Twenty men fired at me.	*Vingt* hommes firent feu sur moi.

These pronouns and nouns of number exclude the article, because they all operate as the article would before the common nouns; they designate them in a precise manner, and give them the definite character which these nouns have in the mind of him who speaks.

But, if the cardinal numbers have a connection with what precedes or follows, they are no longer used in an absolute mode, and must be preceded by the article; as,

On the occasion of the miracle of the multiplication of *loaves*, the apostles said to (*the*) Christ; We have but *five loaves* and *two fishes*. Then Jesus Christ, taking *the five loaves* and *the two fishes*, blessed them, &c.	Dans le miracle de la multiplication des pains, les Apôtres dirent au Christ; Nous n'avons que *cinq pains* et *deux poissons*. Alors Jesus Christ prenant *les cinq pains* et *les deux poissons*, les bénit.

In the last part of this sentence, *cinq pains* and *deux poissons* are connected with what precedes, and must be preceded by the article; whereas, in the first part they are not, and no article is used. Although the article *the* is never used with the possessive pronoun, and we cannot say, *La madame*, *les mesdames*, for *the lady* and *the ladies*, *la mademoiselle*, *les mes demoiselles*, for the *young lady* and the *young ladies*, we may very well say, *le monsieur*, for *the gentleman*. The reason for this rule is, that in the two first expressions, the nouns *dame* and *demoiselle* being sometimes used by themselves, the words *madame* and *mademoiselle*, although spelled in one word, present two distinct ideas, and signify *my lady* and *my miss;* it is therefore evident that the expressions *the my lady* and *the my miss*, cannot be used, whilst in the word *monsieur*, the two words *mon* and *sieur* being inseparable, because the word *sieur* is no longer in use, except in court, those two words do not represent the two English words, *my sire*, but only recall to the mind the idea represented by the noun *gentleman*, which being but one word, may very well be preceded by the article.

OF PROPER NAMES OF DEITIES, MEN AND ANIMALS.

78. Proper names of deities, men and animals, do not take the article, if they are not taken in a limited sense; as,

God has made the world as it is.	*Dieu* a fait le monde comme il est.
Mars was the god of armies.	*Mars* était le dieu des armées.
Pegasus was the horse of the Parnassus.	*Pégase* était le cheval du Parnasse.

But when those nouns are restricted in their meaning, they become common nouns applied to one or several individuals, and are used definitely; as,

The God of Christians.	*Le Dieu* des Chrétiens.
The Mars of the Iliad.	*Le Mars* de l'Iliade.
The Pegasus of Apollo.	*Le Pégase* d'Apollon.

In the first examples, the words *Dieu*, *Mars*, *Pégase*, are used only for the sake of their signification. In the last, on the contrary, they are used with regard to the extent of that signification; hence, no article with the former, and the article with the latter.

OF THE ARTICLE WITH SOME ITALIAN AND FRENCH PROPER NAMES.

79. Sometimes, in imitation of the Italians, the French join the article to the names of painters, poets, actors and actresses of that nation: but they do it only by an elliptical mode of expression; there is always a common noun understood; so we say,

La Malaspine,	*for*	*La Contessa* Malaspine.
Le Tasse,	"	*Il poeta* Tasso.

Formerly, the same mode of expression was used with the name of some of our actresses with an idea of contempt or degredation; it was then customary to say:

Mrs. Lemaure sings like a nightingale. *La Lemaure* chante comme un rossignol.
That is a trick played by Mrs. Gaussin. C'est un tour joué par *La Gaussin*.

But now, among wellbred people, this mode of expression is no longer in use, and would show a want of education in those who should employ it.

OF NOUNS PRECEDED BY AN ADVERB, OR AN EXPRESSION OF QUANTITY.

80. The article is seldom used before a noun after an adverb or word of quantity, and that word of quantity is always itself followed by the preposition *of*, *de;* as,

How many apples have you bought?	*Combien de* pommes avez-vous acheté?
He has as much courage as yourself.	Il a *autant* de courage que vous.
A multitude of persons were drowned.	*Une multitude de* personnes furent noyées.

Exceptions. *Bien*, as an adverb, *la plupart*, *la multiplicité*, are followed by the preposition *of*, and the article; as,

Many people have perished.	*Bien des* gens ont péri.
She is very kind.	Elle a bien *de la* bonté.
Most men have no opinion of their own.	*La plupart des* hommes n'ont pas d'opinion à eux.
Health yields to the number of remedies.	La santé cède à *la multiplicité des* remèdes.

Plusieurs is followed by the noun without either preposition or article, when used as an adjective; but when used as an adverb, it follows the general rule, and takes *de* after it; as,

Several of my friends.	*Plusieurs de mes* amis.
Several persons have told me.	*Plusieurs* personnes m'on dit.

Tout, followed by a noun used definitely, requires that noun to be preceded by the definite article; as,

Everybody says that you are good.	*Tout le* monde dit que vous êtes bon.

Remarks. Among the words of quantity are placed *plus*, *moins*, *pas*, *point*, *jamais*, which are followed by *of*, *de*, without the article; as,

He has more money than I.	Il a *plus d'*argent que moi.
He has less good qualities than vices.	Il a *moins de* qualités que de vices.
He has no fortune.	Il n'a *pas* or *point de* fortune.
He never has any money.	Il n'a *jamais d'*argent.

It must be observed, that in the preceding sentences, where the article is not employed, the nouns which are deprived of it are only taken with regard to their signification, and not as to the extent of that signification; but we say, with the article,

How many of the apples you have bought have you still ?	Combien *des* pommes que vous avez achetées, avez-vous encore ?
A great number of the persons who have been to sea have perished,	Un grand nombre *des* personnes qui se sont mises en mer ont péri,
He has many of the qualities and vices of his father, &c.,	Il a beaucoup *des* qualités et *des* vices de son père,

because, in these sentences, the words *pommes*, *personnes*, *qualités*, *vices*, are restricted by the propositions which follow them, and are consequently definite.

OF THE ARTICLE, WITH NAMES OF MEASURE, WEIGHT AND PURCHASE.

81. In English, the adjective *a* or *an* is placed before nouns of measure, weight, and purchase; but in French, the article *le*, *la*, or *les* is used in its stead; as,

Rye is sold for fifty cents *a* bushel.	Le seigle se vend cinquante sols *le* boisseau.
Sugar is worth ten cents *a* pound.	Le sucre vaut dix sols *la* livre.

Cider costs one dollar *a* gallon.	Le cidre coute une gourde *le* gallon.
It is more than thirty cents for *the* two bottles.	C'est plus de trente sols *les* deux bouteilles.

Remark. When speaking of time, we say,

He receives ten shillings a week.	Il reçoit dix shellings *par* semaine.

It would be a fault to say, *la* semaine.

OF THE EXPRESSIONS *THE MORE* AND *THE LESS*, WHEN USED TOGETHER IN ENGLISH TO FORM A COMPARISON.

82. The more I see your sister, the less I love her.

When the adverbs *more* and *less*, preceded by the article, are repeated in English, to form a comparison, the article *the* is suppressed in French; the above sentence should then be expressed as follows:

Plus je vois votre sœur, *moins* je l'aime.

The suppression of the article arises from the fact that this sentence expresses comparison in a comparative and not in a superlative degree; for it signifies:

When I see your sister more, I love her less.

And we shall see, when speaking of the adjective, that the comparative does not admit of the article being ever placed before the comparative adverbs *more* and *less*.

OF THE ARTICLE *THE* USED IN FORMING A COMPARISON IN THE SUPERLATIVE DEGREE.

83. When the article *the* is used in English with the adverbs *more* and *less*, to form a comparison in the superlative degree, it is also expressed in French; as,

Your sister is the most handsome and amiable woman I know.	Votre sœur est *la plus* belle et *la plus* aimable femme que je connaisse.

It is seen by this sentence, that not only the article *the* is employed to form a superlative, but it is repeated before each adjective used in that degree of comparison.

THE ARTICLE *THE*, WITH THE ADVERBS *MORE, LESS* AND *BEST*, IS SOMETIMES VARIABLE AND SOMETIMES INVARIABLE.

84. Of all the ladies who were at the funeral, your sister was the most distressed.
I have noticed that your sister never cries, even when she is the most distressed.

De toutes les dames qui étaient aux funérailles, votre sœur était *la plus* affligée.
J'ai remarqué que votre sœur ne pleure jamais, même quand elle est *le plus* affligée.

In the first sentence, there is a comparison established between the lady spoken of and others; the words *the lady* are understood after the verb *was*, or the noun *lady* after the participle *distressed*, which compels the agreement of the article; for the latter part of the sentence signifies:

Your sister was *the lady* the most distressed, or the most distressed *lady*.

In the second sentence, on the contrary, there is no comparison established between the lady spoken of and any other; there is no feminine noun understood, which should compel the agreement of the article; the expression *the most* signifies, *in the highest degree:* it modifies the participle *distressed*, which, having no number and no gender of its own, cannot transfer them to the article; and the latter part of this sentence might be transposed; as,

When she is distressed *the most*, or *in the highest degree.*

85. *Le plus*, *le moins*, *le mieux*, *the most*, *the less*, *the best*, are always invariable when they relate to a verb or an adverb, because then they form an adverbial expression; as,

Racine and Boileau are the poets who write *the best*, who express themselves *the most nobly.*

Racine et Boileau sont les poëtes qui écrivent *le mieux*, qui s'expriment *le plus noblement.*

Le mieux, *le plus*, refer to the verb *écrivent* and to the adverb *noblement*, and not to Boileau and Racine.

OF THE REPETITION OF THE ARTICLE.

86. The article is repeated or not before two or more plural nouns, united by the conjunction *and*, *et;* when it is repeated, the expression of the sentence is more energetic; when it is suppressed, it is more rapid; as in,

The fathers and mothers of the children were at the head of the procession.	*Les* pères et *les* mères des enfants ouvraient la marche.
The devotion of fathers and mothers for their children is natural.	Le dévouement *des* pères et mères pour leurs enfants est naturel.

But when two or several nouns are in the singular or are not in the same number, the article is always repeated; as in,

The father and mother of that child are dead.	*Le* père et *la* mère de cet enfant sont morts.
The president and judges were of the same opinion.	*Le* président et *les* juges furent de la même opinion.

OF THE REPETITION OF THE ARTICLE, WITH NOUNS UNITED BY THE CONJUNCTION *OR, OU.*

87. When two nouns are united by *or*, *ou*, and they represent objects of a different nature, the article is repeated before each; as in,

I will send you the brother or the sister of my wife.	Je vous enverrai *le* frère *ou la* sœur de ma femme.

But if the noun which follows the conjunction *or*, *ou*, is only the explanation of that which precedes it, the article is suppressed before the last; as in,

The deputies or representatives of the people were elected for four years.	*Les* deputés *ou* représentants du peuple étaient élus pour quatre ans.

OF THE REPETITION OF THE ARTICLE, WITH TWO ADJECTIVES UNITED BY THE CONJUNCTION *AND, ET.*

88. When two adjectives serve to qualify the same noun, the article is not repeated before the second; as in,

How do you like the large and splendid apartment that we have seen this morning?	Comment trouvez-vous *le grand* et *magnifique* appartement que nous avons vu ce matin?

There is but one apartment spoken of. But if two adjectives, on account of their signification, cannot qualify the same noun, the sentence is then elliptical; there is a noun understood, and the article should be repeated before each adjective; as in,

I have visited both the ancient and the new continent.	J'ai visité *l'ancien* et *le nouveau* continent.

There are two continents spoken of.

We want red and white wine. Nous voulons *du vin* rouge et *du* vin blanc.

Wine cannot be red and white ; there are two different kinds of wine spoken of.

OF THE ARTICLE WITH TWO ADJECTIVES UNITED BY THE CONJUNCTION *OR, OU.*

89. When a noun is preceded by two adjectives, united by *or*, *ou*, and expressing qualities of a different nature, the article is repeated before the second adjective ; as in,

There are young people who stop growing after they are fourteen or fifteen years old.
Il y a des jeunes gens qui ne grandissent plus après *la quatorzième ou la quinzième* année.

Good or bad treatment cannot tame the ferocity of the tiger.
Les bons ou les mauvais traitements ne peuvent adoucir la férocité du tigre.

But when the adjectives are placed after the noun, the repetition of the article is a matter of taste ; as in,

The sincere or false remorse of the king softened the fury of the people.
Les remords *vrais* ou *faux* du roi, adoucirent la fureur du peuple.

Speaking of philosophers, we may say equally well, for the modern or ancient philosophers.
Les philosophes *anciens ou modernes*, or *les* philosophes *anciens ou les modernes*.

OF CASES IN WHICH THE SENSE OF A SENTENCE CHANGES ENTIRELY, BY USING OR SUPPRESSING THE ARTICLE BEFORE A NOUN USED AS THE COMPLEMENT OF A VERB.

90. The sense of some sentences changes sometimes entirely, on account of the use or suppression of the article, thus :

Entendre *la raillerie* signifies to know how to rally, to jeer.

Entendre *raillerie* signifies to know how to take a joke.

Demander *la raison* d'une chose means to ask for the cause of a thing.

Demander *raison* d'une chose is to demand satisfaction for an offence.

Un homme *de génie* is a man of genius.

Un homme *du génie* is a man who belongs to the corps of engineers.

A FEW EXAMPLES IN WHICH THE ARTICLE IS NOT USED.

91. I will change these stones into *loaves*.	Je changerai ces pierres *en pains*.
The education of Rousseau must not be taken as a model.	L'éducation de Rousseau ne doit pas être prise *pour modèle*.
I will go to Rome.	J'irai *à Rome*.
He received me with open arms.	Il me reçut *à bras* ouverts.
He has arrived in safety at midnight.	Il est arrivé *à bon port à minuit*.
To live without bread, on a pound of bread, on a little bread.	Vivre *sans pain*, avec une *livre de pain*, d'un *peu de pain*.

In all these sentences, the nouns are taken in reference to their signification alone, and therefore have no article before them; as well as in the following:

I have a knave of a brother.	J'ai un coquin *de frère*.

(Elliptical sentence, which means, —

Which is of the species of a brother.	*Qui est de l'espèce de frère.*)
An honest father.	Un honnête homme *de père*.

(Elliptical sense, meaning, —

An honest man, having the quality of a father.	*Un honnête homme ayant la qualité de père.*)

These constructions, as well as all similar ones, are in conformity with the rules already laid down, by the means of the ellipsis.

The following expressions,

To act by feeling,	Agir *par sentiment*,
To speak with wit,	Parler *avec esprit*,
To make a graceful appearance,	Représenter *avec grâce*,
To act with passion,	Agir *par colère*,
To act by spite,	Agir *par dépit*,
To act by love,	Agir *par amour*,

are adverbial; and the nouns, being used adjectively with the prepositions, are indefinite; therefore, they admit of no article.

In order to sum up all that has been said in reference to the use of the article, we will give now a table of the same nouns used with and without the article, according to the sense in which they are employed.

A TABLE OF THE SAME WORDS EMPLOYED,

With the article.	*Without the article.*
The writings of Cicero are full of the soundest ideas. Les écrits de Cicéron sont pleins *des* idées les plus saines. (Restrictive sense of the word *ideas*, used in reference to the extent of its signification.)	The writings of Cicero are full of sound ideas. Les écrits de Cicéron sont pleins d'idées saines. (Indefinite sense of the words *sound ideas*, without reference to the extent of their signification; then a mere qualification.)
Divest yourself of the prejudices of childhood. Défaites vous des préjugés de l'enfance. (Individual sense, restrictive of the extent of the signification of the word *préjugés* applied to those of infancy only.)	Have no prejudice with regard to this question. N'ayez point de préjugés sur cette question. (Sense vague and indefinite, of the word *préjugés;* no reference as to the extent of its meaning.)
Enter into the details of the rules of a good grammar. Entrez dans les détails des règles d'une bonne grammaire. (Individual sense, restricting the meaning of the word *règles* to those of a *good grammar*. Definite.)	He enters into a long detail of frivolous rules. Il entre dans un long détail de règles frivoles. (The words *règles frivoles* used adjectively to qualify *détails;* indefinite.)
He affects circumlocutions. Il cherche des détours. (Partitive sense without an adjective before the noun.)	He affects long circumlocutions. Il cherche de longs détours. (Partitive sense with an adjective before the noun.)
Avoid the air of affectation. Evitez l'air *de l'*affectation. (Individual sense, reducing the meaning of the word *air* to that of affectation alone. Definite.)	Avoid all that has an air of affectation. Evitez tout ce qui a un air *d'*affectation. (Indefinite sense, in which *air* means *any air* (vague) and affectation only qualifies that noun.)
He loads his memory with the verses of Virgil and the phrases of Cicero. Il se charge la mémoire *des* vers de Virgile et *des* phrases de Cicéron. (Individual sense, in which the words *vers* and *phrases* are limited to those of *Virgil* and *Cicero*. Definite.)	He loads his memory with insipid verses and phrases. Il se charge la mémoire de vers et de phrases insipides. (Vague and indefinite sentence, in which the words *vers* and *phrases* are used without any regard to the extent of their signification; they are insipid, but whose are they? Indefinite.)
Essays supported by strong expressions. Discours soutenu par des expressions fortes. (Partitive sense, the adjective placed after the noun.)	Essays supported by lively expressions. Discours soutenu par de vives expressions. (Partitive sense, the adjective placed before the noun.)
He has collected precepts of morality. Il a receuilli *des* préceptes pour la morale. (Partitive sense, individual.)	A collection of precepts in morals. Receuil *de* préceptes de morale. (Sense of sort, qualifying collection in a vague and indefinite manner.)

Make use of the tokens we agreed upon.
Servez vous *des* signes dont nous sommes convenus.
(Positive, definite expression, *signes* meaning those we agreed upon and no others.)

Learning has always been the object of the esteem, praise, and admiration of man.
Le savoir a toujours été l'objet *de l'*estime, *des* louanges, et *de l'*admiration des hommes.
(Definite, precise meaning of the words *estime*, *louanges*, *admiration*, confined to those of man.)

The riches of the mind can only be acquired by study.
Les richesses *de l'*esprit ne peuvent s'acquérir que par l'étude.
(Definite meaning of the word *mind*, which is here personified, and modifies *richesses* so as to limit the extent of its signification.)

The connexion of proofs makes them please and persuade.
L'enchainement *des preuves* fait qu' elles plaisent et qu'elles persuadent.
(Sense individual.)

It is by meditation upon what we read that we acquire fresh knowledge.
C'est par la méditation sur ce qu'on lit qu'on acquiert *des* connaissances nouvelles.
(Partitive sense, in which the noun comes before the adjective.)

The memory of facts is the most showy.
La mémoire *des* faits est la plus brillante.
(Sense individual, definite.)

The aim of good masters should be to cultivate the minds and reason of their pupils.
Le but *des* bons maîtres doit être de cultiver l'esprit et la raison de leurs élèves.
(Sense individual, which the two words *bons maîtres* serve to express.)

The taste of mankind is liable to great changes.
Le goût *des* hommes est sujet à bien *des* vicissitudes.
(Sense individual; what is said of men in general being applicable to each man individually.)

Let us use tokens to understand each other.
Servons nous de signes pour nous entendre.
(Vague and indefinite expression, by which the mind remains in doubt as to the *signes* to be used.)

It is an object of praise, esteem, and admiration.
C'est un objet *de* louange, *d'*estime, et *d'*admiration.
(Vague expression, which does not indicate the extent of the meaning of the words *louange*, *estime*, &c.)

There is in Peru a prodigious abundance of useless riches.
Il y a au Pérou une prodigieuse abondance de richesses inutiles.
(Vague and indefinite meaning, in which *richesses inutiles* only qualifies *abondance*, without regard to the extent of its signification.)

There is in this book an admirable connexion of solid proofs.
Il y a dans ce livre un admirable enchainement *de preuves solides*.
(Sense of sort used adjectively.)

It is by meditation that we acquire fresh knowledge.
C'est par la méditation que l'on acquiert de nouvelles connaissances.
(Partitive sense, in which the adjective comes before the noun.)

He has only a memory of facts.
Il n'a qu'une mémoire de faits.
(Qualificative expression, indefinite.)

He has an air of pedantry, that shocks you at first sight.
Il a un air *de* maître qui choque au premier coup d'œil.
(Sense of qualification, indefinite.)

Society of chosen men.
Société *d'*hommes choisis.
(Adjective sense, *hommes choisis* qualifying the word *société*.)

He has no need of the lessons you wish to give him.
Il n'a pas besoin *des* leçons que vous voulez lui donner.
(Individual sense. Definite.)

He has no need of lessons.
Il n'a pas besoin *de* leçons.
(Adjective sense, *leçons* qualifying the word *besoin*. Indefinite.)

Spain, France, England.
*L'*Espagne, *la* France, *l'*Angleterre.
(Definite.)

The kingdoms of France, Spain, England.
Les royaumes *de* France, *d'*Espagne, *d'*Angleterre.
(Qualificative.)

The island of Japan.
L'île *du* Japon.
(Name of a distant country, always used with the article.)

The island of Corfou.
L'île *de* Corfu.
(Noun of country, used without the article.)

He comes from China.
Il vient *de la* Chine.
(Name of distant country, used with the article.)

He comes from Italy.
Il vient d'Italie.
(Noun of country not far off, used without the article.)

The extent of Persia.
L'étendue *de la* Perse.
(Name of a distant country, always preceded by the article.)

He is in Persia.
Il est *en* Perse.
(Noun of country, preceded by *en*.)

He lives in Peru, Japan, China, East or West Indies, the United States, Brazil, &c.
Il vit *au* Pérou, *au* Japon, *à la* Chine, *aux* Indes orientales, *aux* Indes occidentales, *aux* Etats Unis, *au* Brésil, &c.
(Names of distant countries, always used with the articles, even when expressing the place of residence.)

He lives in Italy, in England, in Malta, in Paris, &c.
Il demeure *en* Italie, *en* Angleterre, *à* Malte, *à* Paris, &c.
(Nouns of countries, always used without the article, expressing a place of residence.)

The politeness of France.
La politesse *de la* France.
(Sense definite, meaning the politeness of the whole country called France.)

The wines of France.
Les vins *de* France.
(Adjective expression, meaning only that the wines are French, and not Spanish, German, &c.)

The circumference of Ireland.
La circonférence *de l'*Irlande.

Irish linen.
Toile *d'*Irlande.

The interests of Spain.
Les intérêts *de l'*Espagne.
(Same meaning as above.)

Spanish wool.
Laines *d'*Espagne.
(Same meaning as above.)

The discovery of the art of printing is attributed to Germany.
La découverte *de l'*imprimerie est attribuée *à l'*Allemagne.
(*Imprimerie* used in the whole extent of its signification; *Allemagne*, personified expression, definite.)

The empire of Germany is divided into an infinity of small States.
L'empire *d'*Allemagne est divisé en une infinité *de* petits états.
(*Allemagne* used to qualify *empire*; *petits états* used to qualify *infinité*; adjective meaning, indefinite.)

He comes from the French Flanders.
Il vient *de la* Flandre Française.
(Definite.)

He comes from Flanders.
Il vient *de* Flandre.
(Indefinite, and one of those names of country which do not take the article, when preceded by 'coming from.')

The water of the Rhine.
L'eau *du* Rhin.
The water of the sea is blue.
L'eau *de la* mer est bleue.
(Definite expressions, in which the word *eau* is applied to the whole amount of water contained in the *Rhine* and the *sea*.)

Seine water.
Eau *de* Seine.
Salt-water fish.
Poisson *de* mer.
(Adjective expression, meaning that we do not mean the water of any other river than the *Seine*, and any other fish than those of the *sea*.)

The God of the Christians is good and merciful.
Le Dieu des Chrétiens est bon et miséricordieux.
The Jupiter of the pagans was the greatest of gods.
Le Jupiter des payens était le plus grand des dieux.
(Nouns of divinity, used restrictively, definite.)

God is good and merciful.
Dieu est bon et miséricordieux.
Jupiter was the greatest of gods.
Jupiter était le plus grand des dieux.
(Nouns of divinity, used without restriction, classed among proper names.)

PLACE OF THE ARTICLE, WITH THE ADJECTIVE *TOUT, ALL*, AND THE NOUNS *MONSIEUR, MADAME* AND *MONSEIGNEUR*.

92. The article always precedes the noun, whether that noun is qualified by an adjective or not; the adjective *tout, all*, is an exception; it precedes the article and the noun which it qualifies; as

All men are not good. *Tous les hommes* ne sont pas bons.

The nouns *monsieur, madame, monseigneur*, precede the article when they are placed before a title or a name expressing the profession of a man; as,

Monsieur le docteur; the doctor.
Madame la Comtesse; the Countess.
Monseigneur l'évêque; his reverence the Bishop.

QUESTIONS.

22. What is the definition of the article?
23. How is the article *the* expressed?
24, 25, 26, 27, 28. How are *of the* and *to the* expressed?
22. When is the article *the* used before a noun?
29. Is not the article used before adjectives, pronouns, verbs, adverbs and prepositions?
29, 30. What is the definition of the definite and indefinite signification of a noun?
31. What is the partitive sense of a noun?
When a noun is used in a partitive sense, how are *some* and *any* expressed in French?
32. (1.) Before a noun in a sentence which is not negative?

34, 35. (2.) Before a noun in a sentence which is negative ?

33 (3.) Before an adjective followed by a noun ?

33. Is not the article sometimes used in a partitive sentence before an adjective ? State the exceptions to the general rule.

34. When a noun is used partitively in a sentence which is negative and interrogative, is not the article sometimes used, and in what case ?

40. When *some* or *any* are understood in English, should they be expressed in French ?

36. How are *some* or *any* expressed when used at the end of a sentence ?

37. What is the difference between the following expressions : Je préfère *le vin*, and Je préfère *du vin ?*

38. Voulez-vous prendre *du thé*, and Voulez-vous prendre *le thé ?*

39. Donnez-moi *du sucre*, and Donnez-moi *le sucre ?*

43. Is the article used before proper names ?

44, 45. Is the article used before names of countries used without a preposition ? What are the exceptions ?

46, 47, 48. In what sense is the article used or suppressed before names of countries used with a preposition ?

49, 50. What is the difference between the meaning of *en* and *dans*, used instead of *in ?*

51. Is the article used before names of far distant countries, and what prepositions are used before those names, when speaking of coming *from* or going *to* those countries ?

52, 53, 54, 55. What are the names of the countries which take the article when speaking of going *to* or coming *from* those countries ?

56, 58. Do names of cities take the article ? What are the exceptions ?

57. What are the prepositions used before names of cities ?

59. Do names of rivers, used without a preposition, take the article ?

60, 61. When used with a preposition, in what sense do they take the article ?

63, 64, 65, 66, 67, 68. When a noun is used as the title of a book, chapter or document, does it take the article ?

69. When giving the address of a person, are the article and the preposition *in*, *dans*, always used before the name of the street ? State when it should be used and when not.

What is the difference between the following expressions ?

71. Il est *en ville*. Il est *à la ville*. Il est *dans la ville*.

70. Il est *en prison*. Il est *à la prison*. Il est *dans la prison*.

72. When a noun is used as the complement of a verb, and forms with that verb but one idea, is the article used before that noun ?

72. When the noun spoken of in the preceding question is qualified by an adjective, what is to be done ?

73. Is the article employed before nouns used to form an apostrophe or an interrogation ?

74. Is the article used before nouns used in apposition to others.

75. Is the article used before nouns preceded by a noun expressing sort, kind or species ?

76. Is not the article suppressed before nouns, in order to give more rapidity to the style ?

77. Is the article used with the possessive adjective pronouns *mon*, *ton*, &c., and the indefinite pronouns *chacun*, *tout*, *plusieurs*, &c.

77. Is the article used with the words *monsieur*, *madame* and *mademoiselle ?*

78. Is the article used before proper names of deities, men, animals, and is not the article used before some proper names of a foreign origin ?

79. What signification would the article give to the proper name of a female French artist ?

80. When a noun is preceded by an expression of quantity, is the article expressed before that noun ?

82. When the article *the* is used in English with the adverbs *more* or *less*, to form a comparative, is it expressed in French ?

83. When the article is used with the adverbs *most* or *least*, to form a comparison in the superlative degree, is it expressed in French ?

84, 85. When is the article *the* variable or invariable with the preceding adverbs ?

86. When two or more nouns are separated by the conjunction *and*, *et*, when is the article repeated before each noun ?

87. When two or more nouns are separated by the conjunction *or*, *ou*, when is the article repeated ?

88. When two or more adjectives are separated by the conjunction *and*, *et*, when is the article repeated ?

89. When two or more adjectives are separated by the conjunction *or*, *ou*, when is the article repeated ?

90. What is the difference between the following expressions : Entendre raillerie, *or*, la raillerie. Demander la raison d'une chose, *or*, raison d'une chose. Un homme de génie, *or*, du génie.

92. What is the place of the article ?

OF THE SUBSTANTIVE.

OF THE NATURE OF THE SUBSTANTIVE.

93. The Substantive is a word which represents a *being*, or an *object*, or an *idea*, or a *feeling*, whatever it may be, existing in reality, or only by the power of our mind.

The substantive is also called *Noun*, because it is used to name the persons, things, ideas, or feelings which they represent.

Examples.

Man,	*homme*,
Horse,	*cheval*,
Fish,	*poisson*,

are nouns representing beings which have the appearance of man, horse, and fish.

Hope,	*espérance*,
Perfection,	*perfection*,
Happiness,	*bonheur*,

are nouns representing ideas and feelings through the operation of our minds.

Tree,	*arbre*,
Table,	*table*,
Book,	*livre*,

are nouns representing objects so designated by the general agreement of society.

There are two sorts of substantives. Those which are used to designate the whole of the species which they represent; as, *homme*, *cheval*, *espérance*, *arbre*, are called *Common Nouns*, because they are common to all beings or things of the same kind.

Those which are used only to designate a single individual or thing; as, *Alexandre*, *Virgile*, *Paris*, *Vienne*. They are called *Proper Nouns*, because they belong to a single individual of the species which they represent, at least in the mind of the person who speaks.

The substantive has two properties, *Number* and *Gender*.

OF NUMBER IN THE SUBSTANTIVE.

94. Number is the property which the noun has to represent a *unity* or a *plurality*.

Therefore, there are two numbers; the *Singular*, which represents but a single individual or thing, &c.; as,

A man,	*un homme*,
A tree,	*un arbre*,
A hope,	*une espérance*,

and the *Plural*, which represents more than one individual or thing &c.; as,

Men,	*les hommes.*
Two trees,	*deux arbres.*
Hopes,	*les espérances*

Among nouns, the generality may be used in either number; but there are some few which have no plural, and others which have no singular. We will speak of them hereafter.

OF GENDER IN THE SUBSTANTIVE.

95. Gender is the property which a noun has to represent a distinction between the two sexes.

There are, consequently, two genders; the *Masculine*, which belongs to man and the males among animals, and the *Feminine*, which belongs to females in general; as,

Man,	*homme*,
Lion,	*lion*,

are masculine, because they represent males.

Woman,	*femme,*
Mare,	*jument,*

are feminine, because they represent females.

By imitation, the nouns which represent objects or ideas which are neither male nor female, have received one or the other of these two qualifications, and some of them are sometimes masculine and sometimes feminine, according to their signification. The distinction of the genders in those nouns is one of the greatest difficulties of the French language for foreigners. We have already, at the beginning of this Grammar, given a complete system for the classification of nouns; but in most cases the exceptions are so numerous, that it is always prudent not to trust memory alone, and to consult a good dictionary.

We see, then, that the nouns which are *neuter* in English have not the same qualification in French, which is deprived of such a gender.

To mark the difference in sexes, males and females are sometimes called by different names; as,

Masculine.		Feminine.	
Homme,	*man.*	Femme,	*woman.*
Cheval,	*horse.*	Jument,	*mare.*
Taureau,	*bull.*	Vache,	*cow.*

Sometimes the only distinction between them is in their termination; as,

Masculine.		Feminine.	
Lion,	*lion.*	Lionne,	*lioness,*
Chien,	*dog.*	Chienne,	*bitch.*
Chat,	*cat.*	Chatte,	*cat.*

This is the best designation, because it shows at once what we intend to speak of.

But often we use the same word to express the male and female; as,

Partridge,	*perdrix.*	(male and female.)	
Eagle,	*aigle.*	"	"
Carp,	*carpe.*	"	"
Pike,	*brochet.*	"	"

This mode is quite an imperfection in the language; but by consulting the article on *genders*, this difficulty is easily remedied.

As to nouns which should be neuter in English, their gender is usually arbitrary; so

Book,	Livre,	Table,	Table,
Hat,	Chapeau,	Song,	Chanson,
Glass,	Verre,	Lamp,	Lampe,
Courage,	Courage,	Anger,	Colère,
are masculine;		are feminine;	

although they have no connection with either sex.

FORMATION OF THE FEMININE IN NOUNS.

96. As there are a great quantity of words employed as nouns, which are used in either gender, it is necessary to show how they differ, when they represent a masculine or feminine idea, thing or being. Masculine nouns ending with a consonant or with the vowels *é*, *i* and *u*, form their feminine termination by the addition of a mute *e;* as,

Le seri*n*, la seri*ne ;* a canary bird.
Le bienvenu, la bienvenu*e ;* welcome.
Un idio*t*, une idio*te ;* an idiot.
Un jardinier, une jardini*ère ;* a male or female gardener.

The following nouns are an exception to this rule :

Bachelier, a bachelor.
Duc, a duke.
Mortel, a mortal.
Quaker, a quaker.
Roi, a king, &c.
Paysan, a peasant.
Juif, a Jew.
Bailli, a bailiff.
Abbé, an abbot.
Sot, a fool.
Veuf, a widower.
Malin, a shrewd fellow.
Favori, a favorite.

Which make in the feminine :

Bachellete, paysanne, sotte, duchesse, Juive, veuve, mortelle, Baillive, maligne, Quakeresse, abbesse, favorite, reine, &c.

FORMATION OF THE FEMININE IN NOUNS ENDING WITH A MUTE *E*.

97. Masculine nouns ending with a mute *e* do not change their termination in the feminine ; as,

Un esclave, une esclave; a male or female slave.
Un impie, une impie; an impious man or woman.
Un sauvage, une sauvage ; a male or female savage, &c.

Some few nouns, however, although ending with a mute *e*, form their feminine termination by changing *e* into *esse ;* as,

Âne, anesse ; an ass.
Tigre, tigresse; a tiger.
Chanoine, chanoinesse ; a canon, a canoness.
Prince, princesse ; a prince, a princess.
Nègre, nègresse ; a negro, a negress.
Prêtre, prêtresse ; a priest, a priestess.
Traître, traitresse; a traitor, a traitress.
Ivrogne, ivrognesse ; a drunkard, a drunken woman.
Pauvre, pauvresse ; a pauper, a beggar-woman, &c.

FORMATION OF THE FEMININE IN NOUNS ENDING IN *EN, ON, ET.*

98. Nouns ending in *en*, *on* and *et* in their masculine signification, form their feminine in doubling their last consonant and adding a mute *e ;* as,

Un Chrétien, une Chrétienne ; a Christian.
Un Indien, une Indienne ; an Indian.
Un fripon, une friponne ; a cheat.
Un coquet, une coquette ; a beau, a coquette, &c.

Exceptions :

Compagnon, a companion ; *Patron*, a patron ; *Indiseret*, a telltale,

make in the feminine,

Compagne, patrone and patronesse, indiserète.

FORMATION OF THE FEMININE IN NOUNS ENDING IN *EUR.*

99. Masculine nouns ending in *eur*, and derived from present participles, form their feminine termination by changing *eur* into *euse ;* as,

Chanteur, chanteuse ; a singer, (from *chantant*, present particle of *chanter*, to sing.)
Boudeur, boudeuse ; one that pouts, (from *boudant*, present participle of *bouder*, to pout.)
Connaisseur, connaisseuse ; a connoisseur, (from *connaissant*, present participle of the verb *connâitre*, to know, &c.)

Many other nouns ending in *eur* in the masculine, form their feminine termination by changing *eur* into *rice ;* as,

Un bienfaiteur, a benefactor ; *une bienfaitrice*, a benefactress.
Un protecteur, a protector ; *une protectrice*, a patroness.
Un calomniateur, une calomniatrice ; a slanderer.
Un ambassadeur, an ambassador ; *une ambassadrice*, an ambassadress, &c.

Finally, a few nouns change *eur* into *eresse* for the feminine ; as,

Bailleur, bailleresse ; the lesser.
Chasseur, chasseresse ; hunter, huntress.
Devin, devineresse ; a diviner, divineress.
Enchanteur, enchanteresse ; enchanter, enchantress.
Pécheur, pécheresse ; a sinner, male and female.
Vengeur, vengeresse ; an avenger.

FORMATION OF THE FEMININE IN NOUNS ENDING IN *X*.

100. Masculine nouns ending in *x*, form their feminine termination by changing *x* into *se ;* as,

Epoux, épouse ; husband, wife.
Un paresseux, une paresseuse ; a lazy man or woman.
Un malheureux, une malheureuse ; a wretched man or woman.

OF NOUNS WHICH ARE EITHER MASCULINE OR FEMININE, ACCORDING TO THEIR NUMBER AND SIGNIFICATION.

101. Nouns have generally but one gender ; however, there are some which are sometimes masculine, sometimes feminine : this is the result of habit, men having applied to those nouns, sometimes a masculine, sometimes a faminine idea. We will examine successively those which are the most generally used in either gender.

102. *Aigle*, an eagle.

Aigle, eagle, is masculine when it designates the male of the bird of prey of that name, and when, being used metaphorically, it signifies, *a man of genius ;* there is also a kind of paper called *grand aigle*, that is to say, of the largest size.

Aigle is feminine, if it designates the female of the bird of prey, and also when it signifies a military standard, or when used in speaking of coats of arms, constellations and emblems ; and also when it designates a kind of fish called *l'aigle marine*.

103. *Amour*, love, Cupid.

Amour, love, in the singular is always masculine, either in prose or in poetry ; it is also masculine in the plural when it signifies : (1.) All kinds of love. (2.) When it designates little Cupids which are used as emblems in the arts.

Amour, in the plural, is feminine when it implies the idea of a passion; as,

Foolish inclinations, *folles amours*. First love, *les premières amours*.

104. *Automne*, autumn.

Automne, autumn, was formerly of either gender; it is now always masculine, as well as the names of the other seasons.

105. *Couple*, couple.

Couple is masculine when it designates two animated beings united by an act of their will, a feeling, or any other cause making them act in concert; as,

A happy couple, (speaking of man and wife,) *un heureux couple*.
A couple of pigeons, *un couple de pigeons*, (a male and a female.)
Un couple de chevaux, a team of two horses, &c.

Couple is feminine when it only conveys the numerical idea of two persons or things of the same kind accidentally put together, without any idea of feeling, participation or common purpose between them; as,

A couple of pigeons, (meaning two pigeons,) *une couple de pigeons*.
A couple of families, *une couple de ménages*.
A couple of horses, *une couple de chevaux*, (meaning only two horses, without the idea of their forming a team.)

106. *Délice*, delight.

Délice is masculine in the singular and feminine in the plural; but for the sake of euphony we say,

Un de mes plus *grands* délices, One of my greatest delights,

with *grands* in the masculine, because it would be shocking to meet in the same proposition with two adjectives of different genders, relating to the same noun.

107. *Enfant*, child.

Enfant is masculine when it designates a boy and feminine when it points out a girl.

108. *Exemple*, example, copy.

Exemple is now used in the masculine, whether it signifies an *example* or a *copy*.

109. *Foudre*, thunderbolt, vengeance, fury, &c.

Foudre is feminine whenever it is used to designate a thunderbolt; it is of either gender, if it signifies the weapon of Jupiter. It is still feminine when used for *vengeance*, *fury*, &c.; as,

La foudre est dans ses yeux.	Anger is in his looks.

Foudres in the plural, used metaphorically, and signifying either pieces of cannon, celestial anger, or excommunication from the court of Rome, is of either gender.

Foudre, applied to man, and signifying a great conqueror, a man who has gained many victories, is always masculine; thus we say,

This general was a thunderbolt of war.	Ce général était *un foudre* de guerre.

Speaking of a great orator, we also say,

C'est *un foudre* d'éloquence

110. *Gens*, people, men.

Gens, people. This word in the plural is masculine when followed by an adjective; as,

They are happy people.	Ce sont des *gens heureux*.

But it is feminine when preceded by an adjective; as,

They are old people,	Ce sont de *vieilles gens*.

With *tout*, *all*, it is masculine, if that adjective is alone; as,

All honest people,	*Tous* les gens de bien.

When *tout* is followed by another adjective, *gens* is masculine, provided that adjective does not change its termination in the feminine; as,

All honest people,	Tous les *honnêtes* gens.

But it is feminine when the adjective changes its termination; as,

All the old people,	Toutes les *vieilles* gens.

However, usage requires, in order to show its despotism, that the pronouns and adjectives which refer to that word should be in the masculine whenever they are placed after it; as,

Old people are troublesome; *they* are *good* for nothing.	Les vieilles gens sont ennuyeux; *ils* ne sont *bons* à rien.

111. *Hymne*, hymn.

Hymne is feminine when it designates a song in honor to God; but it is masculine when it signifies a profane song in honor to pagan gods or heroes.

112. *Jujube*, jujube.

Jujube is masculine when it designates the paste made of that fruit, and feminine when it signifies the fruit itself.

113. *Œuvre*, work.

Œuvre is masculine when it designates a great work or enterprise; it is still of the same gender when it is used to signify such a work as a picture, an engraving, a statue or a piece of music; but it is feminine when it is an act, whatever it may be, or some production of the mind; as,

He does good deeds,	Il fait de *bonnes œuvres.*
Complete works of Racine.	*Œuvres complètes* de Racine.

114. *Orge*, barley.

Orge is feminine in the singular and plural; the only two cases in which it is masculine are the following expressions:

Pearl barley, *orge perlé.*	Peeled barley, *orge mondé.*

115. *Orgue*, organ.

Orgue is masculine in the singular and feminine in the plural; but if preceded by *un*, *de*, *one*, *of*, it remains masculine in either number, for the sake of euphony; as in,

Voilà *un des* plus *beaux orgues* que je connaisse.	This is one of the most beautiful organs I know.

117. *Pâques* or *pâque*, Easter day.

Pâques, a holiday among the Christians, is written with an *s*, is not preceded by the article, and belongs to the masculine gender.

Pâque, a holiday among the Jews, is written without an *s;* it takes the article, and is feminine. We also say in the plural,

Palm Sunday,	*Pâques Fleuries*,
To receive the sacrament at Easter,	*Faire ses Pâques*,

pâques being feminine plural.

117. *Parallèle*, parallel.

Parallèle is masculine when it signifies a comparison; it is feminine when it designates a line as being parallel to another.

118. *Pendule*, pendulum, clock.

Pendule is masculine when it signifies *pendulum*, and feminine when it means a *clock*.

119. *Période*, pitch, period.

Période, when meaning *pitch*, is masculine, and feminine when it signifies a *period*.

120. *Personne*, a person, nobody, anybody.

Personne used as a noun is feminine, and masculine when employed as a pronoun.

121. *Quelque chose*, some thing.

Quelque chose, when followed by a verb in the subjunctive mood, is feminine; as in,

Whatever may be the thing he has done, or attempted to do, he has been unsuccessful.	*Quelque chose* qu'il ait *faite* ou *entreprise*, il a échoué.

In any other case, *quelque chose* is always masculine, on account of its vague and indefinite meaning; as,

Give me something pretty,	Donnez-moi *quelque chose* de *joli*.
I will give you something good,	Je vous donnerai *quelque chose* de *bon*.

Autre chose is masculine, also, when it conveys an indefinite meaning; as in,

There is some other news,	Il y a *autre chose* de *nouveau*,

but it is feminine when it has a definite meaning; as in,

This is another thing still more wonderful.	C'est *une autre chose* encore plus *merveilleuse*.

122. *Réglisse*, liquorice.

Réglisse, a plant, is feminine.

Réglisse, a paste, is masculine.

123. *Sentinelle*, sentry.

Sentinelle in prose is always feminine, but in poetry it is of either gender.

124. *Trompette*, trumpet.

Trompette is masculine when it designates the individual who plays on that instrument, and feminine when it signifies the instrument itself.

125. Besides these nouns, which are the most conspicuous among those which are used in either gender, there are some more which we will indicate only by the change in their signification, according to gender.

Masculine.	Feminine.
Aide, aid de camp.	*Aide*, assistance.
Aide, a cook assistant, if a man; but it is feminine if a woman.	*Aides*, tones.
Barde, a poet, among the ancient Celts.	*Barde*, a thin slice of pork.
Bourgogne, Burgundy wine.	*Bourgogne*, a province of France.
Cartouche, a sort of ornament in painting, sculpture, &c.	*Cartouche*, a cartridge.
Champagne, wine.	*Champagne*, a province of France.
Coche, a public coach, a barge to convey passengers.	*Coche*, a notch, a sow.
Cornette, a standard bearer.	*Cornette*, a cavalry standard, a woman's morning head-dress.
Crêpe, a crape.	*Crêpe*, a pancake.
Echo, an echo.	*Echo*, a nymph of that name.
Enseigne, an ensign, a standard bearer.	*Enseigne*, a sign of a shop.
Espace, extent between two points or space, speaking of time.	*Espace*, space, as used by printers.
Foret, a drill, a piercer.	*Forêt*, a forest.
Guarde, a keeper, a warden.	*Garde*, watch, hilt, a nurse.
Guide, a guide.	*Guide*, a rein for driving a horse.
Livre, a book.	*Livre*, a pound.
Manche, a handle.	*Manche*, a sleeve, the French channel.
Manœuvre, a laborer.	*Manœuvre*, a manœuvre of soldiers, the working of a ship, when used figuratively, and meaning *action*.
Mémoire, a bill.	*Mémoire*, memory.
Mode, the mood of a verb.	*Mode*, fashion.
Office, service, business, prayers.	*Office*, pantry, larder.
Page, a page at court.	*Page*, a page in a book.

OF NUMBER IN SUBSTANTIVES.

126. Number, in *nouns*, is the property which they have of denoting either *one* or *several* persons or things.

In the first case they are said to be in the singular; as, A man, a table, &c., *un homme*, *une table*, &c.

In the second, they are said to be in the plural; as, Men, tables, *les hommes*, *les tables*.

Proper names, which present to the mind the idea of a single individual or thing, have, generally, no plural; as, *Washington*, *Napoleon*, &c., *London*, *Paris*, &c.; but we may use in the plural, proper names of persons, when we apply them to all persons who resemble those who had them; thus we say, properly,

Nature produces but few such men as Washington, Napoleon.	La nature ne produit que rarement *des Washingtons, des Napoléons.*

In such cases proper names become common.

FORMATION OF THE PLURAL IN NOUNS.

127. There are nouns whose plural is similar to the singular; they are those which *end* in the singular with *s*, *z*, *x*; so we say,

L'avis, les avis; le choix, les choix; le nez, les nez.	The advice, the advices; the choice, the choices; the nose, the noses.

128. Nouns ending in *au*, *eau*, *eu*, *œu*, *ieu*, *ou*, form their plural by the addition of an *x*; as,

Le joyau, les joyaux; l'eau, les eaux; le jeu, les jeux; le vœu, les vœux; l'essieu, les esssieux; le chou, les choux.	The jewel, the jewels; the water, the waters; the play, the plays; the vow, the vows; the axle-tree, the axle-trees; the cabbage, the cabbages.

The nouns, nail, *clou*, hole, *trou*, male-cat, *matou*, cent, *sou*, take an *s* in the plural.

129. The nouns ending in *al*, *ail*, change their termination into *aux* in the plural; as,

Animal, animaux; travail, travaux; bail, baux.	Animal, animals; work, works; lease, leases.

But there are some of these terminations which only take an *s* in in the plural; as, ball, *bal*, pale, *pal*, callosity, *cal*, treat, *régal*, place, *local*, carnival, *carnaval*, take an *s* in the plural; as, *bals*, *pals*, *cals*, &c.; and attire, *attirail*, capuchin, *camail*, detail, *détail*, fan, *éventail*, scarecrow, *épouvantail*, rudder, *gouvernail*, mall, *mail*, gate, *portail*, seraglio, *sérail*, make in the plural, *attirails*, *camails*, &c.; trave, *travail*, a machine to attach horses when shod, makes *travails* in the plural; sheepfold, *bercail*, has no plural; cattle, *bétail*, also has none; it is in the plural expressed by *bestiaux*, which has no singular. But, as I have already said, it is necessary to resort to a good dictionary.

130. Forefather, *aïeul*, heaven, *ciel*, eye, *œil*, make their plurals thus, *aïeux*, *cieux*, *yeux*; but we say, des *ciels* de lit, testers of a bed; des *aïeuls*, grandfather and grandmother; *ciels* d'un tableau, the sky of a picture; ovals, *œils* de bœuf.

131. All nouns which are not included in any of the preceding classifications, form their plural by the addition of an *s;* as, roads, *chemins*, tables, *tables*, merchants, *marchands*, laws, *lois*, diamonds, *diamants*, accidents, *accidents*, &c.

ORTHOGRAPHY OF NOUNS ENDING IN *ANT, ENT.*

132. The nouns ending in *ant*, *ent*, in the singular, must, in all possible cases, keep in the plural the *t* of the singular; it would be absurd otherwise. Let us suppose that a foreigner finds, in writing, the word *enfans*, *children;* according to the rule, which says that the plural is formed from the singular by the addition of an *s*, if that foreigner should use that word in the singular, he would commit a barbarism; for in removing the *s* from the word *enfans* it remains *enfan*, which is no French word at all.

We must then write, a diamond, *un diamant*, diamonds, *des diamants;* a present, *un présent*, presents, *des présents;* a glove, *un gant*, gloves, *des gants*.

We insist upon this rule, because a number of grammarians pretend that the *t* may be suppressed in words of more than one syllable, although they do keep it in monosyllables, without any reason whatever for not acting alike in both cases.

The noun *people*, *gens*, the singular of which is very seldom used, is the only one that does not keep the *t* in the plural.

133. The adjective, *all*, *tous*, follows the same rule. These two exceptions are only the result of *habit*, the greatest tyrant in the construction of language.

OF THE NOUNS WHICH HAVE NO PLURAL.

134. They are; First. The names of metals, in their general meaning; as, gold, *l'or*, silver, *l'argent*, iron, *le fer*, copper, *le cuivre*, &c.

135. Secondly. The nouns which designate ordinary virtues; as, truth, *la foi*, charity, *la charité*, sincerity, *la sincérité*.

136. Thirdly. Verbs in the infinitive used as nouns, and to which an adjective cannot be joined; as, raising, *le lever*, retiring, *le coucher*, drinking, *le boire*, sleeping, *le dormir*, &c.

But those to which an adjective may be joined, have the two numbers; as, dining, *le diner*, laughing, *le rire*, &c.

137. Fourthly. Adjectives used as nouns, and which present to the mind only the idea of a metaphorical object; as, the beautiful, *le beau*, the true, *le vrai*, the useful, *l'utile*, &c.

138. Fifthly. A series of words, as the following:

Absinthium,	absinthe.	Glory,	gloire.
Frankincense,	encens.	Fame,	renommée.
Eucharisity,	eucharistie.	Purple,	pourpre.
Extreme-unction,	extrême-onction.	Thirst,	soif.
Esteem,	estime.	Sleep,	sommeil.
Hunger,	faim.	Rest,	repos.
Anger,	courroux.		

OF FOREIGN NOUNS.

139. Among the nouns of foreign origin, there are only those which usage has made French that take the sign of the plural; the following are the only ones which our best writers use with plural terminations.

Des opéras,	operas.	Des déficits,	deficits.
Des impromptus,	impromptus.	Des examens,	examinations.
Des duos.	duetts.	Des factums,	memoirs.
Des échos.	echoes.	Des imbroglios,	imbroglios.
Des accessits,	accessits.	Des incognitos,	incognitos.
Des agendas,	note-books.	Des macaronis,	macaronis.
Des alinéas,	new paragraphs.	Des magisters,	village school-masters.
Des apartes.	words spoken aside.	Des panoramas,	panoramas.
Des bravos,	bravos.	Des numéros,	numbers.
Des concertos,	witty conceits.	Des pensums,	tasks.
Des débets,	balances of account.	Des pianos,	pianos.
Des quiproquos,	mistakes.	Des recipissés,	receipts.
Des zéros,	cyphers.	Des exéats,	passes to leave college.
Des quolibets,	quodlibets.	Des satisfecits,	bills given to children to testify of their good conduct.

All other nouns of foreign origin do not take the mark of the plural.

OF THE FORMATION OF THE PLURAL IN PROPER NAMES.

140. When a proper name is used as such, it does not take the sign of the plural; but it changes its termination if used as a common noun.

OF PROPER NAMES REPRESENTING TWO OR MORE INDIVIDUALS IN THE SAME FAMILY.

141. Proper names representing two or more individuals in the same family remain invariable; as in,

My father was acquainted with the two Racine and the two Corneille.	Mon père etait lié avec les *deux Racine* et les *deux Corneille*.
Spain is proud of having given birth to the two Sénèque.	L'Espagne s'honore d'avoir produit les *deux Sénèque*.

However, we write with the plural termination, *Les Césars*, *les Gracques*, *les Horaces*, *les Scipions*, *les Stuarts*, *les Guises*, *les Condés*, *les Bourbons*, &c., either in imitation of the Latins, who used the plural in all cases, or because most of these words are rather used as titles or surnames than names. Some of them are even no longer used to designate individuals personally, but classes of individuals and families.

OF PROPER NAMES WHICH HAVE BECOME COMMON NAMES.

142. I will examine the three tragedies of Œdipe with impartiality.	J'examinerai les trois *Œdipes* avec une egale exactitude.
More false than true Elzévirs are to be found in most libraries.	On trouve plus de faux que de vrais *Elzévirs* dans la plupart des bibliothèques.

In these two examples, *Œdipes* and *Elzévirs* are written in the plural, because they signify, in fact, tragedies of which the subject is called *Œdipe*, books which have been printed by Elzévir.

We also say, *Des Raphaëls*, *des Poussins*, &c., instead of, *Pictures painted by Raphaël*, *Poussin*, &c., because these proper names are so often used that habit has changed them into common names.

OF THE NOUNS WHICH HAVE NO SINGULAR.

143. Several nouns have no singular; as,

Ancestors,	ancêtres.	Manners,	mœurs.
Archives,	archives.	Tears,	pleurs,
Coat of arms,	armoiries.	Matins,	matines.
Espousals,	accordailles.	Vespers,	vêpres.
Bushes,	broussailles.	Darkness,	ténèbres.
Scissors,	ciseaux.	Rubbish,	décombres

OF NOUNS OF VIRTUES AND VICES, AND OF THOSE WHICH REPRESENT IDEAS AND SENTIMENTS IN THEIR ABSTRACT MEANING.

144. The nouns alluded to in the title of this chapter, have no plural in their abstract meaning; but when they are used to designate the effects, acts or results which arise from the existence of any virtue, vice, idea or sentiment, they follow the general rule; therefore, in the following sentences,

Kindness is a disposition which cannot be too highly appreciated,	*La bonté* est une qualité qui ne saurait être trop appréciée,
Beauty disappears, wit remains,	*La beauté* passe, *l'esprit* reste,
Man spends his life in looking for happiness,	L'homme passe sa vie à chercher *le bonheur*,
Charity is agreeable to God and useful to man,	*La charité* est agréable à Dieu et utile à l'homme,

the nouns *bonté*, *beauté*, *bonheur* and *charité*, being used in their abstract meaning, as representing virtues or qualities but not the consequences of those qualities, have no plural; but in the following,

Your family overwhelmed with acts of kindness,	Votre famille m'a comblé de *bontés*,
There are beauties for all times and countries,	Il y a des *beautés* de tous les temps et de tous les pays,
With how many trifling instances of good luck is not the worldly man favored?	De combien de petits *bonheurs* l'homme du monde n'est-il pas entouré?
This woman is a good Christian; she is very charitable,	Cette femme est bonne Chrétienne; elle fait beaucoup de *charités*,

the nouns *bontés*, *beautés*, *bonheurs* and *charités* no longer express mere qualities or abstract ideas; they represent several acts of kindness, different kinds of beauty, instances of good luck and charity, and therefore, conveying an idea of individualities, they take the sign of the plural.

Remark. If the above names of virtues, vices, &c., do not take the plural, it is because we consider as a whole what the mind cannot divide into several distinct individuals; and besides, those names which the Latins had deified, have become in our language somewhat proper names, and if in poetry, and even in prose, we sometimes, in elevated style, employ the plural instead of the singular, it is in order to restore to these words something of the individuality which they had lost by their transformation.

OF COMPOUND NOUNS.

Of the formation of their plural.

The compound nouns that have not yet been introduced into the language as making a single word, that is to say, the distinct parts of which are still united by a hyphen, are written in the plural in the most irregular manner, and grammarians are far from agreeing about the rules which ought to regulate them; but there is a general indication which finds its application in most cases, and may be taken as a sure guide. I mean the nature and particular sense of the words of which they are composed, and which show easily those that require either of the two numbers.

Such is the general principle; the application of which will be rendered easy by the assistance of the following rules:

OF NOUNS FORMED OF A NOUN AND AN ADJECTIVE.

145. When a compound noun is formed of a substantive and an adjective, both take the plural; as,

A false-key,	*une fausse-clé.*	Some false keys,	*des fausses-clés.*
A freemason,	*un franc-maçon.*	Freemasons,	*des francs-maçons.*

EXCEPTIONS.

A blank, (Papers signed in blank.)	Un blanc-seing,	Des *blanc-seings.*
A terra plain, (Places full of earth.)	Un terre-plein,	Des *terre-pleins.*
A lighthorseman,	Un chevau-léger,	Des *chevau-légers.*
A grandmother,	Une grand'-mère,	Des *grand'-mères.*
A solemn mass,	Une grand'-messe.	Des *grand'-messes.*

In the two first examples, the sense does not allow the use of the plural for the words *blanc* and *terre;* in the third, a fantastic usage refuses to the noun the mark of the plural; in fine, in the two last, the adjective remains unchanged, on account of euphony in pronunciation.

When, in compound nouns, there is a word which is never used by itself, this word is considered as an adjective, and takes the plural; as in,

Wary-angle,	Pie-grièche,	Des *pies-grièches.*
Were-wolf,	Loup-garou,	Des *loups-garous.*
Gum-gutta,	Gomme-gutte,	Des *gommes-guttes,* &c.

In these examples, the words *grièche*, *garou*, and *gutte*, are never used by themselves, and have no sense, unless they are joined to the above nouns.

OF NOUNS FORMED OF TWO NOUNS.

146. When a compound noun is formed of two substantives placed in immediate contact with each other, both take the mark of the plural; as,

Country-town,	Un chef-lieu,	Des *chefs-lieux*.
Wolf-dog,	Un chien-loup,	Des *chiens-loups*.
Cauliflower,	Un chou-fleur,	Des *choux-fleurs*, &c.

It is evident that these locutions may be turned in this way: The towns which are chief towns, the dogs which are like wolves, the flowers which turn into cabbages, &c.

EXCEPTIONS.

Fig-pecker, (Birds whose *beak* pecks figs.)	Un bec-figues,	Des *bec-figues*.
Painter's maul-stick, (Sticks to lean the hand upon.)	Un appui-main,	Des *appuis-main*.
A hospital for the sick in Paris, (Places to worship God, or under the patronage of God.)	Un hôtel-dieu,	Des *hôtels*-dieu.
A toothless man, (A man who has a breach in his teeth.)	Un bréche-dents,	Des *brêche-dents*.

OF NOUNS FORMED OF TWO NOUNS SEPARATED BY A PREPOSITION.

147. When a noun is composed of two substantives united by a preposition, the first takes the mark of the plural; as,

A rainbow, (Bows which are in the skies.)	Un arc-en-ciel,	Des *arcs*-en-ciel.
A master-piece, (Works which are chief ones as to their merits.)	Un chef-d'œuvre,	Des *chefs* d'œuvre.

EXCEPTIONS.

Nonsense, (Discourses without sense, where one passes from the *cock* to the *ass*.)	Un coq-à-l'âne,	Des-coq-à-l'âne.
Temporary residence, (Places where one puts only his foot on the ground.)	Pied-à-terre,	Des pied-à-terre.
Face to face, (Interviews during which a person is alone with another.)	Tête-à-tête.	Des tête-à-tête.

In these sentences the meaning of the words *cock*, *foot*, *head*, does not allow them to be placed in the plural.

OF NOUNS FORMED OF A VERB, A PREPOSITION, OR AN ADVERB, AND A NOUN.

148. When a substantive, in a compound noun, is joined to a verb, a preposition, or an adverb, the substantive alone takes the plural, if there is plurality in the meaning; so we write with an *s* the following words:

A counter-blow, (Blows in the counter-part.)	Un contre-coup,	Des *contre-coups*.
Herald, (Runners who run ahead.)	Avant-coureur,	Des *avant coureurs*.
The latter end of autumn, (Seasons which are behind-time.)	Arrière saison,	Les *arrière saisons*.

149. But we write without an *s* in the plural, because there is no plurality in the idea, the following words :

Night-cap, (Caps that keep the head tight.)	Serre-tête,	Des *serre-tête*.
Alarm-clock, (Clocks which waken in the morning.)	Réveille-matin,	Des *réveille-matin*.
Counter-poison, (Remedies against poison.)	Contre-poison,	Des *contre-poison*.

Finally, we write with an *s*, in the singular as well as in the plural, the following nouns, because there is always plurality in their signification :

One or several towels, (One or several towels to wipe the hands.)	Un ou des essuye-*mains*.
One or several snuffers-bearers, (One or several instruments to hold the snuffers.)	Un ou des porte-*mouchettes*.
One or several toothpicks, (One or several sticks to clean one's teeth.)	Un ou des cure-*dents*.
One or several keys-bearers, (One or several men who carry the keys.)	Un ou des porte-*clés*.

OF NOUNS FORMED OF TWO INDECLINABLE WORDS.

150. When a compound noun is formed only of words which never vary, as verbs, prepositions, adverbs, none of these words take the mark of the plural ; as,

Servant-fees,	Pour-boire,	Des pour-boire.
A man who never laughs,	Un pince-sans-rire,	Des pince-sans-rire.
A skeleton-key,	Un passe-partout,	Des passe-partout.

Although these five rules contain what is of general application in the language to compound nouns, it will always be well, when a doubt arises in the mind, to refer to a good dictionary, as the only sure guide in so complicated a matter.

OF THE FUNCTIONS OF THE NOUN IN LANGUAGE.

151. After having described the substantive in its different phases, it remains now to show how to use it as a part of speech, what place it occupies, and what its functions are in the construction of sentences.

The substantive has three functions in speech ; it is either subject, or object, or used in the shape of an apostrophe. It is a subject when it represents that which is spoken of, or performs the action of the verb ; when we say,

The horse runs,	*Le cheval* court,
The horse does not fly,	*Le cheval* ne vole pas,

the noun *horse* is the subject, because, in the first sentence, we say, that *it runs*, and in the second, that *it does not fly*.

It is to the subject that every thing refers in speech ; when we say,

A *man just* and *firm* is not moved either by the roaring of an irritated multitude, or the threats of a proud tyrant ; if even the world was shaken to the centre, and reduced to ruins, he would be struck but not disturbed by it,	Un *homme juste* et *ferme* n'est ébranlé ni par les clameurs d'une populace irritée, ni par les menaces d'un fier tyran ; quand même le monde brisé s'écroulerait, il en serait frappé, mais non pas ému,

the adjectives *just* and *firm* modify the subject *man*, and the rest modifies *a man just and firm*.

The substantive is used in the *apostrophe*, when it designates the thing or person to whom we speak ; as,

Kings, be attentive.	*Rois*, soyez attentifs.
Earth, sea, and you, heavens, be sensible to our claims.	*Terre*, *mer*, et vous, *cieux*, soyez sensibles à nos plaintes.

The substantives, *kings*, *earth*, *sea*, *heavens*, are used in the form of an apostrophe.

The substantive is an object, when it is under the control of another word ; in this case, it restrains the signification of that word. The substantive may be governed by another substantive, an adjective, a verb, or a preposition :

The law of God.	*La loi* de *Dieu*.
Useful to man.	*Utile* à *l'homme*.
To love one's neighbor.	*Aimer* son *prochain*.
At one's father's.	*Chez* son *père*.

The word which governs is called *governing ;* the word which is governed is called *regimen* or *object*.

In French, a substantive cannot be the object of another substantive without the aid of a preposition, which is generally, *of*, *de*, but sometimes, *to*, *à*, *for*, *pour*, and others ; as,

The difficulty *of* the enterprise.	La difficulté *de* l'entreprise.
The attention *to* one's business.	L'attention *à* ses affaires.
The taste *for* pleasure.	Le goût *pour* le plaisir.

Of two substantives, one governing, the other governed, the one governing *generally* comes first.

The beauty of feelings.	La *beauté* des sentiments.
The violence of passions.	La *violence* des passions.

We have used the word *generally*, because sometimes the privilege of *inversion* changes that order.

Sometimes substantives change their nature into that of an adjective; in this phrase of *Bossuet*,

All was *God*, except *God* himself,	Tout était *Dieu*, excepté *Dieu* lui-même,

God, in the first part, is an adjective, and a noun in the second.

OF NUMBER IN THE NOUNS WHICH ARE OBJECTS OF ANOTHER NOUN.

152. *Substantives immediately governed by another with the preposition* of, de.

Singular.	
The hand of woman.	*Une* main de femme.
The act of a fool.	*Une* action de fou.
A child's play.	Un jeu d'enfant.
A horse's tail.	Une queue de cheval.
A statue of marble.	Une statue de marbre.
Plural.	
The hands of woman.	*Des* mains de femme.
The acts of a fool.	*Des* actions de fou.
A child's plays.	*Des* jeux d'enfant.
Horses' tails.	*Des* queues de cheval.
Statues of marble.	*Des* statues de marbre.

Here the substantives which follow the preposition modify the subject designated by the first one, which represents the principal idea; and the words, *woman*, *fool*, *child*, &c., used in a vague and indefinite sense, serve less to express the idea of the object which they represent, than to qualify the substantive with which they are united by the preposition *of*, *de;* in fact, a *woman's voice* is a *feminine voice*, the *action of a fool* is a *foolish action*, the *play of a child* is a *childish play*, &c.

Rule. In all cases similar to the above, and where no peculiar reason requires the plural, the substantive employed as a regimen or object remains in the singular.

Observation. In conformity with this rule we write,

Stumps,	Des troncs d'arbre,

with *arbre* in the singular; but speaking of trees to be planted again, we say,

Sets of trees,	Des pieds d'arbres,

because here the words *pieds d'arbres* are taken for the trees themselves.

153. However, it is customary, and the Academy approves of it, to write *des pieds de giroflée*, plants of gillyflower, *des pieds de basilic*, plants of basil, *des pieds de marjolaine*, plants of marjoram, because these plants, composed of several slips, do not present a distinct idea of individuality; and, besides, we generally say, *de la giroflée*, some gillyflower, *du basilic*, some basil, &c.

154. *Rule.* When the substantive, used as an object, implies necessarily the idea of plurality, it must be used in the plural; as,

A forest of oaks.	Une forêt de *chênes*.
A couple of horses.	Une couple de *chevaux*.
A merchant of engravings.	Un marchand de *gravures*.

Observations.

A merchant or some merchants of wine.	Un marchand ou des marchands *de vin*.
A merchant of rich wines and liquors.	Un marchand *de vins fins et de liqueurs*.

In the first example we write *vin* in the singular, because this word is taken indefinitely, and does not imply the idea of plurality; but in the last, *vins* is written with an *s*, because the mind is compelled to think of several sorts of wines and liquors.

OF CASES IN WHICH TWO NOUNS, UNITED BY THE PREPOSITION *OF*, EXPRESS THE IDEA OF A THING FORMED BY EXTRACTION OR COMPOSITION.

Singular.

A jelly of apples.	Une gelée de *pomme*.
Syrup of lemon.	Du sirop de *limon*.
Olive oil.	De l'huile d'*olive*.

Plural.

Stewed pears, pigeons.	Une compote de poires, de pigeons.
Marmalade of apricots.	Une marmelade d'abricots.
A dish of chesnuts.	Un assiette de marrons.

155. Here the preposition and the noun which follows are no longer used only to modify the subject of the proposition, but they

show how it is constituted, or composed, if we may say so, and we call this last noun *determinative*.

Rule. The determinative remains in the singular when it concurs with the constitution of the subject by *extraction*, as *apple*, *lemon*, *olive*, in the foregoing examples; but it is employed in the plural if the formation of the subject takes place by *composition*.

Let us explain this rule. There is extraction, when the article which is employed to compose the *subject*, has changed its nature in the compound which it has been used to produce; thus, when we make jelly, syrup, oil, we employ only a part of the apples, lemons, and olives; and neither of those preparations keep the form, nor the appearance, of those fruits; in these cases we think but little of the individuality of either fruit, and their names must remain in the singular. When, on the other hand, the article used to form the *subject* of the proposition remains *entire*, or nearly so, there is no *extraction*, but *composition*, the idea of individuality becomes striking, recalls to the mind that of plurality for the whole, and the *determinative* must accordingly take the plural; it is the case with the words *poires*, *pigeons*, *abricots*, *marrons*, which remain entire in the composition of the subject, and may be counted one by one; in the *marmelade*, the *individuals* are not so distinct, it is true, but the apricots have not entirely changed their nature, as in a jelly, syrup, &c.

OF CASES IN WHICH TWO NOUNS BEING SEPARATED BY THE PREPOSITION *OF*, THE FIRST EXPRESSES AN IDEA OF CAPACITY OR AGGLOMERATION.

Singular.	
A barrel of vinegar.	Un barril de *vinaigre*
A bushel of wheat.	Un boisseau de *bled.*
A bouquet of jasmine.	Un bouquet de *jasmin.*
Plural.	
A barrel of olives.	Un barril d'*olives.*
A bushel of beans.	Un boisseau de *haricots.*
A bouquet of roses.	Un bouquet de *roses.*

156. *Rule.* When the first substantive expresses an idea of capacity, or agglomeration, the second may be considered as being *determinative*, and always remains in the singular, if it specifies a thing which cannot be, or is not usually, *counted;* in all other cases, it always takes the plural. The above examples leave no ambiguity about the application of this rule.

157. *Observations.* The rules which we have just given are not strictly applicable, and it is necessary to examine carefully how the determinative must be understood. In the locution, A juice of herbs, *un jus d'herbes*, the determinative *herbes* is plural, although the juice is made by extraction, and the herbs have entirely changed their nature; we are induced to do it, not only because several herbs enter into its formation, but because those herbs are of a different nature.

On the other hand, we write,

A porridge of beans,	Une purée de *haricots*,
A cullis of craw-fish,	Un coulis d'*écrevisses*,
A pot of preserves,	Un pot de *confitures*,

because those words, *beans*, *craw-fish*, and *preserves*, in French, are most generally used in the plural; for we do not say,

I love the bean, the craw-fish, the preserve,	J'aime *le haricot, l'écrevisse, la confiture*,

but,

Les *haricots*, les *écrevisses*, les *confitures*.

But we write,

A porridge of potatoes,	Un purée de *pomme de terre*.

because we say,

The potatoe is good,	La *pomme de terre* est bonne.

When a qualificative is joined to the determinative, it restricts and particularizes its meaning, and consequently disposes it to take the plural; thus, although we think it should be written,

I prefer to draw heads of women rather than of men,	J'aime mieux dessiner des têtes *de femme* que des têtes *d'homme*,

we should employ the plural in two of the following sentences:

Cannibals used to cut off the heads of men killed in battle.	Les cannibales coupaient les *têtes d'hommes* tués sur le champ de bataille.
There are two kinds of rights in law.	Il y a deux espèces de *droit*.
There are several breeds of horses.	Il y a plusieurs espèces de *chevaux*.

In the second example, the singular is used, because we wish to say.

Law is divided into two classes: public law, and private law.	Le droit se divise en deux classes: le droit public, et le droit privé.

In the last example, the plural is used, because we wish to say :

There are horses of several breeds. *Il y a des chevaux de différentes espèces.*

By taking the trouble to analyze the sentences which appear doubtful to the mind, it is easy to avoid committing any faults.

OF NOUNS USED WITH THE PREPOSITION *OF*, *DE*, BUT NOT PRECEDED IMMEDIATELY BY ANOTHER NOUN.

158. *Of*, preceded by an adjective or a past participle ; as,

Singular.

A child full of good disposition.	Un enfant plein de bonne *volonté*.
A prince thirsting for fame.	Un prince altéré de *renommée*.
A painter full of talent.	Un peintre rempli de *talent*.

Plural.

A man full of vices.	Un homme plein de *défauts*.
An author craving applause.	Un auteur insatiable de *louanges*.
A young lady full of talents.	Une jeune personne remplie de *talents*.

The least reflection is sufficient to determine, in all cases similar to these, whether the singular or plural must be used. *Bonne volonté* is in the singular, because we do not say, *Des bonnes volontés*. *Défauts* is in the plural, because we would not say, *A man full of vices*, if he had only one vice.

Gloire, taken in a general sense, is never used in the plural ; but it should be, if we had to express,

He is craving for all sorts of glory, Il est affamé de tous les genres de *gloires ;*

because here *glory* is particularized, and we understand there are several sorts of it.

Louanges, praises, cannot possibly be in the singular, because *one* of them alone would not be enough for a *craving man*.

Talent, in the painter's case, is singular, because we mean but *one* talent of an eminent order ; but in the other instance, we intend to say that the young lady possesses all the talents which are acquired by a complete education.

OF SUBSTANTIVES PRECEDED, AS DETERMINATIVE, BY ANY PREPOSITION BUT *OF*, *DE*.

159. Preposition *à;* as,

Singular.

To travel on foot.	Voyager *à pied*.
A safe with a secret lock.	Un coffre *à secret*.

Plural.

To jump with the feet close.	Sauter *à pieds joints*.
Horned cattle.	Des bêtes *à cornes*.

To go on foot, to be on foot, a footman, Aller *à pied*, être sur *pied*, valet de *pied*,

are expressions which usage has consecrated in the singular, because the mode in which the word *foot* is used implies only a modification of the words *aller, être, valet*, without the mind being troubled with the idea of the number of feet; but in this phrase, *Sauter à pieds joints*, the word *joints*, awaking naturally the idea of two feet, requires the plural.

Secret is in the singular, because we think only of a lock which is a secret *one;* but *cornes* is in the plural, because we mean animals that always have two horns.

160. Preposition *en, in;* as,

Singular.

Constant in love.	Constant *en amour*.
To fly from flower to flower.	Voler de *fleur en fleur*.
I made a marmalade of them.	Je les ai mis *en marmelade*.
A house covered with slate.	Une maison couverte *en ardoise*.

Plural.

Fertile in expedients.	Fertile *en expédients*.
To lie in.	Etre *en couches*.
They are cut to pieces.	Ils sont taillés *en pièces*.
A gown trimmed with pearls.	Une robe garnie *en perles*.

Amour, in the plural, would be nonsense applied to *constant*.

Fertile conveys the idea of more than one expedient, or else the sentence would have no sense.

It is easily perceived when the plural must be used after a certain class of adjectives; as, *full, filled, craving, rich, abounding*, and others similar to them. *De fleur en fleur* signifies, *from one flower to another;* it is clear that a fly, or butterfly, cannot leave two flowers at once.

Les couches, of a woman, is an idiomatical expression in our language, referring to the time when she *lies in;* but, if meaning the

act of giving birth to a child, the singular may be used; so we may say,

A happy *delivery*.	*Une heureuse couche.*
She died after *her delivery*.	Elle est morte d'une *suite de couche*,

that is to say, on account of her delivery.

Marmelade is in the singular, because there is but one preparation so called.

Pièces is in the plural, because they have been cut into a great number of pieces.

Ardoise is in the singular, because the slates which cover the house are taken as a whole, the mind not being occupied with the idea of plurality in regard to them

Perles is in the plural, because the mind divides them, counts them, if we may say so, and is pleased by exaggerating their number.

161. The preposition *par*, *by;* as,

Singular.

I gave him my property by deed.	Je lui donnai mon bien par *contract*.

Plural.

They divided themselves into troops	Il se divisèrent par *troupes*.

There is but *one* contract, and there are *several* troops.

162. The preposition *pour*, *for;* as,

Peter, shoemaker for men only.	Pierre, cordonnier pour *homme*.

Homme is used in the singular, because its meaning is vague and indefinite, and stands here as a mere qualification.

163. The preposition *sans*, *without;* as,

Singular.

I am without bread or money.	Je suis sans *pain* et sans *argent*.

Plural.

He is without shoes.	Il est sans *souliers*.

The words *pain* and *argent* have no plural in this acceptation; besides, the preposition *sans*, meaning a complete *exclusion*, must generally be followed by the singular, unless we are compelled to think of several objects, as is the case in the other example; (a man always wears two *shoes*.)

164. The preposition *sur, upon, on;* as,

Singular.

To receive letter after letter.	Recevoir *lettre sur lettre.*

Plural.

To begin anew.	Recommencer *sur* de *nouveaux frais.*

Lettre sur lettre, means, a letter after another letter; it is an expression similar to that of *de fleur en fleur*, from flower to flower.

Frais has no singular; that is the reason why we write,

To travel at a great expense.	Voyager à grands *frais*

REMARKS ON THE PRECEDING CHAPTERS.

165. We have already said enough on this subject to enable the reader to ascertain with accuracy in what cases he must use the plural or the singular in locutions of this kind; it is easily perceived that the singular is more generally employed than the other number, which must be rejected whenever the *sense* of the sentence does not convey the idea of plurality in a clear and distinct manner. But, in the mean time, particular care must be taken to study the real meaning of the sentence, as being the only sure guide in the case.

There are, however, many instances, where either number may be employed indifferently. Let us try to explain still more explicitly what characterizes each number.

General Rule.

166. If we speak of a *species* or of a *kind* taken generally, the singular must be used.

If the mind refers more particularly to individuals, the plural must be used.

If we say,

During lent, Catholics live wholly upon fish,	Les Catholiques, pendant le carême, ne se nourissent que de *poisson*,

we use the singular for *poisson*, because we think only of the kind of food, without any reference to the number of fish.

But if we say,

Lobsters and crabs live only on fish,	Les homards et les crabes ne vivent que de *poissons*,

we represent to ourselves *lobsters* and *crabs* living upon a number of

fishes; the idea dwells upon the individuals of the fish tribe, and accordingly the plural is used.

167. In fine, there are cases in which the plural seems to give more force to the expression; as, for instance, if we say, as a matter of fact only:

Catacombs are filled with skulls and dead bones.	Les catacombs sont remplies de têtes et d'os de *mort*.

But, if we wish to move an audience, we should say,

Think of the horrid picture which strikes our eyes; a valley covered with skulls and dead bones.	Figurez-vous l'affreux tableau qui frappe nos regards; une vallée jonchée de têtes et d'os de *morts*.

The mind refers, in the first instance, to *bones* as those of a corpse; while, in the other, it is struck by the horror of so many persons killed and having their bones left in the valley.

168. The Dictionary of the Academy should not be consulted for the explanation of this difficulty of our language; because, being the result of the coöperation of many, it too often contains rules implying contradiction to one another. It is by common sense and reasoning, according to the rules we have laid down, that the student must be guided. We will add some few more illustrations, so as to leave as little doubt as possible on the subject.

Singular.

Fancies of a woman.	Des caprices de *femme*.
Heaps of grass.	Des tas d'*herbe*.
To fight with the fist.	Se battre à coups de *poing*.
Vessels loaded with linen.	Des vaisseaux chargés de *toile*.
Some pots of basil, of butter.	Des pots de *basilic*, de *beurre*.
A merchant of feathers.	Un marchand de *plume*.
Merchants of straw, hay, cider.	Des marchands de *paille*, de *foin*, de *cidre*.
A merchant of music.	Un marchand de *musique*.
Merchants of wine, butter, fish, codfish, orange-flower.	Des marchands de *vin*, de *beurre*, de *poisson*, de *morue*, de *fleur d'oranger*.

Plural.

Female boarding-house.	Une pension de *femmes*.
A heap of medicinal herbs.	Un tas d'*herbes* médicinales.
To scratch with the nails.	Se battre à coups d'*ongles*.
Vessels loaded with codfish.	Des vaisseaux chargés de *morues*.
A pot of flowers, of pinks.	Un pot de *fleurs*, d'*œillets*.
A merchant of pens.	Un marchand de *plumes*.
A merchant of cloths from Elbeuf, Louviers, of white linen, of coarse linen.	Un marchand de *draps* d'Elbeuf, de Louviers, de *toiles blanches*, de *toiles communes*.
A merchant of engravings.	Un marchand d'*estampes*.
A merchant of rich wines, salt butter, herrings, eels, carps, lobsters, flowers.	Un marchand de *vins fins*, de *beurres salés*, de *harengs*, d'*anguilles*, de *carpes*, de *homards*, de *fleurs*.

In all the above examples of the singular, the second substantives are used in a general and indefinite sense, as mere qualificatives; whereas, in the plural, these same words are taken in a sense of individuality.

For instance, *des caprices de femme*, are caprices which are attributed to women in general; but, *une pension de femmes* is composed of individuals, and the word *femmes* conveys the idea of plurality.

Des marchands de plume are men who sell quantities of feathers to make beds; we cannot have the idea of counting these feathers; but *un marchand de plumes* is a man who sells pens to write with, and at once we see that we may buy one, two, or twenty of them; the sense is individual, definite.

Merchants of *straw*, *hay*, *cider*, are men who do not sell singly *one*, *two straws*, &c., but who sell, as a whole, *straw*, *hay*, &c., then the sense is indefinite, and does not admit of plurality; but a merchant of *trees*, *apricots*, *grapes*, &c., always sells those articles by the piece, or, on account of their number, sells them by the quantity; then the sense is individual; you may buy *an apricot*, *two trees*, &c. We could not, without useless repetition, continue the analysis of the other examples, which has been previously given.

We will terminate this review by mentioning once more, that in cases similar to those already noticed, the mind must decide the question, by giving to sentences their proper signification.

QUESTIONS ABOUT THE NOUN.

93. What is the noun, and what difference is there between a common noun and a proper noun?
94, 95. What are the number and the gender in nouns?
96. What is the feminine termination of nouns ending in *é*, *i*, *u*, or with a consonant?
97. What is the feminine termination of nouns ending with a mute *e*?
98. What is the feminine termination of nouns ending in *en*, *on*, *et*?
99. What is the feminine termination of nouns ending in *eur*?
100. What is the feminine termination of nouns ending in *x*?
101. Are there not some nouns which are either feminine or masculine according to their number and signification?
102. In which case is *aigle* masculine or feminine?
103. Of what gender is *amour* in the singular and plural?
104. Of what gender is *automne*?
105. When is the word *couple* masculine or feminine?
106, 107, 108. Of what gender are the nouns, *délice*, *enfant*, and *exemple*?
110. In what case is the word *gens* masculine or feminine?
114. Of what gender is the noun *orge*?
115. Is the noun *orgue* of the same gender in the singular and plural?

116. In what case is *pâque* spelled with or without an *s* ? of what gender is it ?

117, 118, 119. In what case are *parallèle*, *pendule* and *periode* masculine or feminine ?

120. What is the gender of the word *personne ?*

121. What is the gender of the expressions *quelque chose*, *autre chose ?*

122, 123, 124. Of what gender are the nouns *réglisse*, *sentinelle* and *trompette?* (*Remark.* Ask the same questions about the nouns contained in the list, 125.)

127. How is the plural formed in nouns ending in *s*, *x*, *z ?*

128. How is the plural formed in nouns ending in *au*, *eau*, *eu*, *œu*, *ieu*, *ou ?*

129. How is the plural formed in nouns ending in *al*, *ail ?*

130. Is there anything particular in the formation of the plural in the nouns *aïeul*, *ciel* and *œil ?*

131. How is the plural formed in nouns which do not belong to the preceding terminations ?

132. How is the plural formed in nouns ending in *ent* and *ant ?*

132, 133. What is the peculiarity in the formation of the plural in the words *gent* and *tout ?*

134. Do names of metals, used in their abstract meaning, take the plural ?

135. Do names used to designate vices and virtues take the plural ?

136. Do verbs used in the infinitive mood as nouns take the plural ?

137. Do adjectives used as nouns in their abstract meaning take the plural ?

139. Do nouns borrowed from foreign languages take the plural ? (Recite those which do take it.)

140. Do proper nouns, used as such, take the plural ?

141. Do proper nouns designating two or more individuals of the same family take the plural ?

142. When a proper noun has become a common noun, does it take the plural ?

138, 143. Are there not common nouns which have no plural at all, and others which have no singular ? (Name some of them.)

144. Have the following words, *bonté*, *beauté*, *charité*, *bonheur*, and those of the same nature, the same signification in either number ?

145. How is the plural formed in compound nouns composed of a noun and an adjective ?

146. How is the plural formed in compound nouns composed of two nouns ?

147. How is the plural formed in compound nouns composed of two nouns, separated by a preposition ?

148. How is the plural formed in compound nouns composed of a verb, a preposition, or an adverb, and a noun ?

149. How is the plural formed in compound nouns composed of two indeclinable words ?

150. What are the functions of nouns in language ?

150. Can a noun be the object of another noun without the assistance of a preposition ?

150. Are not nouns used sometimes as adjectives ?

151, 152, 153. If two nouns are separated by the preposition *de*, when does the second take the sign of the plural ? (Mention the general principle.)

154. When two nouns separated by *of* represent the idea of a thing formed by extraction or composition, does the second take the plural ?

155, 156. If the first of two nouns separated by a preposition expresses an idea of capacity or agglomeration, when does the second take the sign of the plural.

157. If a noun preceded by *of* is not immediately preceded by another noun, when does that noun take the sign of the plural ?

158, 159, 160, 161, 162, 163. Apply the same questions to nouns preceded by any other preposition, such as *à*, to, *en*, in, *par*, by, *pour*, for, *sans*, without, *sur*, on, upon, &c.

165. When the second noun expresses a species or kind, in what number should it be used ?

166. In order to give more force to the expression, is not the second noun sometimes used in the plural ?

OF THE ADJECTIVE.

169. The adjective is a word which is joined to a noun to qualify or modify it. — (*Academy.*)

Thus the use of the adjective in speech, always supposes the presence of a substantive.

When I say, A wise man, *un homme sage*, *homme* is a substantive, which, without the word *sage*, applies to any individual of the male race of man; but as soon as this word *sage* is added to it, the idea represented by the two words, *homme sage*, does not designate any man, but one among them who has the quality of being *wise;* thus *wise* qualifies and modifies the substantive *man*, and accordingly is an adjective.

We have already stated that nouns are sometimes used as adjectives, and adjectives as nouns. But it is proper to notice here, that this last transformation never takes place when we speak of living beings; for being always, in this case, of the same gender as the noun they represent, they always suppose the apposition of this noun to them; so that when employed, the sentence has the character of an *ellipsis;* thus, when we say, for the Almighty, *L'Eternel*, *Le Tout-puissant*, the noun *God* is understood, and, *God* being masculine, the adjective can only be used in that gender.

The wise (man,)	Le sage.
The select (men,)	Les élus.
Learned men,	Les savants.
A prude (woman,)	Une prude.

In these examples, the word man, *homme*, is understood in the first, *hommes* in the second and third, and *femme* in the last.

Sometimes, it is true, these adjectives in similar cases are accompanied by another adjective, which seems to modify them as it would a noun; but if we analyze those expressions we shall discover that these qualificative adjectives act only as an adverb should, and, in fact, take the place of one;

A true wise (man,)	Un vrai sage,

means a man *truly wise*, un homme *vraiment sage*.

A false devotee,	Une *fausse* dévote,

means, a woman falsely religious, *une femme faussement dévote*.

Even when the adjective does not refer to a living being, if it designates an attribute, belonging to a class of things which may be expressed by a noun, it should be always considered as an adjective; thus,

The acids of the stomach,	Les *acides* de l'estomac,
The thick part of the blade,	Le *fort* de l'épée,
The purgatives,	Les purg*atifs*,
A perpendicular,	Une per*pendi*culaire,

signify,

Les (*sucs*) acides de l'estomac.
Le (*endroit*) fort de l'épée.
Les (*remèdes*) purgatifs.
Une (*ligne*) perpendiculaire.

The adjective is, then, only taken as a noun when it expresses an idea which may, *positively* and *actually*, be applied to things of different species; as in the following,

What is true persuades.	*Le vrai* persuade.
What is honest must be preferred to what is agreeable and useful.	*L'honnête* doit être préféré à *l'agréable* et à *l'utile*.

The first proposition is true when speaking of a *narrative*, a *system*, an *argument*, a *gesture*, a *sadness*, a *desire*, &c., but it does not designate any of these ideas in particular, and represents what is spoken of only as a thing, the nature of which is *truth*.

The same construction may be applied in the second sentence when the subject spoken of is what is *honest*, *agreeable* and *useful*.

VARIATION OF THE ADJECTIVES.

170. The nature of adjectives being, as we have already stated, to express the qualities of nouns, by identifying themselves with them, they must both have the same characteristics, and always be of the same number and gender.

Besides, the adjective may qualify the noun to which it is joined in a manner more or less extended; this is what is called by grammarians degrees of signification in the adjectives.

We have, then, three distinct parts to consider in adjectives; the *gender*, the *number*, the *degrees of signification*.

OF THE GENDER IN THE ADJECTIVES.

FORMATION OF THE FEMININE IN ADJECTIVES ENDING WITH A MUTE *E*.

171. All adjectives have for their termination in the masculine either an *e* mute, another vowel, or a consonant

All adjectives in the feminine are ended with an *e* mute.

Thus, those which end with an *e* mute in the masculine, do not change their termination in the feminine; such are the following:

Ridiculous, *Ridicule.*

A ridiculous man,	Un homme *ridicule.*
A ridiculous woman,	Une femme *ridicule.*

Exceptions:

Traitor,	traitre,	traitresse.
Devilish,	diable,	diablesse.
Master,	maître,	maîtresse.

OF ADJECTIVES ENDING WITH A VOWEL WHICH IS NOT A MUTE *E*.

172. Adjectives which in the masculine end with any other vowel than an *e* mute, make their feminine by the addition of an *e* mute to the masculine termination.

Enchanté, *enchantée.*	poli, *polie.*	bleu, *bleue.*
Enchanted.	polished.	blue.

There is but one exception to this rule, which is,

Favorite,	favori,	*favorite.*

OF ADJECTIVES ENDING IN *AN, IEN, ON.*

173. Adjectives ending in the masculine in *an*, *ien*, *on*, besides the addition of an *e* mute, double their last consonant in the feminine; as,

Christian,	Chrétien,	Chrétien*ne.*
Peasant,	paysan,	paysan*ne.*
Good,	bon,	bon*ne.*

The Academy, in stating this rule, marks as exceptions:

English,	Anglican,	Anglican*e.*
Mahometan,	Mahométan,	Mahométan*e.*

Persian,	Persan,	Persa*ne*.
Turkish government,		Porte-Ottoma*ne*.
Sultan,	Sultan,	Sulta*ne*, &c.
Benign,	bénin, *makes* bénigne.	
Cunning,	malin, " maligne.	

OF ADJECTIVES ENDING WITH A CONSONANT WHICH IS NEITHER *M* OR *N*.

174. Adjectives ending in the masculine with any other consonant than *m* or *n*, make their feminine by the addition of an *e* mute to their last consonant; as,

Great,	grand,	grand*e*.
Hard,	dur,	dur*e*.
Gray,	gris,	gris*e*.
Learned,	savant,	savant*e*.
Cold,	froid,	froid*e*.
Fatal,	fatal,	fatal*e*.

But this rule has an immense number of exceptions. We will explain them one after another.

OF ADJECTIVES ENDING IN *C* AND *D*.

175. Adjectives ending with the letter *c* make their feminine in two ways; some add *he* to the masculine; as,

Frank,	franc,	franc*he*.
White,	blanc,	blanc*he*.
Dry,	sec,	sèc*he*.

Others make their feminine by changing *c* into *que;* as,

Public,	public,	publi*que*.
Turk,	turc,	tur*que*.
Decayed,	caduc,	cadu*que*.

The adjective Greek, *grec*, makes its feminine by keeping the *c* and adding *que; grecque*.

Raw,	crud, *makes* crue.	

OF ADJECTIVES ENDING IN *F*.

176. Adjectives ending with *f* in the masculine, make their feminine by changing *f* into *ve;* as,

Brief,	bref,	brè*ve*.
Quick,	vif,	vi*ve*.
New,	neuf,	neu*ve*.
Captive,	captif,	captiv*e*, &c.

OF ADJECTIVES ENDING IN *G*.

177. Adjectives ending in *g*, make their plural by adding *ue* to the masculine; as,

Long,	long.	long*ue*.

OF ADJECTIVES ENDING IN *EL, EIL, OL, UL, AS, OS, OT.*

178. Adjectives ending in *el*, *eil*, *as*, *ol*, *ul*, *os*, *ot*, make their feminine by doubling the last consonant and adding an *e* mute.

Void,	nul,	nul*le.*
Natural,	naturel,	naturel*le.*
Rosy,	vermeil,	vermeil*le.*
Fat,	gras,	gras*se.*
Big,	gros,	gros*se.*
Neat,	net,	net*te.*
Stupid,	sot,	sot*te.*

The Academy says that the following adjectives make their feminine thus:

Unpolished,	mat,	mat*e.*
Complete,	complet,	complèt*e*, &c.
Spaniard,	espagnol,	espagnol*e.*
Pious,	dévot,	dévot*e.*
Suspicious,	suspect,	suspect*e ;* &c.
Fresh,	frais,	fraîch*e.*
Close,	ras,	ras*e.*
Dissolved,	dissous,	dissou*te.*
Absolved,	absous,	absou*te.*
Twin,	jumeau,	jumel*le.*

These exceptions are certainly of a strange nature; but habit and the Academy require them; they must then be admitted.

OF ADJECTIVES ENDING IN *EUR, TEUR, ÉRIEUR.*

179. Adjectives ending in *eur* have several modes of termination for the feminine. Those in *eur* derived from a present participle by changing *ant* into *eur*, make their feminine by changing *eur* into *euse;* as,

Dancer,	danseur,	danseu*se.*
Deceiver,	trompeur,	trompeu*se.*
Singer,	chanteur,	chanteu*se*, &c.

Those ending in *teur*, unless they are derived from a present participle, as in the preceding examples, change *eur* into *trice ;* as,

Accuser,	accusateur,	accusa*trice.*
Conductor,	conducteur,	conduc*trice.*
Admirer,	admirateur,	admira*trice.*
Creator,	créateur,	créa*trice*, &c.

Exception. The following adjectives, although derived from present participles, make their plural in *trice ;* as,

Debtor,	débiteur,	débi*trice.*
Executor,	exécuteur,	exécu*trice.*

Inspector,	inspecteur,	inspect*rice.*
Inventor,	inventeur,	invent*rice.*
Prosecutor,	persécuteur,	persécut*rice.*
Enchanteur,	enchanteur,	enchant*eresse.*

Those ending in *érieur* make their feminine by adding an *e* mute to this termination; as,

Exterior,	extérieur,	extérieur*e.*
Superior,	supérieur,	supérieur*e.*
Anterior,	antérieur,	antérieur*e.*

We must add to this class the following:

Of age,	majeur,	majeur*e.*
Minor,	mineur,	mineur*e.*
Better,	meilleur,	meilleur*e.*

There is a great number of nouns with this termination that must not be mistaken for adjectives, and make their feminine terminations in different manners; they are easily distinguished from adjectives by placing the word *man*, or *woman*, before them, and seeing if, thus accompanied, they are used in the language. A good dictionary is the best rule for such cases.

There are also some adjectives terminating in *eur*, which have no feminine termination, and are used for either gender; such as,

(Lover of arts,)	amateur,	amateur.
Author,	auteur,	auteur.
Conqueror,	vainqueur,	vainqueur, &c.

OF ADJECTIVES ENDING IN *X*.

180. Adjectives ending in *x*, change this letter into *se*, in the feminine; as,

Courageous,	courageux,	courageu*se.*
Generous,	généreux,	généreu*se.*
Happy,	heureux,	heureu*se*, &c.

Exceptions:

Reddish,	roux,	rou*sse.*
False,	faux,	fau*sse.*
Sweet,	doux,	dou*ce.*
Prefixed,	préfix,	préfix*e.*

OF ADJECTIVES HAVING TWO TERMINATIONS IN THE MASCULINE, ACCORDING AS THEY ARE PLACED BEFORE A VOWEL OR A CONSONANT.

181. Five adjectives are entirely defective in their feminine termination, and, besides, change their masculine according to the

letter which begins the next word, whether it is a consonant or a vowel; as,

Foolish,	before a consonant, or *h* aspirated,	fou,	folle.
	" vowel, or *h* mute,	fol,	
Old,	" consonant, or *h* aspirated,	vieux,	vieille.
	" vowel, or *h* mute,	vieil,	
Beautiful,	" consonant, or *h* aspirated,	beau,	belle.
	" vowel, or *h* mute,	bel,	
New,	" consonant, or *h* aspirated,	nouveau,	nouvelle.
	" vowel, or *h* mute,	nouvel,	
Soft,	" consonant, or *h* aspirated,	mou,	molle.
	" vowel, or *h* mute,	mol,	

OF ADJECTIVES WHICH ARE USED ONLY IN THE MASCULINE OR IN THE FEMININE.

182. Some adjectives have no feminine; as,

Active,	dispos.
Foppish,	fat.
Pale,	paillet, &c.

Some have no masculine; as,

Mellow,	blette, &c.

NOUNS AND ADJECTIVES OF NUMBER.

Numbers are divided into five classes; as,

1st.	Cardinal.	4th.	Distributive.
2d.	Ordinal.	5th.	Proportional.
3d.	Collective.		

183. A TABLE OF CARDINAL, ORDINAL, AND COLLECTIVE NUMBERS.

Cardinal Numbers.	*Ordinal Numbers.*	*Collective Nouns of Number.*		
1 un, *m.* une, *f.*	premier	first	unité	unit
2 deux	deux-ième, second	2d	couple, paire	couple
3 trois	trois-ième	3d	trio	trio
4 quatre	quatr-ième	4th	deux-couples	two couples.
5 cinq	cinq-uième	5th		
6 six	six-ième	6th	demi-douzaine	half a dozen
7 sept	sept-ième	7th		
8 huit	huit-ième	8th	huitaine	eight
9 neuf	neu-vième	9th	neuvaine	nineday of prayer
10 dix	dix-ième	10th	dixaine	half a score
11 onze	onz-ième	11th		
12 douze	douz-ième	12th	douzaine	a dozen.
13 treize	treiz-ième	13th		
14 quatorze	quatorz-ième	14th		
15 quinze	quinz-ième	15th	quinzaine	fortnight fifteen

16	seize	seiz-ième	16th		
17	dix-sept	dix-sept-ième	17th		
18	dix-huit	dix-huit-ième	18th		
19	dix-neuf	dix-neu-vième	19th		
20	vingt	vingt-ième	20th	vingtaine	a score
21	vingt-et-un	vingt-et-unième	21st		
22	vingt-deux	vingt-deuzième	22d		
30	trente	trentième	30th	trentaine	a score & a half.
31	trente-et-un, &c.	trente-et-unième	31st		
40	quarante	quarantième	40th	quarantaine	2 scores
41	quarante-et-un, &c.	quarante-et-unième	41st		
50	cinquante	cinquantième	50th	cinquantaine	2 scores & a half
51	cinquante-et-un, &c.	cinquante-et-unième	51st		
52	cinquante-deux	cinquante-deuxième,	52d		
60	soixante	soixantième	60th	soixantaine	three scores.
61	soixante-et-un, &c.	soixante-et-unième	61st		
70	soixante-dix	soixante-dixième	70th		
71	soixante-et-onze	soixante-et-onzième	71st		
72	soixante-douze, &c.	soixante-douzième	72d		
80	quatre-vingts	quatre-vingtième	80th	quatre-vingtaine	four scores
81	quatre-vingt-un	quatre-vingt-unième	81st		
90	quatre-vingt-dix	quatre-vingt-dixième	90th		
91	quatre-vingt-onze,	&c. quatre-vingt-onzième	91st		
100	cent	centième	100th	centaine	5 scores
101	cent-un, &c.	cent-unième, &c.	101st		
200	deux-cents	deux-centième, &c.	200th	deux-centaines	10 scores
1,000	mille	millième	1,000th	un-millier	1 thousand
2,000	deux-mille, &c.	deux-millième	2,000th	deux-milliers	two thousand
10,000	dix mille,	dix-millième	10,000th	une-myriade	a myriad
1,000,000	un million	millionième	millionth	1 million	1 million
1,000,000,000	un billion	billionième	billionth	1 billion	1 billion

The formation of the ordinal adjective from the cardinal is so simple, that it requires no further explanation.

OF NUMERICAL ADJECTIVES USED IN SPEAKING OF THE DAYS OF THE MONTH.

184. When, in French, we speak of the days of the month, instead of using the ordinal number, as is done in English, we employ the cardinal; as,

The eighth of April.	Le huit Avril, *or* d'Avril.
The 26th of the next month.	Le vingt-six du mois prochain.

But, however, when we speak of the first day of the month, we keep the ordinal number as in the English; as,

The first of January, { Le premier Janvier. / Le premier de Janvier,

This exception does not extend any further; to say,

The second day of the month, Le *second* du mois,

is not correct.

OF THE NUMERICAL ADJECTIVE *ONZE (ELEVEN.)*

185. Although the number *onze* (eleven) begins with a vowel, the article singular, *le*, *la*, does not make an elision before it, and *les* is pronounced as if the word *onze* began with an *h* aspirated; as,

The eleventh of March.	*Le* onze de Mars.
The eleven apples were good.	Les (*h*) onze pommes étaient bonnes.

OF THE FORMATION OF COMPOUND NUMBERS.

186. In the formation of some of the compound numbers, the word *one* is placed between the first and the last part; as in,

Twenty-one,	vingt-et-un.
Thirty-one,	trente-et-un.
Forty-one,	quarante-et-un.
Fifty-one,	cinquante-et-un.
Sixty-one,	soixante-et-un.
Seventy-one,	soixante-et-onze.

This rule does not extend to any other number, and it would be wrong to say, *vingt-et-deux*, *trente-et-quatre*, &c. This mode of counting in English, *one and twenty*, *six and thirty*, &c., is not used in French.

OF THE NUMERICAL ADJECTIVE *ONE, UN*, WITH THE WORDS *HUNDRED* AND *THOUSAND.*

187. *One*, or *a*, placed before the words *hundred* and *thousand*, in English, are suppressed in French; thus, *one hundred*, *one thousand*, are expressed by *cent*, *mille*.

OF NUMERICAL ADJECTIVES USED IN POETRY, MUSIC, GAMES, &c.

188. There are, besides the numerical adjectives already mentioned above, many others used in poetry, music, games, &c.; as,

Distich,	distique.
Tiercet,	tercet.
Quatrain, &c.	quatrain.
Solo,	solo.
Duet,	duo.
Music in three parts,	trio.
Quartet, &c.	quatuor, &c.
Two number ones, (playing with dice,)	beset.
Two number sixes, " "	sonnet, &c.

Un millier is very often employed for *one thousand weight*. *Quintal* is only used in the sense of *one hundred weight*.

OF DISTRIBUTIVE AND PROPORTIONAL NUMBERS.

189. The *Distributive Numbers* are those expressing the different parts of a whole; as,

The half,	la moitié.
The third,	le tiers.

The fourth,	le quart.
The fifth,	le cinquième, &c.

The *Proportional Numbers* denote the progressive increase of things; as,

The double,	le double.
The treble,	le triple.
A hundred fold,	le centuple, &c.

OF NUMBER IN ADJECTIVES.

190. Adjectives agreeing in number, as well as in gender, with the nouns which they qualify, it becomes necessary now to examine what alterations they suffer in their termination when joined to a noun in the plural.

General Rule. Adjectives, whatever may be their termination, form their plural by the addition of an *s* to the feminine and masculine; as,

	Masculine.		Feminine.	
Good.	Bon,	bons.	Bonne,	bonnes.

This rule has no exceptions for the feminine termination; as to the other, there are two cases in which this rule is not observed.

1st. Adjectives ending in *s* or *x* in the singular, do not change in the plural; as,

Big,	gros,	gros.
Hideous,	hideux,	hideux.

2d. Adjectives ending in *au* and *al* make their plural by changing this termination into *aux;* as,

Beautiful,	beau,	beaux.
General,	général,	généraux.

All cardinal numbers indicate the plural, except *one*, *un;* for it would be absurd if a word, which in all cases denotes a plurality, should be followed by a singular noun: thus, two, *deux;* ten, *dix;* twenty, *vingt*, &c., are always in the plural; as,

Two men,	deux hommes.
Ten years,	dix ans.
Twenty days,	vingt jours, &c.

OF THE ADJECTIVES *VINGT* AND *CENT*.

191. The adjective *quatre-vingts* takes the plural termination in the word *twenty*, provided it is not followed by another number; as,

Eighty men,	quatre-vingts hommes.
Eighty-two men,	quatre-vingt-deux hommes.

The adjective *hundred* takes the plural in the same cases; as,

Two hundred days,	deux cents jours.
Two hundred and one days,	deux cent un jours, &c.

But these two adjectives do not take the plural when they are used instead of the ordinal adjectives, *centième* and *millième;* as,

Charlemagne died in the year 800,	Charlemagne mourut en l'an huit *cent*.
This great calamity happened in the year 580.	Ce grand malheur arriva en l'an cinq cent quatre-vingt.

OF THE NUMERICAL ADJECTIVES *MILLE* AND *MIL*, *ONE THOUSAND*.

192. The adjective *thousand*, *mille*, never takes the plural; as,

Ten thousand men,	dix mille hommes.
One thousand men,	mille hommes.

The word *thousand* employed in dates is written *mil*, and means only ten hundred; as,

In 1830,	en *mil* huit cent trente.

Although this example is correct, it is more elegant to say for,

In eighteen hundred and thirty,	en dix-huit cent trente.

The word *mille*, used as a noun, and meaning *a mile*, follows the rule of nouns and takes the plural; as,

A hundred miles,	cent *milles*.

Remark. It is to be remarked that in French the conjunction *and*, *et*, is never used in the formation of adjectives of number. We do not say, for two hundred and fifty, *deux cent et cinquante*, but *deux cent cinquante;* the reason for this rule is, that a numerical adjective, whatever may be the number of words of which it is composed, is but *one* qualificative, which does not admit therefore that *and*, *et*, which separates the adjective into parts, should convey the idea of several.

The fact of *et* being used in the adjectives *vingt-et-un*, *trentre-et-un*, &c., is not a derogation to this rule, because in these cases *et* is only used for the sake of euphony, and is dropped as soon as it ceases

being necessary to please the ear; thus we say, *Quatrevingt-un, cent-un*, &c.

REMARKS ON THE FORMATION OF THE PLURAL IN SEVERAL ADJECTIVES.

193. The adjective, *pénitentiel*, makes its plural, *pénitentiaux;*

Penitential psalms,	Les psaumes *pénitentiaux.*

Universal, *universel*, makes its plural *universels*, when employed as an adjective, but taken as a noun used in philosophical discussions, it is written *universaux*, (*Academy*, 1835);

La these des universaux a fait dans les siècles passés un grand sujet de dispute parmi les écoles.	The thesis on universals has been in past ages a great cause of dispute among the schools.

Adjectives ending in *ant*, *ent*, follow the general rule, keeping the *t* and adding an *s* in their plural:

Caressing,	caressant,	caressants.
Contented,	content,	contents.

But when using the qualificatives in *ant*, we must ascertain if they are really qualificatives or present participles, for in this last case they neither take the plural nor feminine:

Ces deux femmes, *craignant* de le chagriner, l'ont perdu dès sa jeunesse.	These two women, fearing to cause him pain, have spoilt him from his youth.

The adjective, *all*, *tout*, is an exception to the preceding rule, because it drops the *t* in the plural:

All men are equal.	Tous les hommes sont égaux.

The adjectives ending in the singular masculine in *al* are divided, with regard to the formation of their plural, into three categories.

Most of them change *al* into *aux*.

Some only add an *s* to the singular.

Some, by being never joined to a masculine noun, have no plural in this gender, and then follow the general rule of feminine adjectives.

1st. Adjectives in *al*, making their plural *aux:*

Annual,	annal,	annaux.	(Not in use.)
Archiepiscopal,	archiépiscopal,	archiépiscopaux.	(Academy.)
Common	banal,	banaux.	(Most generally used in the fem.)
Baptismal,	baptismal,	baptismaux.	
Biennial,	biennal,	biennaux.	(Academy.)
Brutal,	brutal,	brutaux.	

Pecuniary,	bursal,	bursaux.	(*Les éditsbursaux.*)
Capital,	capital,	capitaux.	

And many others. (See the dictionaries.)

Adjectives in *al*, making their plural by adding an *s* :

Fatal,	fatal,	fatals.
Final,	final,	finals.
Glacial, (frozen,)	glacial,	glacials.
Nasal,	nasal,	nasals.
Naval,	naval,	navals.
Theatrical,	théatral,	théatrals.

Adjectives in *al*, having no plural in the masculine :

Beneficial,	bénéficial.	bénéficiales.	(Plural feminine.)
Diagonal,	diagonal,	diagonales.	
Borial,	boréal,	boréales.	
Brumal,	brumal,	brumales.	
Crural,	crural,	crurales.	

And several others. (See the dictionaries.)

OF THE DEGREES OF SIGNIFICATION OF THE ADJECTIVES.

194. There are three degrees of signification in the adjectives ; the positive, the comparative, and the superlative.

The Positive is the adjective itself, expressing the quality of the noun without any increase or diminution ; as,

Merit is modest,	Le mérite est *modeste.*
Gold is precious,	L'or est *précieux.*

The Comparative is so called, because it expresses a comparison between two or several objects. If we compare persons or things together, some are either equal, superior, or inferior, to the others ; thus there are three sorts of comparatives—that of equality, that of superiority, and that of inferiority.

COMPARISON OF EQUALITY.

195. The comparative of equality is formed by adding *aussi*, *as*, in affirmative sentences, and *aussi* or *si* in negative ones, before the adjective, and *que*, *as*, after it ; as,

Gold is not so precious as diamond,	L'or n'est pas *aussi*, or *si*, précieux *que* le diamant.
I am as good as you,	Je suis *aussi* bon *que* vous

COMPARISON OF SUPERIORITY AND INFERIORITY.

196. The comparative of superiority is formed by placing *plus*, *more*, before the adjective, and *que*, *than*, after it; as,

Gold is more precious than silver.	L'or est *plus* précieux *que* l'argent.

In English the comparative of superiority is formed either by placing *more* before the adjective, or by adding *er* to the termination of the adjective; but these two modes of expression must be rendered in the same manner in French; as,

Peter is riche*r* than Paul.	Pierre est *plus* riche *que* Paul.

The comparative of inferiority is formed by prefixing *moins*, *less*, to the adjective, and placing *que* after it; as,

Silver is less precious than gold.	L'argent est *moins* précieux *que* l'or.

When several adjectives qualify the same noun, each one must be preceded by one of the adverbs, *aussi*, *plus*, *moins*, according to the nature of the comparison, and the last adjective followed by *que;* as,

This woman is as beautiful, as good, and as young as yourself.	Cette femme est *aussi* belle, *aussi* bonne, et *aussi* jeune *que* vous.
This man is less beautiful, less good, and less young than yourself.	Cet homme est *moins* beau, *moins* bon, et *moins* jeune *que* vous.
This young lady is more handsome, more amiable, and younger than yourself.	Cette demoiselle est *plus* belle, *plus* aimable, et *plus* jeune *que* vous.

MORE OR *LESS* USED AS ADVERBS OF QUANTITY.

197. When *more* or *less*, *plus* or *moins*, are used as adverbs of quantity and not of comparison, the conjunction *than* is expressed by *de;* as in,

This book cost me more than two dollars.	Ce livre me coûte *plus de* deux dollars.
You cannot buy this horse for less than two hundred dollars.	Vous ne pouvez pas acheter ce cheval pour *moins de* cent dollars.

Foreigners should pay attention to this rule.

OF THE COMPARATIVE ADJECTIVES *BETTER, WORSE,* AND *LESS.*

198. There are three adjectives which are comparative by themselves:

Better,	meilleur,	instead of	plus bon.
Worse,	pire,	"	plus mauvais.
Less,	moindre,	"	plus petit.

Beginners in the study of the French language being apt to confound these comparative adjectives with the comparative adverbs, *mieux*, *pis*, *moins*, because they are rendered in English by the same words, *better*, *worse*, *less*, it is necessary, by a comparison between the two sorts of words, to show the difference of their formation :

Adjective,	Meilleur,	*better*, is the comparative of *good*, *bon*, and is used instead of *plus bon*, which is never used in French.
Adverb,	Mieux,	*better*, is the comparative of *well*, *bien*, (adverb,) and is used instead of *plus bien*, which is never used in French.
Adjective,	Pire,	*worse*, is the comparative of *mauvais*, *bad*, and is used instead of *plus mauvais*. (Both may be used in French.)
Adverb,	Pis,	*worse*, is the comparative of *mal*, *badly*, and is used instead of *plus mal*. (Both may be used in French.)
Adjective,	Moindre,	*less*, is the comparative of *petit*, *less* or *smaller*, and is used instead of *plus petit*. (Both may be used in French.)
Adverb,	Moins,	*less*, is the comparative of *peu*, *little*, and is used instead of *plus peu*, which is never used.

EXAMPLES.

This fruit is good, but that is better.	Ce fruit est *bon*, mais celui-ci est *meilleur*.
I love you well, but I love him better.	Je vous aime *bien*, mais je l'aime *mieux*.
His health is bad, but it has been worse.	Sa santé est *mauvaise*, mais elle a été *pire*.
He used to speak badly, but he speaks worse than ever.	Il parlait *mal*, mais il parle *pis* que jamais,
My income is small, but yours is less.	Mon revenu est *petit*, mais le votre est *moindre*.
I drink little, but you drink still less.	Je bois *peu*, mais vous buvez encore *moins*.

OF THE SUPERLATIVES, ABSOLUTE AND RELATIVE.

199. The adjective is in the superlative degree of comparison, when it expresses the quality of the noun in the highest degree, or in a very high degree ; hence there are two sorts of superlatives, the *absolute* and the *relative*.

The superlative absolute is made by putting *très*, *fort*, *bien*, *very*, before the adjective ; it is called absolute, because it expresses no relation to other objects ; as,

Boston is a very fine city.	Boston est une très belle ville.

The adverbs, *extremely*, *extrêmement*, *infinitely*, *infiniment*, are also the sign of the superlative absolute :

This woman is extremely amiable.	Cette femme est *extrêmement* aimable.
This man is supremely happy.	Cet homme est *infiniment* heureux.

The superlative relative is formed by placing the article before the comparatives, *plus*, *pis*, *moins*, *meilleur*, *pire*, *moindre ;* it is relative,

because it expresses a relation to other objects; the article must be of the same number and gender as the adjective.

Paris is the finest of cities.	Paris est *la plus belle* des villes.
You are the smaller of the two.	Vous êtes *le moins grand* des deux.
He is the worst of the family.	Il est *le pire* de la famille, &c.

When several adjectives in either of the superlatives qualify a noun, the adverbs, *plus*, *moins*, *fort*, *extrêmement*, &c., must be repeated before every one of them, as well as the article, when the superlative is relative.

200. *Remark.* When the adjective used in the superlative relative is placed before the noun, the article *the* is used but once; as in,

Your sister is the most handsome woman I have ever seen.	Votre sœur est *la plus belle femme* que j'ai jamais vue.

But if the superlative should be placed before the noun, the article *the* should be used twice before the noun and in the superlative; as,

Your sister is the most accomplished woman I know.	Votre sœur est *la* femme *la* plus accomplie que je connaisse.

OF THE PLACE OF ADJECTIVES.

201. There is no absolute rule in reference to the place of adjectives; taste and euphony are the only guides, in many cases. Usage, however, has decided that some of them, on account of their origin or signification, should always follow or precede the nouns which they qualify; whilst others acquire an entirely different meaning by being placed before or after them. We will, therefore, divide the adjectives into three classes: —

(1.) Those which always follow the noun.

(2.) Those which have a different meaning by being placed before and after the noun.

(3.) Those of which the place is fixed by taste and euphony.

OF ADJECTIVES WHICH ARE INVARIABLY PLACED AFTER THE NOUN.

(1.) Adjectives derived from past participles; as,

An accomplished woman.	Une femme *accomplie*.
A distinguished man.	Un homme *distingué*.

(2.) Adjectives expressing form, color, taste, flavor, and sound; as,

A round table.	Une table *ronde*.
A white house.	Une maison *blanche*.

Sweet wine.	Du vin *doux*.
An odoriferous flower.	Une fleur *odoriférante*.
A sonorous voice.	Une voix *sonore*.

(3.) Adjectives performing the part of nouns; as,

A royal palace, (a palace of a king.)	Un palais *royal*.
The paternal tenderness, (of a father.)	La tendresse *paternelle*.
A grammatical principle, (of a grammar.)	Un principe *grammatical*.

(4.) Adjectives expressing the point of view in which we consider things or persons; as,

A necessary, possible, or impossible thing.	Une chose *nécessaire, possible, impossible*.
An absurd idea.	Une idée *absurde*.
A dangerous man.	Un homme *dangereux*.
A mortal disease.	Une maladie *mortelle*.

Mortel is sometimes placed before the noun, but then it signifies *tedious, wearisome*; as,

Three wearisome miles.	Trois *mortels* milles.

(5.) Adjectives which express the state or situation of persons and things, and those which refer to habits; as,

A quiet or peaceable man.	Un homme *tranquille, calme*.
An idle or drunken man.	Un homme *oisif, ivre*.
Thick or thin cloth.	Du drap *épais*, ou *mince*.

(6.) Adjectives which express an outward or accidental modification; as,

A blind or humpbacked man.	Un homme *aveugle* ou *bossu*.
A knotty stick.	Un bâton *noueux*.

(7.) Adjectives merely distinguishing objects by genus, species, or sort; as,

A reasonable animal.	Un animal *raisonnable*.
A fruit-tree.	Un arbre *fruitier*.
A personal pronoun.	Un pronom *personnel*.

(8.) Adjectives designating countries; as,

The French army.	L'armée *Française*.
The American coin.	La monnaie *Américaine*.

OF ADJECTIVES WHICH SOMETIMES PRECEDE AND SOMETIMES FOLLOW THE NOUN WITHOUT CHANGING THEIR SIGNIFICATION.

203. (1.) Adjectives derived from present participles, generally follow the noun, but a great number may be placed before it; as,

A fascinating woman,	Une femme *séduisante.*
An interesting book,	Un livre *attachant.*
A charming music,	Une *charmante* musique.
A charming country-house,	Une *charmante* maison de campagne.

204. (2.) Adjectives which by their meaning have some analogy with the noun which they qualify, are placed before the noun, and after it if that analogy does not exist; as,

A wise magistrate,	Un *sage* magistrat.
A wise man,	Un homme *sage.*

In the first expression, there is an analogy between *wisdom* and the character of the following noun, for a magistrate is supposed to be wise — he could not be a magistrate without being so; but the word *man* does not necessarily imply the idea of wisdom, for there are many more fools than wise men; hence the place of the adjective in either case.

For the same reason, we may say,

Good wine,	De *bon* vin.	A large tree.	Un *grand* arbre.
Bad bread,	De *mauvais* pain.	A small child,	Un *petit* enfant.

205. *Remark.* In the language of passion, piety, and admiration, in poetry and metaphorical style, many of the adjectives which we have classed among those that should be placed after the noun, are elegantly placed before it; as,

An amiable object,	Un *aimable* objet;	Tender looks,	De *tendres* regards;
White hands,	De *blanches* mains;	A wicked man,	Un *méchant* homme;

although there is no necessary analogy between an *object* and *amiableness*, between *looks* and *tenderness*, and *man* and *wickedness*, &c.

In speaking of a man, if we say,

He is extremely miserable, Il est dans une misère *extrême,*

we merely intimate that his misery is great, without inferring any intention on our part to interest others in that distress, which would be the case if we should say,

Il est dans une *extrême* misère.

206. Numerical adjectives are generally placed before the noun; but when they are used to designate a person or a thing among others of the same name, by the rank which they occupy among them, they are placed after it when speaking of persons, and indifferently, before or after, when speaking of things; as in,

The disobedience of Adam was the first fault of our first parents,	La désobéissance d'Adam fut la *première* faute de nos *premiers* parens.
Louis the Twelfth and Louis the Eleventh were two French kings of a very different character,	Louis *Onze* et Louis *Douze* furent deux rois de France d'un caractère bien différent.
Volume first,	Volume *premier*, or *premier* volume.
Chapter tenth,	Chapitre *dix*, or dixième chapitre.

When placed before the noun, ordinal adjectives are used; placed after, we employ the cardinal, except for the numbers *first* and *second*.

OF ADJECTIVES WHICH CHANGE ENTIRELY THEIR SIGNIFICATION BY BEING PLACED BEFORE OR AFTER CERTAIN NOUNS.

207. We shall not mention here all the adjectives which belong to this class, — good dictionaries give the necessary information on the subject; we will only mention those which, exposing foreigners to disagreeable blunders, require their particular attention at an early period of their instruction. They are the following:

Un grand homme,	A great man.
Un homme grand,	A tall man.
Un petit homme,	A small man.
Un homme petit,	A mean man.
Un bon homme,	A simple-minded man.
Un homme bon,	A good man.
Un brave homme,	An honest man,
Un homme brave,	A brave man.
Une certaine chose,	A certain thing.
Une chose certaine,	A positive thing.
D'une commune voix,	Unanimously.
Une voix commune,	A common voice.
La dernière année de la guerre,	The last year of the war.
L'année dernière,	Last year.
Une sage femme,	A midwife.
Une femme sage,	A wise woman.
Une grosse femme,	A big woman.
Une femme grosse,	A woman in a state of pregnancy.
Un galant homme,	A man who has the character and manners of a gentleman.
Un homme galant,	A man who is gallant with the ladies.
Un gentil-homme,	A nobleman.
Un homme gentil,	A man who is pretty, gay, lively, &c.
De nouveau vin,	Some other kind of wine.
Du vin nouveau,	Wine newly made.
Un pauvre auteur,	A poor writer.
Un auteur pauvre,	A writer who is not rich.

{ Un honnête homme,	An honest man.
{ Un homme honnête.	A polite man.
{ Un malhonnête homme,	A dishonest man.
{ Un homme malhonnête,	A man of ill breeding.
{ Une méchante épigramme,	A flat epigram.
{ Une épigramme méchante,	A wicked epigram.

OF ADJECTIVES WHICH ARE PLACED AFTER THE NOUN FOR THE SAKE OF EUPHONY.

208. Adjectives ending in *ic*, *ique*, *el*, *ile*, *ul*, *ule*, and *esque*, are, those of the first termination always, and the others most generally, placed after the noun on account of euphony; as in,

A public man,	Un homme *public*.
A public square,	Une place *publique*.
A splendid chateau,	Un château *magnifique*.
A trifle,	Une chose *futile*.
A credulous woman,	Une femme *crédule*.

OF THE PLACE OF TWO OR MORE ADJECTIVES QUALIFYING THE SAME NOUN.

209. (1.) When two or several adjectives qualify a noun, and one of them belongs to the class of those which should always follow the noun, they are all placed after that which they qualify; as in,

She is a beautiful, amiable, and accomplished woman,	C'est une femme *belle*, *aimable*, et *accomplie*.

Accomplie, being derived from the past participle of the verb *to accomplish*, belongs to one of the classes mentioned above.

An illustrious and classical author,	Un auteur *illustre* et *classique*;

because *classique* bears no necessary affinity to, nor is it necessarily in harmony with, the noun, inasmuch as it alludes rather to a class than to an individual.

210. (2.) But when both adjectives could individually be placed before the noun, it becomes a matter of taste and euphony, whether they precede or follow it; as in,

A brave and intrepid soldier,	{ Un *brave* et *intrépide* soldat, or { Un soldat *brave* et *intrépide*.
A large and fine city,	{ Une *grande* et *belle* ville, or { Une ville *grande* et *belle*.

There is a natural analogy between the idea of a soldier and that of bravery and intrepidity, and between the idea of a city and that of splendor and size.

211. (3.) When two adjectives are used to indicate the external appearance of persons and things, and one of them may, on account

of its meaning, be placed before the noun, that noun may be placed between the two; as in,

I placed my goods in a large open basket.	Je plaçai mes marchandises dans un *grand* panier *ouvert*.
He is a tall, thin man.	C'est un *grand* homme *maigre*.

212. *Remark.* It should be observed, that adjectives can never, as in English, be placed before a noun without being united by the conjunction *and* or *neither*, *or*, *et* or *ni*, *ou*; but they may follow it when there are more than two, and the conjunction *et* placed before the last; as in,

Your sister is a pretty, amiable, rich, generous, and well-bred woman.	Votre sœur est une femme *jolie*, *aimable*, *riche*, *généreuse*, et *bien née*.

OF ADJECTIVES CONSIDERED IN REFERENCE TO THEIR RELATIONS WITH OTHER WORDS.

213. The relations of adjectives with other words are the following:

1st. Agreement of adjectives with nouns.

2d. Use of adjectives with the article.

3d. Object of the adjective.

OF THE AGREEMENT OF ADJECTIVES.

214. The adjective makes but *one* with the noun which it qualifies; consequently, it must follow the inflection of the noun and agree with it in number and gender; as,

Good father.	Bon père.
Good mother.	Bonne mère.
Exquisite wine.	Excellents vins.
Handsome women.	Belles femmes.

OF ADJECTIVES QUALIFYING SEVERAL NOUNS OF THE SAME GENDER, AND UNITED BY THE CONJUNCTION *AND*, *ET*.

215. Whenever an adjective is preceded or followed by several nouns of the same gender, and united by the conjunction *and*, *et*, it takes the plural, and is of the same gender as the nouns; as in,

The Arabs have their face and body burnt by the heat of the sun.	Les Arabes ont le *visage* et le *corps brulés* de l'ardeur du soleil.

But if the nouns should have some similarity in their signification, as they would then in fact represent but one idea, the adjective should be used in the singular and agree with the last; as in,

He received us with an insufferable ostentation and pride.	Il nous reçut avec un *faste* et un *orgueil insupportable*.

OF ADJECTIVES QUALIFYING SEVERAL NOUNS OF A DIFFERENT GENDER.

216. Whenever an adjective is used to qualify several nouns of a different gender, it is used in the plural number and masculine gender; as in,

The inhabitants of the Strait of Davis eat their fish and meat raw.	Les habitans du détrait de Davis mangent leur *poisson* (m.) et leur *viande* (f.) *crus*.

Euphony sometimes requires that the feminine noun should be expressed first when the adjective has not the same termination in either gender; thus we must say,

The actor plays with perfect dignity and taste,	Cet acteur joue avec une *noblesse* et un *goût parfaits*,

rather than,

Cet acteur joue avec un *goût* et une *noblesse parfaits*;

because in this last sentence the feminine noun *noblesse* and the adjective *parfaits*, plural masculine, would form a dissonance disagreeable to the ear.

OF ADJECTIVES QUALIFYING SEVERAL NOUNS WHICH ARE UNITED BY THE CONJUNCTION *AND, ET.*

217. When two or several nouns are synonymous in their meaning and one only is intended to be qualified by the adjective which follows them both, this adjective agrees with the last.

His whole life has been spent in continued labor and occupation.	Toute sa vie n'a été qu'un *travail* et une *occupation continuelle*.

The same rule is applied whenever there is a gradation in the meaning of the several nouns qualified by the adjective; as in,

The knife, the headband, the fire, all is ready.	Le *fer*, le *bandeau*, *la flamme*, est toute *prête*.

OF ADJECTIVES PRECEDED BY TWO OR SEVERAL NOUNS, AND RELATING ONLY TO THE LAST.

218. When an adjective is preceded by several nouns, united or not by the conjunction *and*, *et*, and qualifies only the last, it should agree

with this one and should not be used in the plural on account of those which precede it; as in,

A smile is a sign of benevolence, approbation and internal satisfaction.	Le sourire est une marque de *bienveillance*, d'*applaudissement* et de *satisfaction intérieure.*

OF ADJECTIVES PRECEDED BY SEVERAL NOUNS, SEPARATED BY THE CONJUNCTION *OR, OU.*

219. When an adjective is preceded by two nouns separated by the conjunction *or*, *ou*, it agrees with the last if it is intended to qualify only one of them; as in,

As Rome was no longer free, and could no more be such, it mattered but little who would be its master, whether Pompeius or Cæsar.	Rome n'étant plus libre et ne pouvant plus l'être, qu'importait que *Pompée* ou que *César* fût *maître.*

Maître is in the singular, because there could be but one master in Rome.

But if the adjective should at once qualify the two nouns, the agreement should take place with both: as in,

Who is the father who would not mourn over his son and daughter being lost for the world.	Quel est le bon père de famille qui ne gémisse de voir son *fils* ou sa *fille perdus* pour la société.

Perdus is in the plural, because the mind refers to both as being lost.

OF ADJECTIVES QUALIFYING SOMETIMES THE FIRST, SOMETIMES THE SECOND NOUN, WHEN IT IS PRECEDED BY SEVERAL NOUNS SEPARATED BY THE PREPOSITION *OF, DE.*

220. When an adjective is preceded by two nouns separated by *of*, *de*, it agrees with the first or the last, according to the sense of the sentence; as in,

White silk stockings,	Des *bas de* soie *blancs.*
A skein of white silk,	Un écheveau de *soie blanche.*

In the first sentence, the mind does not think of the material which, being white, renders the stockings of that color, but of the stockings themselves, which strike the eyes as being white.

In the second example, it is the material which occupies the mind, the skein being only the shape in which it is presented to the eye.

OF ADJECTIVES PRECEDED BY SEVERAL NOUNS SEPARATED BY THE CONJUNCTIONS *AINSI QUE, AUSSI BIEN QUE*, AS WELL AS, *COMME*, AS, *AVEC*, WITH, &c.

221. When an adjective is used with several nouns separated by the above conjunctions or any other having the same signification, it

agrees only with the first of those nouns if the sentence expresses a comparison, and with all, if the sentence implies the idea of addition or simultaneousness; as in,

Truth as well as light is unalterable.	La *vérité comme* la *lumière* est *inaltérable* (comparison.)
In Egypt, Asia and Greece, Bacchus as well as Hercules was worshipped as a demi-god.	Dans l'Egypte, dans l'Asie et dans la Grèce, *Bacchus ainsi qu'Hercule* étaient *reconnus* pour demi-Dieux (addition.)

OF EXCEPTIONS TO THE RULES RELATING TO THE AGREEMENT OF THE ADJECTIVE.

OF THE ADJECTIVE *FEU*, LATE.

222. The adjective *feu*, *late*, is invariable when placed before the article or adjective possessive pronoun, but it varies if placed after them; as in,

The late Queen.	*Feu la* reine or *la feue* reine.
My late mother.	*Feu ma* mère or *ma feue* mère.

OF THE ADJECTIVE *NU*, NAKED.

223. The adjective *nu*, *naked*, remains invariable when it precedes a noun, but it agrees with that noun when it follows it; as in,

He goes barefooted.	Il va *nu pieds* or les *pieds nus*.

But when the adjective *nu* is preceded by the article *the* used in the feminine, it agrees with the noun which it qualifies, although it is placed before it; as in,

My father has kept for himself the title to his lands and given the revenue to his children.	Mon père s'est conservé *la nue propriété* de ses terres et en a abandonné l'usufruit à ses enfants.

OF THE ADJECTIVE *DEMI*, HALF.

224. Whenever the adjective *demi* is placed before a noun, it forms with that noun a compound expression in which the two words are joined by a hyphen, and remains invariable; but when placed after the noun, it agrees with that noun in gender but not in number, for two halves make one whole; three halves make one whole and a half, &c.; thus we say:

One hour and a half,	Une *heure* et *demie*.	Half an hour,	Une *demi-heure*.

But if the word *demi* should be used as a noun in a sentence like the following, it should be used in the plural:

This clock strikes the hours but not the half-hours.	Cette horloge sonne les *heures*, mais elle ne sonne pas les *demies*.

Demi, although an adjective, is sometimes used as an adverb, and then it never varies; as in,

Half-fool, half-dead, half-rotten, &c.	*Demi-fou*, *demi-mort*, *demi-pourri*, &c.

OF THE ADJECTIVES EXCEPTÉ, *EXCEPTED*, PASSÉ, *PAST*, SUPPOSÉ, *SUPPOSED*, *VU CONSIDERING*, Y COMPRIS, *HERE INCLUDED*, FRANC DE PORT, FREE OF POSTAGE, &c.

225. When the above expressions, or any of tne same nature, are placed before a noun, they act as prepositions, and remain invariable; but they do vary when they follow it; as in,

All is well made in this house except the doors.	Tout est bien fait dans cette maison *excepté* les *portes*.
You will find here included a copy of my last letter.	Vous trouverez *ci-inclus* une *copie* de ma dernier lettre.
I recommend you the five letters here included.	Je vous recommande les cinq *lettres ci-incluses*.
You will receive this letter free of postage.	Vous recevrez cette *lettre franche de port*.
	Vous recevrez *franc de port la lettre ci-jointe*.

OF ADJECTIVES PERFORMING THE PARTS OF ADVERBS OR NOUNS.

226. When an adjective is used to modify the signification of a verb, it acts the part of an adverb and does not vary; as in,

This woman sings out of tune.	Cette femme *chante faux*.
This rose smells good.	Cette rose *sent bon*.

If an adjective, used as such, acts the part of a noun, it never varies; as,

The moulting of the agate canary-birds lasts longer than that of others.	La mue des *serins agate* (de couleur agate) est plus longue que celle des autres.

When there are in a sentence two adjectives, the first of which is modified by the second, these two adjectives remain invariable; as,

These tissues are of a dark blue.	Ces *étoffes* sont (d'un) *bleu-foncé*.
His hair is of a light chestnut color.	Il a les *cheveux* (d'un) *châtain-clair*.

But if the two adjectives, placed one after another, are both used to qualify the same noun, they must then agree with that noun; as,

The hair of that child was chestnut, brown and fine.

Les *cheveux* de cette enfant étaient *châtains*, *bruns* et *fins*.

OF THE COMPOUND ADJECTIVES *NEW-BORN*, *DEAD-DRUNK*, &c.

227. When in a compound adjective, the first is used adverbially, it remains invariable, and the second only changes; as in,

New-born animals want their mother only for a few months.

Les *animaux nouveau-nés* n'ont besoin, de leurs mères que pendant quelques mois.

Nouveau is used here instead of the adverb *nouvellement*, *newly*.

It should be observed that *nouveau* cannot be used adverbially before an adjective relating to a feminine noun; thus, we cannot say, *Une fille nouveau-neé*, but *Une fille nouvellement neé*, for, *A new-born girl*.

But if the first adjective is not used adverbially, and serves as well as the second to qualify the noun already expressed, they both vary; as in,

Have you seen the newly-married couple?

Avez-vous *vu les nouveaux-mariés ?*

OF THE GENDER OF ADJECTIVES USED WITH THE WORD *AIR*, *APPEARANCE*.

228. As it is sometimes difficult to ascertain the gender of the adjective which is used to qualify the word *air*, we will try to give some explanation on the subject.

Grammarians differ on this difficulty; we will therefore state here what we think to be consecrated by usage and the authority of good writers.

Avoir l'air, *to have the appearance*, *to appear*, may be used in speaking of animated beings or things.

229. (1.) When this expression is applied to animated beings, the adjective which is preceded by the word *air* expresses either a moral faculty, a quality, a metaphysical distinction, or else it designates a form, a manner of being merely physical.

In the first instance, as the adjective may always reasonably qualify the word *air*, it should agree with the noun; so we say,

She looks frivolous and absent.	Elle a *l'air léger* et *distrait*.
They look haughty, but at the same time they are familiar.	Elles ont l'*air hautain*, mais l'acceuil familier.
Do not have yourself painted in a riding-dress; you look too gentle for it.	Ne vous faites pas peindre en Amazone; vous avez l'*air* trop *doux*.
Parisian women do not appear awkward and embarrassed in their manners.	Les Parisiennes n'ont pas l'*air gauche* et *embarrassé*.

In the second instance, as a physical quality cannot be applied to the word *air*, the adjective which follows that noun should agree with the animated being spoken of; as in

This lady seems to be well made.	Cette *dame* a l'air bien *faite*.
She looks pleased with what has just been said to her.	*Elle* a l'air *contente* de ce qu'on vient de lui dire.

230. (2.) When *avoir l'air* is applied to things, there is no difficulty; for the adjective cannot qualify the noun *air*, as inanimate beings can only have physical qualifications; then we should say,

This house looks as if it were strongly built.	Cette *maison* a l'air solidement *bâtie*.
This soup appears to be very good.	Cette *soupe* a l'air très *bonne*.

In this latter case, the sentences are elliptical; the verb *to be* is understood. Some grammarians pretend that the ellipsis is not allowed in such cases; but usage has consecrated it, as well as many of our best writers; and the sentence, *Cette soupe a l'air bonne*, is more generally used and more elegant than *Cette soupe a l'air d'être bonne*.

OF THE AGREEMENT OF ADJECTIVES USED IN THE SUPERLATIVE DEGREE.

231. An adjective, when used in the superlative degree, has lost nothing of its nature of a qualificative, since it expresses still a quality in a very or in the highest degree; it therefore follows the general rule; but it is sometimes the case that a superlative refers to a noun which is not expressed; the sentence is then elliptical, and the mind supplying the noun understood, the adjective agrees with it; as in,

Winter is the dullest of seasons.	L'hiver est (la *saison*) la plus *triste* des saisons.

Remark. Adjectives in the comparative or superlative degree in French, are most generally placed after the noun.

OF ADJECTIVES AS QUALIFYING NOUNS OF PERSONS OR THINGS ONLY.

232. There are adjectives which can only qualify nouns of persons; such as, *économe*, saving; *inconsolable*, inconsolable; *patriote*, patriotic; *despote*, despotic, &c.; and others which can only be applied to things; as, *despotique*, despotic; *économique*, economical; *pardonnable*, excusable; *patriotique*, patriotic, &c. Adjectives which are derived from the verbs, such as, *pardonnable*, *inconsolable*, which come from *pardonner*, *consoler*, are applied to persons or things, inasmuch as these verbs have for their direct object a noun of person or thing; therefore, as we do not say in French, *Pardonner une personne*, we cannot use the expression, *Une personne pardonnable;* but as we say, *Pardonner une chose*, we can say, *Une chose pardonnable.* For the same reason, we cannot apply the adjective *inconsolable* to things, for persons and not things are to be consoled.

But although this rule is applicable in most cases, there are a few exceptions which usage renders legitimate as the following: *Un roi obéi*, a king who is obeyed; *une chose convenue*, a thing agreed upon; *Un état désespéré*, a hopeless situation; although we cannot say, *Obéir un roi*, but *à un roi; Convenir une chose*, but *d'une chose; Désespérer une chose*, but *d'une chose.*

OF ADJECTIVES WHICH ARE NOT SUSCEPTIBLE OF COMPARISON.

233. Grammarians do not agree upon the adjectives which do not admit of the degrees of comparison; the principle which should be admitted as a guide in this difficulty is, that when an adjective expresses a qualification in a very or in the highest degree, it is better not to use it in the comparative or superlative form; such are the following: *Charmant*, charming; *mortel*, mortal; *éternel*, eternal; *suprême*, supreme; *immortel*, immortal,; because a thing or person cannot be more or less charming, mortal, eternal, &c.

OF ADJECTIVES OF DIMENSION.

234. There is a difference in the construction of French and English sentences when speaking of the dimensions of a thing, that requires the attention of foreigners.

Instead of the verb *to be*, which is used in English, the verb *to have* is employed in French, and the preposition *of* is placed before the word which expresses the dimension; as in,

This room is twenty feet long.	Cette chambre *a* vingt pieds *de* longueur.

The word which expresses the dimension may be a noun or an adjective; the noun can always be used, but not so with the adjective; for, speaking of depth and thickness, we would not say:

This keel is ten feet deep.	Ce puits a dix pieds de *profond*.
This wall is three feet thick.	Ce mur a trois pieds d'*épais*.

We should use the nouns *profondeur* and *épaisseur*.

When two dimensions are spoken of in the sentence, the preposition *sur*, *upon*, is placed before the second proposition; as in,

This room is fifteen feet long and twelve feet wide.	Cette chambre *a* quinze pieds *de longueur sur* douze *de largeur*.

Finally, if the three dimensions are expressed, the conjunction *and*, *et*, is used before the last; as in,

This room is sixteen feet long, twelve feet wide and ten feet high.	Cette chambre *a* seize pieds *de longueur sur* douze *de largeur et* dix *de hauteur*.

235. Sometimes the sentence is constructed in English without the verb *to be* being used; as in,

There is in this house a room twenty feet wide.

Then the verb *to have* is not expressed in French, and the preposition *of* is used twice, once before the numeral adjective, the second time before the word of dimension; as,

Il y a dans cette maison une chambre *de* vingt pieds *de longueur*.

The other dimensions should be expressed as above, with *sur* before the second and *et* before the last proposition.

There is still another manner of expressing dimension in French, but as that we have just given is the most elegant and the most generally used, we deem it unnecessary to mention it.

In comparative sentences, the English, to express a difference, turn their phrases in this way:

She is taller than her sister by a whole head.

But,

Elle est plus grande que sa sœur *de* toute la tête,

is the French construction, making use of *de*, *of*, instead of *by*.

OF THE ADJECTIVE WITH THE ARTICLE.

236. Adjectives expressing only modes and qualities are not preceded by the article, except in a few instances, which will be explained hereafter; thus we say, without an article,

Men are often good or bad only for the reason that they have received good or bad examples.	Les hommes sont souvent *bons* ou *mauvais* par cela seul qu'ils ont reçu de *bons* ou *de mauvais* exemples.

But adjectives used as nouns are, like nouns, preceded by the article, if the case requires it; as,

Fools invent fashions and wise men conform to them.	*Les fous* inventent les modes et *les sages* s'y conforment.

237. When a noun is accompanied by two adjectives expressing *opposite* qualifications, the article must be repeated before each adjective; as,

The old and the new-raised soldiers are full of ardor.	*Les* vieux et *les* nouveaux soldats sont remplis d'ardeur.
A man who cares for his reputation ought to frequent good and avoid bad company.	Un homme qui est jaloux de sa réputation doit fréquenter *la* bonne compagnie et *fuir la* mauvaise.

The reason of this is, that adjectives opposite in signification cannot at the same time modify the same substantive; a soldier cannot be young and old at once, and company cannot be both good and bad. Then there is an ellipsis, in the two above examples, of the word *soldier* after *old*, and of the word *company* after *good*, and the existence of two nouns requires the use of the article before each, their meaning being definite.

238. But, if the qualifications expressed by the adjectives are similar, the noun being jointly modified by them, the ellipsis does not exist, and consequently the article is not repeated; as,

The wise and pious Fenelon.	Le sage et vertueux Fénélon.

There being but one individual who is wise and pious.

When the qualifications, without being incompatible, are somewhat different, it is correct to repeat the article, although not indispensable; as,

The sensible and ingenious Fenelon.	Le sensible et l'ingénieux Fénélon.

Here one of the qualities belongs to the mind, the other to the heart; but in general the *ear* must be consulted in cases similar to this, in preference to rules.

239. Before adjectives prefixed to proper names, either to express their qualities or to distinguish the person spoken of from those who might bear the same name, the article is used; thus we say,

The sublime Bossuet,	*Le* sublime Bossuet.
The virtuous Fenelon,	*Le* vertueux Fénélon.
The tender Racine,	*Le* tendre Racine.
Henry the Great,	Henry *le* Grand.
Louis the Fat,	Louis *le* Gros.
Louis the Beloved,	Louis *le* Bien-aimé.

The adjective preceding the noun shows but a distinct quality, but, when following it, points out the noun as a particular one among others like it. The above examples demonstrate the truth of this remark.

240. When a superlative relative precedes a substantive, the article serves for both; as,

The ablest men sometimes commit the grossest blunders.	*Les plus habiles* gens font souvent *les plus grandes* fautes.

But if it follows the substantive, the article must be repeated:

Les gens *les* plus habiles font souvent *les* fautes *les* plus grandes.

When two or more superlatives modify a noun, the sign of the superlative, either relative or absolute, must be repeated before each adjective; as,

It is equally the custom of the most barbarous and the most civilized people,	C'est également la coutume des peuples *les plus* barbares et *les plus* civilisés,

and not,

C'est également la coutume des peuples *les plus* barbares et civilisés.

241. We have seen, by the preceding rules, that when the article is used with the adjective, it always precedes it; but there is an exception.

The adjective, *all*, *tout*, when employed with the article, always precedes it; thus we say,

Everybody says that you are a rogue.	*Tout le* monde dit que vous êtes un coquin.

REGIMEN OF ADJECTIVES

242. The regimen or object of an adjective may be a substantive or a verb preceded by a preposition.

Some adjectives have no object, because they have in themselves a complete, determined, and fixed signification; as,

Courageous,	courageux.
Brave,	brave.
Wise,	sage, &c.

Some must have an object, because they ought to be restricted, to have a determined signification; as,

Able,	capable.
Ready,	prêt.
Willing,	disposé, &c.

Some, in fine, sometimes have an object, sometimes not. They have an object when what we wish to express requires restriction. They have no object when employed by the mind in a general sense; as,

Sensible,	sensible.
Contented,	content.
Sorry,	fâché, &c.

243. *Rule.* We must not give an object to an adjective which should have none, and we must be careful not to give any which is not authorized by usage.

The application of this rule presents some difficulty; it depends principally upon habit, which can be acquired only by time, and with the aid of a good dictionary.

OF ADJECTIVES PRECEDED BY THE VERB *TO BE*, *ÊTRE*, USED IMPERSONALLY.

244. Whenever an adjective is employed with the verb *to be*, *être*, used impersonally, it should be followed by the preposition *of*, *de*,

although in other cases, that adjective might require another preposition ; as in,

It is difficult to learn French.	*Il est difficile d'*apprendre le Français ?
It is pleasant to be acquainted with foreign languages.	*Il est agréable de* savoir les langues étrangères.
This language is difficult to learn.	Cette langue *est difficile à* apprendre.
This wine is pleasant to drink.	Ce vin *est agréable à* boire.

In the two first sentences, the adjectives *difficile* and *agréable* are used impersonally and take *de* after them ; in the two last, they are not, and require to be followed by the preposition *à*, *to*.

OF THE ADJECTIVES *A, UN.*

A, UN, REPEATED OR NOT WITH TWO OR SEVERAL NOUNS UNITED BY THE CONJUNCTION *AND, ET.*

245. The adjective *a, un*, is repeated before each noun, as well as the article *the*, unless the nouns designate two qualifications which belong to a single individual ; as in,

An Englishman, a Frenchman, an Italian, and a Spaniard, are easily recognised by manners and features.	On reconnait facilement *un* Anglais, *un* Français, *un* Italien, et *un* Espagnol, à son style et aux traits de son visage.
This young gentleman is the son of a duke and peer.	Ce jeune homme est le fils d'*un duc* et *pair*.

A, UN, REPEATED OR NOT WITH TWO OR SEVERAL NOUNS SEPARATED BY THE CONJUNCTION *OR, OU.*

246. The adjective *a, un*, is repeated before each noun when separated by the conjunction *or, ou*, provided they have a different signification ; but it is not repeated if the second noun is but the explanation of the first, in which case, if the nouns were not of the same gender, the adjective should agree with the first ; as in,

When I walk, I always hold a Virgil or a Tacitus in my hand.	Lorsque je me promène, j'ai toujours *un Virgile* ou *un Tacite* à la main.
In a well-regulated country, there ought to be but one chief or supreme magistrate.	Dans un pays bien organisé, il ne doit y avoir qu'*un* seul *chef ou magistrat suprême*.

A, UN, REPEATED OR NOT BEFORE TWO ADJECTIVES UNITED BY THE CONJUNCTION *AND, ET.*

247. *A, un*, is repeated before two adjectives united by *and, et*, whenever, on account of their signification, they cannot qualify the same noun, but it is not repeated if the two adjectives are used to qualify the same person or thing ; as in,

I saw this morning a small and a large house, which pleased me much.	J'ai vu ce matin *une petite* et *une grande* maison, qui me plaisent beaucoup.
The life of a Christian is a long and pious pilgrimage.	La vie du Chrétien est *un long* et *pieux* pélérinage.

A, UN, REPEATED OR NOT BEFORE TWO ADJECTIVES SEPARATED BY THE CONJUNCTION *OR, OU*.

248. When two adjectives separated by *or*, *ou*, precede the noun, *un* is repeated before each ; but if they follow it, *un* is used but once ; as in,

The happiness of a people depends upon its having a good or bad administration.	Le bonheur d'un peuple dépend d'une *bonne* ou d'une *mauvaise administration*.
Under a prince who is feeble or little inclined to labor, the people are generally unhappy.	Sous *un prince faible* ou peu *laborieux*, le peuple est ordinairement malheureux.

Remark. In proverbs, maxims or sententious expressions, *un* is used or not ; it is a matter of taste ; as in,

Too constant a happiness sometimes becomes intolerable.	*Un bonheur* trop constant devient souvent insupportable.
A wise woman is worth more than a beautiful one.	*Femme* sage est plus que *femme* belle.

OF *A* EMPLOYED IN ENGLISH BEFORE A NOUN QUALIFIED OR NOT BY AN ADJECTIVE AS THE ATTRIBUTE OF THE VERB *TO BE*.

249. Whenever a noun preceded by *a* is used in English as the complement or attribute of the verb *to be*, *un* is not expressed in French, unless the English noun should be qualified by an adjective or a qualificative expression, or the verb *to be* should have for its nominative the pronoun *ce ;* as in,

My father was a general and my uncle an admiral.	Mon père était *général* et mon oncle amiral.
One of your brothers is a distinguished general, and the other an admiral of great reputation.	L'un de vos frères est *un* général distingué, et l'autre *un* amiral *de grande réputation*.
What is your father's profession ? He is a physician.	Quelle est la profession de monsieur votre père ? *Il est* médecin, *or*, *C'est un* médecin.

In the first sentence, the names *général* and *amiral* are used as mere adjectives ; no idea of individuality is attached to these words ; the second sentence, on the contrary, points out the persons spoken of not only as occupying the ranks of general and admiral, but as being among those of the same rank, the one a general and the other an admiral, of a particular kind, and the adjective *un* serves to convey this view of the mind.

250. *Remark.* Whenever the adjective *grand* is used with the following noun to designate a certain situation in the government of a country, the two words should then be united by a hyphen, as forming but one word, and *un* should not be expressed; as in,

Mr. M** is a grand-officer of the legion of honor.	Monsieur M** est *grand-officier* de la légion d'honneur.

The same remark applies to any expression of the same character.

OF *A* BEFORE A NOUN OR A PROPOSITION USED IN APPOSITION IN ENGLISH.

251. Whenever *a* is used in English before a noun or an expression used in apposition to another, *un* is not expressed in French; as,

The best coffee comes from Mocha, a town of Arabia Felix.	Le meilleur café vient de *Moka, ville* de l'Arabie heureuse.
All the nations of the globe have a notion more or less clear of the existence of a Supreme Being, an evident proof that original sin has not totally obscured our understanding.	Tous les peuples de la terre ont une idée plus ou moins juste de l'existence d'un être Suprême, *preuve évidente* que le péché originel n'a pas tout-à-fait obscurci notre jugement.

OF *A* PLACED IN ENGLISH AFTER *WHAT*, BEFORE A NOUN PRECEDED OR NOT BY AN ADJECTIVE.

252. *A* used in English after the pronoun *what*, before a noun or an adjective, is not expressed in French.

What a beautiful morning!	Quelle belle matinée!
What a man Napoleon was!	Quel homme était Napoléon!

OF *A* PLACED IN ENGLISH BEFORE A NOUN EXPRESSING MEASURE OR WEIGHT.

253. *A*, used in English before a noun expressing measure or weight, is rendered in French by the article *the:*

Corn sells for eight shillings a bushel.	Le blé se vend huit schellings *le boisseau.*
This lace sells at two dollars a yard.	Cette dentelle se vend deux gourdes *l'aune.*

OF *A* PLACED IN ENGLISH BEFORE A WORD EXPRESSING A PERIOD OF TIME.

254. When *a* is used in English at the end of a sentence, before a noun expressing any period of time, it is rendered in French by the preposition *by, par;* as in,

My father earns ten dollars a week.	Mon père gagne dix gourdes *par semaine.*
I go to France three times a year.	Je vais en France trois fois *par an.*

OF THE ADJECTIVE *A* USED IN ENGLISH BEFORE A NOUN, PRECEDED OR NOT BY AN ADJECTIVE, IN AN INTERROGATIVE OR AFFIRMATIVE SENTENCE USED NEGATIVELY.

255. Whenever an interrogative sentence used negatively is a mere form of language to express an affirmation, *a* is used in French as in English, and is expressed by *un;* as in,

Have you not a knife? *meaning*, You have a knife, have you not?	N'avez-vous pas *un* couteau?

But if the sentence be intended to ascertain if really you have a knife or not, it becomes partitive, and *a* used instead of *any* is expressed by *de;* as,

N'avez-vous pas *de* couteau?

If the sentence be affirmative instead of being interrogative, *a*, if used in English, should be expressed by *de* before a noun, and by *un* before an adjective; as in,

No, sir, I have not a knife.	Non, monsieur, je n'ai pas *de* couteau.
I have not a single knife.	Je n'ai pas *un seul* couteau.

OF THE PLACE OF THE ADJECTIVE *A, UN.*

256. *Un* is always placed before the noun which it qualifies, whether this noun is preceded or not by an adjective:

I have a bird.	J'ai *un oiseau.*
You have a beautiful child.	Vous avez *un bel enfant.*

Exceptions. (1.) With the adjective *tout*, *un* is placed between that adjective and the noun which it qualifies; as,

I have spent a whole evening at your father's.	J'ai passé *toute une soirée* chez votre père.

But if *tout* should be used as an adverb, meaning *entirely*, *quite*, &c., the adjective *un* might be placed indifferently before or after it; as in,

This is quite a different affair.	C'est *une tout* autre affaire, *or*, C'est *tout une* autre affaire.

(2.) Whenever the nouns *monsieur*, *madame*, and *mademoiselle*, are used with the pronoun *tel*, to designate a person in a vague and indefinite manner, corresponding in English to the expressions, *Mister*, *Mistress*, *or Miss So-and-so*, the adjective *un* is placed in French between the above nouns and the pronoun *tel;* as, *Monsieur un tel; Madame une telle; Mademoiselle une telle.*

3d. *A* used in English with the adjective *such*, always follows it; but in French it is placed before that adjective; as in,

Such conduct is shocking.	*Une telle* conduite est choquante.
How can you associate with such a man?	Comment pouvez-vous fréquenter *un tel* homme?

OF CASES IN WHICH *A* OR *ONE* IS NOT EXPRESSED IN FRENCH.

257. *A* or *one* is not expressed in French before the numerical adjectives *hundred* and *thousand;* as in,

How many persons were there at the party last night? One hundred.	Combien de personnes y avait-il au bal hier soir? *Cent.*
I bought a thousand bushels of corn today.	J'ai acheté aujourdhui *mille* boisseaux de blé.

One, used as a pronoun in English, is not expressed in French in sentences like the following:

If you wish for a dog, I can give you a pretty one.	Si vous désirez un chien, je peux vous en donner un joli.
This is a good *one* (speaking of a joke.)	En voilà une bonne.

OF CASES IN WHICH *A* MAY BE EXPRESSED BY THE ARTICLE *THE* IN FRENCH.

258. There are a few cases in which *a* is expressed by the article *the* in French; as in,

I wish you a good morning, or evening.	Je vous souhaite *le* bon jour, or, *le* bon soir (idiomatical.)
He has a large head.	Il a *la* tête grosse.
He has a noble appearance.	Il a *l'*air distingué.

But we say, very properly:

I wish you a pleasant evening, or morning.	Je vous souhaite *une* agréable soirée *or* matinée.
He has a big nose, a large mouth and an ugly chin.	Il a *un* gros nez, *une* grande bouche et *un* vilain menton.

However, the former expressions are more elegantly used than the latter, *a* always implying an idea of peculiarity which does not suit the meaning of the nouns *head*, *nose*, *chin*, &c., for a man has but one head, one nose, one chin, &c.

QUESTIONS.

168. What is the nature of adjectives, and what functions do they perform in the language?

169. Do adjectives agree in number and gender with the nouns which they qualify, and have they not several degrees of signification?

170. What is the feminine termination of adjectives?

170. Do adjectives, ending in the masculine with an *e* mute, change their termination in the feminine ?

170. What are the exceptions to the preceding rule ?

171. When an adjective ends with a vowel which is not an *e* mute, how does it form its feminine ? What is the only exception ?

172. How is the feminine of adjectives ending in *an*, *ien*, and *on* formed ? What are the exceptions ?

172. What is the feminine of the adjectives *bénin* and *malin ?*

173. When an adjective does not end with *n*, how does it form its feminine, as a general rule ?

174 How is the feminine of adjectives ending in *c* formed ?

174. How is the feminine of the adjective *crud* formed ?

175. How is the feminine of adjectives ending in *f* formed ?

176. How is the feminine of adjectives ending in *g* formed ?

177. How is the feminine of adjectives ending in *el*, *eil*, *ol*, *ul*, *as*, *os*, *ot*, formed ? Mention the exceptions to the preceding rule.

178. How is the feminine of adjectives ending in *eur*, and deriving from present participles, formed ?

178. How is the feminine of adjectives ending in *teur*, and not derived from present participles, formed ?

178. Are there not some adjectives which, although deriving from present participles, form their feminine in *trice ?* Which are they ?

178. How is the feminine of adjectives ending in *érieur* formed ?

178. Are there not some few adjectives ending in *eur* which have no feminine termination ? Which are they ?

179. How is the feminine of adjectives ending in *x* formed ? Mention the exceptions.

180. Are there not five adjectives which have two masculine terminations, according to their qualifying nouns beginning with a consonant or a vowel ? Which are they, and how do they form their feminine ?

181. Are there not some adjectives which are only used in the masculine, and others in the feminine ? Name some of them.

182. What are the different kinds of numerical adjectives ?

182. What are the cardinal numbers ? Require the pupil to recite them.

182. How are the ordinal adjectives formed from the cardinal ?

182. What are the collective adjectives of number ?

183. When speaking of the days of the month, do the French use the cardinal or ordinal adjectives ?

184. What is the peculiarity attached to the number *eleven*, *onze ?*

185. When is the conjunction *and*, *et*, used in the formation of a numerical adjective ?

186. Is the adjective *one*, *un*, used in French with the adjectives *cent* and *mille ?*

187. What are the numerical adjectives used in music, poetry, games, &c. ?

188. What are the distributive and proportional adjectives ?

189. How is the plural formed in the adjectives ?

189. Do adjectives ending in *s* or *x* in the singular, change their termination in the plural ?

189. How is the plural of adjectives ending in *au* and *al* formed ?

190. When do the adjectives *vingt* and *cent* take the sign of the plural ?

190. When the adjectives *cent* and *vingt* are used instead of the ordina adjective *centième*, do they take the plural ?

191. Does the adjective *mille* ever take the plural ? How is it spelled when used in dating a letter or any other document ?

191. When *mille* means a *mile*, does it take the plural ?

192. Is the conjunction *and*, *et*, ever used in French, as a conjunction, in the formation of a numerical adjective ? Why is it never used except in the case of *vingt et un*, *trente et un*, &c. ?

193. How is the plural of the adjectives *universel* and *pénitentiel* formed ?

193. How is the plural of the adjectives ending in *ant* and *ent* formed ?
193. Does the adjective *tout* keep the letter *t* in the plural ?
193. Do not adjectives ending in *al* form their plural in several ways ? Which are they ?
193. Are there not several adjectives ending in *al* which are plural in the masculine or the feminine alone ?
194. What are the degrees of comparison in adjectives ?
195. How is a comparison of equality formed in affirmative and negative sentences ?
196, 197. How are comparisons of superiority or inferiority formed ? Is the sign of the comparative repeated before each adjective ?
197. How is *than* expressed in French, when used after *more* or *less*, employed as adverbs of comparison or quantity ?
198. How are the comparative adjectives *better*, *worse* and *less* expressed in French ?
198. How are the comparative adverbs *better*, *worse* and *less* expressed in French ?
198. When are these words adjectives or adverbs ?
199. How many kinds of superlatives are there ?
199. How is the superlative absolute formed ?
199. How is the superlative relative formed ?
199. Are the signs of these two kinds of superlatives repeated before each adjective ?
200. When a superlative relative is placed before the noun which it qualifies, is the article *the* used once, or twice ? When should the noun be placed before the superlative ?
201. Is there any absolute rule in reference to the place of adjectives ?
202. (2.) What is the place of adjectives expressing color, form, taste, flavor and sound ?
202. (1.) What is the place of adjectives deriving from past participles ?
202. (3.) What is the place of adjectives performing the part of nouns ?
202. (4.) What is the place of adjectives expressing the point of view in which we consider persons and things ?
202. (5.) What is the place of adjectives expressing the state of persons and things, or referring to habits ?
202. (6.) What is the place of adjectives expressing an outward or accidental modification ?
202. (7.) What is the place of adjectives distinguishing objects by gender, species or sort ?
202. (8.) What is the place of adjectives designating countries ?
203. What is the place of adjectives deriving from perfect participles ?
204. What is the place of adjectives when they have some analogy with the noun which they qualify ? What is their place when they have none ?
205. In what case are many of the adjectives we have said should be placed after the noun, placed before ?
206. What is the place of numerical adjectives ?
207. Are there not a great number of adjectives which change entirely their signification by being placed before or after the noun ? (Make the pupil mention those most generally used.)
208. What is the termination of the adjectives which euphony requires to be placed after the noun ?
209. When two or several adjectives qualify a noun, and one of them belongs to the class of those which should always follow it, where are they all placed ?
210. When two or several adjectives qualify a noun, and each of them could indifferently precede or follow it, what consideration decides whether they should follow or precede it ?
211. When two adjectives are used to describe the appearance of persons and things, where can they be placed ?

212. Can two adjectives follow each other in French, as they do in English, without being separated by a conjunction?

213. What are the relations of adjectives with other words?

214. Should the adjective agree in number and gender with the noun which it qualifies?

215. When an adjective is preceded or followed by several nouns of the same gender, how does it agree with these nouns?

216. When an adjective qualifies several nouns of a different gender, how does it agree with them?

216. When an adjective changes its termination in the feminine, should the masculine noun precede or follow that which is feminine?

217. When two nouns are synonymous, and the adjective is intended to qualify only the last, how does the adjective agree?

218. When an adjective is preceded by several nouns united or not by the conjunction *and*, and only qualifies the last, does it take the sign of the plural on account of the others?

219. When an adjective is preceded by two nouns separated by the conjunction *or*, and is only intended to qualify the last, does it take the sign of the plural? And how does it agree if it should qualify both nouns?

220. When an adjective is used with two nouns separated by the preposition *of*, with which of these nouns should it agree?

221. When an adjective is used with two nouns separated by the conjunctions *as well as*, *as*, *with*, or any other of the same nature, how does it agree?

222. How does the adjective *feu*, *late*, agree, according to its being preceded or followed by the article *the*?

223. How does the adjective *nu*, *naked*, agree, according to its being placed before or after a noun?

224. Same question in reference to the adjective *demi*, *half*,—does it ever take the plural?

225. Same question in reference to the adjectives, *excepté*, *vu*, *y compris*, &c.

226. When an adjective is used as an adverb, to modify the signification of a verb, does it take the feminine or plural?

226. When two adjectives are used one after another, without being separated by a conjunction or by a comma, do they agree with the preceding noun? Why do they not agree?

227. How do the compound adjectives *new-born*, *dead-drunk*, &c., agree?

228, 229. When the expression *avoir l'air* relates to persons or animals, if the adjective preceded by the noun *air* expresses either a moral faculty, a quality or a metaphysical distinction, does that adjective agree with the noun *air*, or the person or animal spoken of?

229. If the adjective designate a form, a manner of being merely physical, with what does that adjective agree?

230. When *avoir l'air* relates to things, with what does the following adjective agree?

231. When an adjective is used in the superlative degree, does it still agree with the noun which it qualifies?

232. Do adjectives qualify indifferently nouns of things and persons? How can it be ascertained whether an adjective can qualify a noun of persons or things?

233. Are there not some adjectives which are not susceptible of comparison? What should be their meaning?

234. When we wish to mention the dimensions of a thing, how should the sentence be turned in French if the verb *to be* is used in English?

235. How should the sentence be turned if the verb *to be* is not used in English?

235. When a comparison is made between two persons or things, in reference to their size, how is the preposition *by* expressed in French?

235. When an adjective is used to qualify a noun, is it preceded or not by the article *the ?*

236. When an adjective is used as a noun, does it take the article ?

237. When a noun is accompanied by two adjectives expressing opposite qualifications, should the article be expressed before each ?

238. When the adjectives express qualifications of a similar nature, should the article be repeated ?

239. When an adjective is prefixed to a proper name, either to express the quality of the person spoken of, or to distinguish that person from any other of the same name, is the article used before that adjective ?

241. When the article is used with the adjective *tout*, where is it placed ?

242. What part of speech have adjectives for their object ? Are all adjectives followed by an object ?

243. Can an adjective have indifferently for its object, a noun of things or persons ?

244. When an adjective is used impersonally with the verb *to be*, what proposition does it govern in French ?

245. When the adjective *a, un*, is accompanied by several nouns, when should it be repeated before each of them ?

246. When several nouns are separated by the conjunction *or, ou*, when is the adjective *un* repeated before each of them ?

247. Same question, when adjectives are united by the conjunction *and, et*.

248. When two adjectives are separated by the conjunction *or, ou*, when is the adjective *un* repeated before each of them ?

249. When a noun preceded by *a* in English is used as the attribute of the verb *to be*, when is *a* expressed in French and when is it not ?

250. When the adjective *grand* is used with a noun as the attribute of the verb *to be*, is *a* expressed in French ?

251. When *a* is used in English before a noun used in apposition to another, is it expressed in French ?

252. When *a* is used in English after *what* before a noun, preceded or not by an adjective, is it expressed in French ?

253. When *a* is used in English before a noun expressing measure or weight, how is it expressed in French ?

254. When *a* is used in English before a noun expressing a period of time, how is it expressed in French ?

255. When *a* is used in English before a noun preceded by an adjective, in an interrogative or affirmative sentence used negatively, when is *a* expressed in French by *un* or *de ?*

255. If the sentence should be affirmative, instead of being interrogative, how should *a* be expressed either before a noun or an adjective ?

256. What is the place of the adjective *a, un*, in French ? What is the place of the adjective *un* with the adjective *tout ?*

256. (2.) What is the place of *un* with the nouns *monsieur, madame*, and *mademoiselle*, followed by the adjective *tel ?*

256. (3.) What is the place of the adjective *a* in French, used with the word *such ?*

257. Is *a* expressed in French before the words *cent* and *mille ?*

257. Is *one* expressed in French after an adjective ?

258. In what cases is *a* expressed in French by the article *the ?* Mention the examples.

OF THE PRONOUN.

259. The Pronoun is a word which takes the place of a noun.

Although this definition is applicable to some of the words called pronouns, yet there are some among them which would be better called adjectives, because they are never employed without being joined to nouns; but we shall keep this denomination for all, because they are generally qualified by that appellation, and sometimes clearness is preferable to precision.

The pronouns are of great service in languages; they not only save repetitions which would be insupportable and hard, but they spread over the style a clearness, animation, variety, and grace, which would not exist without their assistance.

In this passage, for instance, which we extract from the works of the Abbot Girard.

The grammar ought to follow the genius of the language of which it treats; its method ought to be clear and facile; it should not omit any of the laws consecrated by good practice; it should be definite, precise, and illustrated by examples, so that ignorant people may learn it, and the learned may approve it.

Il faut que la grammaire soit conduite par le génie de la langue qu'*elle* traite; que la méthode *en* soit nette et facile; qu'*elle* n'omette aucune des lois consacrées par l'usage; et que tout *y* soit exactement défini, ainsi qu'éclairé par des exemples, afin que les ignorants puissent *l'*apprendre, et que les savants *lui* donnent *leur* approbation.

The words *elle*, *en*, *y*, *l'*, *lui*, *leur*, are pronouns, which replace the nouns *grammaire* and *savant*. If, instead of them, we repeat the words themselves, the sentence is not tolerable, and presents the most ridiculous specimen of style; as,

Il faut que la *grammaire* soit conduite par le génie de la langue que la *grammaire* traite; que la méthode de la *grammaire* soit nette et facile; que la *grammaire* n'omette aucune des lois consacrées par l'usage; et que tout dans la *grammaire* soit défini, ainsi qu'éclairé par des exemples, afin que les ignorants puissent apprendre la *grammaire*, et que les savants donnent à la *grammaire* l'approbation des *savants*.

We shall divide the pronouns into six different classes:

1. Personal Pronouns.
2. Possessive "
3. Relative "
4. Absolute "
5. Demonstrative "
6. Indefinite "

OF PERSONAL PRONOUNS.

260. Personal pronouns are those which are used to designate persons and things.

There are three persons ;

The First is that who speaks.

The Second is that who is spoken to

The Third is that who is spoken of.

Personal pronouns may be nominatives or objectives.

OF THE PERSONAL PRONOUNS, *I, THOU, HE, SHE, IT, WE, YOU, THEY*, USED AS NOMINATIVES IN SENTENCES WHICH ARE NOT INTERROGATIVE.

261. When the pronouns *I*, *thou*, *he*, *she*, *it*, *we*, *you*, and *they*, are used simply as nominatives of the following verb, in sentences which are not interrogative, they are, in French, as in English, placed before the verb, and expressed as follows :

SPEAKING OF PERSONS.

I speak,	*je* parle.	We speak,	*nous* parlons.
Thou speakest,	*tu* parles	You speak,	*vous* parlez.
He or she speaks,	*il* or *elle* parle.	They speak,	*ils* or *elles* parlent.

SPEAKING OF THINGS.

It is interesting,	*il* est intéressant.	(Speaking of a book.)
It is large enough,	*elle* est assez grande.	(Speaking of a carriage.)
It rains,	*il* pleut.	(Used impersonally.)
They are interesting,	*ils* sont intéressants.	(Speaking of books.)
They are large enough,	*elles* sont assez grandes.	(Speaking of carriages.)

OF PERSONAL PRONOUNS USED AS NOMINATIVES IN INTERROGATIVE SENTENCES.

262. When a personal pronoun is used in an interrogative sentence, it is placed after the verb in simple tenses, after the auxiliary in compound tenses, and is separated from either by a hyphen ; as in,

Do I speak ?	parlè-*je ?*	Do we speak ?	parlons-*nous ?*
Dost thou speak ?	parles-*tu?*	Do you speak ?	parlez-*vous ?*
Does he or she speak ?	parle-t-*il* or *elle?*	Do they speak ?	parlent-*ils* or *elles ?*

Is it interesting ?	est-*il* intéressant ?	(Speaking of a book.)
Is it large enough ?	est-*elle* assez grande ?	(Speaking of a carriage.)
Does it rain ?	pleut-*il ?*	(Used impersonally.)

OF SEVERAL CASES IN WHICH PERSONAL PRONOUNS USED AS NOMINATIVES ARE PLACED AFTER THE VERB, ALTHOUGH THE SENTENCE IS NOT INTERROGATIVE.

263. (1.) When the verb is in the subjunctive mood without a conjunction expressed before it ; as,

May I with my own eyes see the thunder fall !	Puissè-*je* de mes yeux voir tomber la foudre !

(2.) When the verb forms a proposition which shows that the words of some person are referred to; as,

I shall be dissatisfied, said he, if you repeat my words.	Je serai mécontent, dit-*il*, si vous répétez mes paroles.

(3.) When the verb is preceded by any of the following adverbs:

Therefore, thus,	aussi.	At least, for all that, &c.,	toujours.
Perhaps,	peut-être.	Vainly,	en vain, vainement.
Still,	encore.	At least,	au moins, du moins.

Therefore the king is very powerful.	Aussi le roi est-*il* très puissant.
Perhaps we shall go to-morrow into the country.	Peut-être irons-*nous* demain à la campagne.
Still it is true that you did behave badly.	Encore est-*il* vrai que vous vous conduisîtes très mal.
At least it is certain that he is a rogue.	Toujours est-*il* certain que c'est un coquin.
Vainly did he try to stop my horse.	En vain essaya-t-*il* d'arrêter mon cheval.
At least it is certain that you have deceived me.	Du moins *or* au moins est-*il* certain que vous m'avez trompé.

This exception is not absolute, for it would not be a fault against the language to place the pronoun before the verb, but then the locution would be flat and deprived of grace and elegance.

OF PERSONAL PRONOUNS USED AS NOMINATIVES IN SENTENCES EXPRESSING A STRONG FEELING OF WONDER, ADMIRATION, INDIGNATION, &c.

264. Sentences expressing a strong feeling of wonder, admiration, indignation, or used emphatically, admit of several modes of construction, in which the personal nominative pronouns are not used in French as they are in English. If a man, for instance, being innocent of the charge, were suspected of intending to betray the interest of his friend, and should exclaim,

I would betray the interest of my friend! No, never!

this sentence, in order to convey the state of feeling of the speaker, should be rendered as follows:

Moi, trahir les intérêts de mes amis! Non, jamais!

or,

Moi je trahirais les intérêts de mes amis! Non, jamais!

or,

Je trahirais les intérêts de mes amis, *moi!* Non, jamais!

The first sentence is elliptical; the words *Je pourrais, I should be such a man as*, are understood. The two others are merely emphatic, but have much force.

The pronouns of the other persons, singular and plural, should be, *toi*, *lui*, *elle*, *nous*, *vous*, *ils*, *elles*, for, *thou*, *he*, *she*, *we*, *you* and *they;* as, *toi* trahir, or *tu* trahirais; *lui* or *elle* trahir, or *il* or *elle* trahirait; *nous* trahir, or *nous* trahirions; *vous* trahir, or *vous* trahiriez; *eux* or *elles* trahir, or *ils* or *elles* trahiraient.

In pronouncing the above sentences, a strong emphasis should be laid on the pronouns *moi*, *toi*, &c.

If a man who attaches much importance to his own opinion should say,

You maintain that these doctrines are correct, and I pretend they are false,

this sentence, in order to convey the state of his mind, should be rendered by,

Vous soutenez que ces doctrines sont vraies, et *moi*, *je* prétends qu'elles sont fausses.

The omission of the pronoun *moi*, would render the sentence flat and inexpressive.

OF THE PERSONAL NOMINATIVE PRONOUNS *I*, *THOU*, *HE*, &c., USED AFTER THE VERB *TO BE* IN ENGLISH, OR PRECEDING THE DEFECTIVE VERBS, *WILL*, *SHALL*, *WOULD*, *COULD*, &c., OR ANY OTHER USED IN THEIR STEAD, IN ANSWER TO A QUESTION.

265. Whenever the pronouns *I*, *thou*, *he*, &c., are used in English after the verb *to be*, they are considered in French as the attributes or objects of that verb, and expressed by the objective personal pronouns *moi*, *toi*, *lui*, *elle*, *nous*, *vous*, *eux* or *elles;* as in,

It is I who love you, and not he.	C'est *moi* qui vous aime, et non pas *lui*.

The second part of the sentence is elliptical, and signifies, *It is not he*, *Ce n'est pas lui*.

It is thou who will do that.	C'est *toi* qui feras cela.
It will be he or she who will go to town.	Ce sera *lui* ou *elle* qui ira à la ville, &c.

Sometimes the verb *to be* is not expressed, as is the case in answering questions with the defective verbs *will*, *shall*, *could*, &c.; but the pronouns *I*, *thou*, *he*, *her*, &c., should be expressed as in the preceding cases, and the words *will*, *shall*, &c., be suppressed; as in

Who will do that? I will. (For it will be I who will do it.)	Qui fera cela? Moi.
Who has done that? He has. (It is he who has done it.)	Qui a fait cela? Lui, &c.

OF THE PERSONAL NOMINATIVE PRONOUNS FOLLOWED BY AN ADJECTIVE.

266. When either of the personal pronouns *I*, *thou*, *he*, *she*, &c., is used before an adjective, it is still expressed in French by the corresponding objective pronouns *moi*, *toi*, *lui*, *elle*, &c.; as in,

I alone can do that.	*Moi* seul peux faire cela.
He, with six others, has raised this boat.	*Lui* septième, a relevé ce bateau.

These sentences are elliptical, and signify, *It is I alone who*, &c., *It is he who with*, &c.; the pronouns *he*, *I*, &c., are therefore objective, and should be expressed as such.

OF THE PERSONAL NOMINATIVE PRONOUNS *I*, *THOU*, *HE*, *SHE*, &c., USED IN DISTRIBUTIVE SENTENCES.

267. A sentence is called distributive when a fact having been, or being about to be, accomplished, that sentence expresses the part which each individual has taken or will take in it; in such cases, the nominative pronouns *I*, *thou*, *he*, *she*, &c., used in English, are still expressed in French by the objective pronouns *moi*, *toi*, *lui*, *elle*, &c., provided these pronouns are of different persons or genders; as in,

Your two brothers and mine will take hold of this enterprise; *they* will furnish the money, and *he* will do the work.	Vos deux frères et le mien se chargent de l'entreprise; *eux* fourniront l'argent, et *lui* exécutera le travail.
Your brother and sister were both present when I fell; he helped me to get up, and she laughed at the accident.	Votre frère et votre sœur étaient présents quand je suis tombé; *lui* m'a aidé à me relever, *elle* a ri de mon accident.

These sentences are still elliptical; the verb *to be* is understood before the pronouns *I*, *he*, *she*, &c.; they are then, in fact, objective pronouns, and should assume that character in French.

OF THE PERSONAL NOMINATIVE PRONOUNS *I*, *THOU*, *HE SHE*, &c., USED IN EXCLAMATIVE SENTENCES OR IN AN APOSTROPHE.

268. The personal pronouns *I*, *thou*, *he*, *she*, &c., used in English in exclamative sentences or in an apostrophe, are expressed in French by the objective pronouns *moi*, *toi*, *lui*, *elle*, &c.; as in,

Thou whom I so dearly loved! what has become of thee?	*Toi* que j'aimais si tendrement! qu'es tu donc devenu?
He who so often betrayed me, why do I still love him?	*Lui* qui m'a si souvent trahie, pourquoi donc l'aimè-je encore?

OF THE PERSONAL NOMINATIVE PRONOUNS *I*, *THOU*, *HE*, *SHE*, &c., USED AFTER *THAN* AND *AS* IN A COMPARISON OF EQUALITY, INFERIORITY OR SUPERIORITY.

269. When either of the personal pronouns *I*, *thou*, *he*, &c., is used after *than* or *as* in a comparison of equality, superiority or inferiority, it is expressed in French by one of the corresponding objective pronouns *moi*, *toi*, *lui*, *elle*, &c.; as in,

You are not as handsome as I.	Vous n'êtes pas aussi belle que *moi*.
Your brother is better than he or she.	Votre frère est meilleur que *lui* or *elle*.
You are less rich than they.	Vous êtes moins riches qu'*eux* or *elles*.

OF THE PERSONAL NOMINATIVE PRONOUNS *I*, *THOU*, *HE*, &c., FOLLOWED BY A RELATIVE PRONOUN.

270. Whenever either of the personal pronouns *I*, *thou*, *he*, &c., is followed by a relative pronoun, which, being at the head of an incidental proposition, separates the nominative pronoun from the verb of which the pronoun is the subject, the pronouns *I*, *thou*, *he*, &c., are expressed in French by the objective pronouns *moi*, *toi*, *lui*, *elle*, &c.; as in,

He who is so poor now, has commanded the armies of the republic.	*Lui*, *qui* est si pauvre aujourdhui, a *or* il a commandé les armées de la république.

But when the relative pronoun comes after the personal pronoun of the third person singular or plural, and does not stand at the head of an incidental sentence, so that no comma should be placed between the two pronouns, the English personal pronoun becomes demonstrative in French, as meaning *that person who*, and is expressed by one of the following words:

Celui,	*for*	he,
Celle,	"	she,
Ceux,	"	they, (Masculine,)
Celles,	"	they, (Feminine,)

as,

He who thinks himself happy, is always sure to be so.	*Celui qui* se croit heureux, est toujours sûr de l'être.
They are mistaken who think that happiness consists in riches.	*Ceux qui* croient que le bonheur consiste dans les richesses, se trompent.

(See the rules relating to these pronouns, paragraph 372.)

(See the chapter on demonstrative pronouns, to ascertain how the personal nominative pronouns *he*, *she*, *it* and *they*, should be expressed when used as nominatives of the verb *to be*, according to the verb being followed either by a definite noun, a personal pronoun, a verb,

an adjective, or a noun used indefinitely, that is to say, without being preceded by *the* or *a*, or an adverb.)

HOW THE PERSONAL NOMINATIVE PRONOUNS *JE, TU, IL,* &c., *I, THOU, HE,* &c., SHOULD BE USED IN THE CONSTRUCTION OF SENTENCES, IN ORDER THAT NO AMBIGUITY SHOULD EXIST IN REFERENCE TO THE NOUN TO WHICH THESE PRONOUNS RELATE.

271. There can never be any ambiguity or doubt in regard to the noun which the personal pronouns of the first and second persons, singular or plural, represent; but it is not the same with those of the third person; the following rule must then be observed:

The nominative pronouns *il, elle, ils, elles*, must always refer to a noun, either nominative or objective, employed definitely; but never to both, nor to a noun taken in an indefinite meaning; thus the following sentence is correct:

Nature, as a minister of the irrevocable decrees of God, never deviates from the laws which *it* has received from him; *it* does not alter in any way his plans, and in all *it* accomplishes, *it* shows the seal of the Almighty,	Ministre des ordres irrévocables de Dieu, la nature ne s'écarte jamais des lois qu'*elle* a reçues de lui; *elle* n'altère en rien, les plans qui lui ont été tracés, et dans tout ce qu'*elle* accomplit, *elle* présente le sceau de L'Eternel,

because the personal pronoun *elle* refers to *nature*, a nominative used in a definite manner.

Slavery does not prevent the happiness of the slave, when he has not enjoyed the gift of liberty.	L'esclavage n'empêche pas le bonheur de *l'esclave*, quand *il* n'a pas joui du bienfait de la liberté.

This sentence is correct, because *il* refers to *esclave*, which is used as the object of the noun *bonheur*, and is taken definitely.

But the following sentence,

Racine has imitated Euripides in all that he has beautiful in his *Phedra*,	*Racine* a imité *Euripide* dans tout ce qu'*il* a de plus beau dans sa Phèdre,

is incorrect, because *il* is used after two nouns, one being nominative, the other objective, and may relate to either Racine or Euripides; the phrase then is ambiguous, and therefore incorrect.

This sentence, also, is incorrect:

You have the right of chase, and I think it well founded,	Vous avez *droit de chasse*, et je *le* trouve fondé, or, *il* est fondé selon moi,

because, in the first mode of translation, *le*, the objective personal pronoun, and in the second, *il*, the nominative personal pronoun, refer

to *droit de chasse*, which is used indefinitely, not being preceded by an article.

The following sentence is also incorrect,

No peace for the wicked ; he seeks it, it flies.	Nulle paix pour le méchant ; il la cherche, *elle* fuit.

because *la*, the objective, and *elle*, the nominative pronouns, refer to *nulle paix*, when the meaning of the sentence requires that it should relate to *paix* in the affirmative.

This rule, which results from the necessity of clearness, so much required in the French language, is one of the most difficult in its application, and requires the constant attention of the writer.

In the impersonal verbs, *it*, *il*, does not seem to take the place of a noun, as in the following phrases :

It rains,	*Il* pleut,
Many events have passed,	*Il* s'est passé bien des évènements,

but the first sentence is elliptical, and means, *le ciel* (*il*) *pleut*, and the second could be constructed in this way : *bien des évènements* (*il*) *se sont passés*.

OF SEVERAL PERSONAL PRONOUNS JOINED BY THE CONJUNCTION *AND*, *ET*, AND USED TOGETHER, AS NOMINATIVES OF THE FOLLOWING VERB.

272. When, instead of one, there are several pronouns of different persons used as nominatives, they are expressed in French by the objective pronouns *moi*, *toi*, *lui*, *elle*, &c., and the following rules must be observed :

The person who speaks is always mentioned the last, the person addressed is named first, and the verb is generally preceded by the personal nominative pronoun of the first person plural, *nous*, *we*, if there is a pronoun of the first person among those employed as nominatives ; as,

You and I will go hunting to-morrow.	*Vous* et *moi*, *nous* irons demain à la chasse.

If there is no pronoun of the first person among the nominatives, the verb is generally preceded by the nominative pronoun of the second person plural, *vous*, *you ;* as,

You and he will go hunting to-morrow.	*Vous* et *lui*, *vous* irez demain à la chasse.

If the two pronouns used as nominatives are both of the third

person singular and plural, the verb is put in the third person plural, without being preceded by the personal plural pronoun of the third person; as,

He and they will go hunting to-morrow.	*Lui* et *eux iront* demain à la chasse.

In the first and second of these three sentences, the verbs are preceded by the pronouns *nous* and *vous*, because those verbs having each two nominatives of different persons, usage has decided that the first person should be the noblest of the three and the second nobler than the third. We have said *generally*, in speaking of the use of the pronouns *nous* and *vous*, because some of our best writers have sometimes dispensed with them, but it is better to use them.

In the third sentence, the two nominative pronouns being of the same person, it is sufficient that the verb should be in the third person plural, to agree with both.

If the pronouns of the three persons, singular or plural, should be employed as nominatives, the verb should be employed in the first person plural, and generally preceded by the personal pronouns of that person; as,

He, you and I, will go hunting to-morrow.	*Lui*, *vous* et *moi*, *nous* irons demain à la chasse.

Or,

Nous irons demain à la chasse, *lui*, *vous* et *moi*.

But the order in which the pronouns are placed in regard to each other should never be altered.

The same rule is applied when a noun is employed with one or more pronouns as nominatives of a verb; as in,

My father and I will go to town this evening.	*Mon père* et *moi*, *nous irons*, or simply, *irons*, ce soir à la ville.
My sister and you are very pretty.	*Ma sœur* et *vous*, *vous êtes*, or simply, *êtes*, très jolies.
My mother, you and I, will set out to-night.	*Ma mère*, *vous* et *moi*, *nous partirons*, or simply, *partirons*, cette nuit.
My servant and he are at work in the fields.	Mon *domestique* et *lui travaillent* dans les champs.

REPETITION OF PERSONAL NOMINATIVE PRONOUNS.

273. Our best writers differ so much in regard to the repetition of personal nominative pronouns, that the rules we are going to give

should not be considered as absolute; but, however, by conforming to them, a foreigner will always speak or write correctly.

OF THE REPETITION OF PERSONAL NOMINATIVE PRONOUNS OF THE FIRST AND SECOND PERSON SINGULAR AND PLURAL.

274. Whenever two or more verbs, having for their nominatives a pronoun of the first or second person, singular or plural, are in the same tense, both affirmative, and separated by the conjunction *and*, *et*, the personal nominative pronoun is repeated or not—it is a matter of taste; as in,

I love and admire him.	*Je* l'aime et l'admire, *or*, Je l'aime et je l'admire.

If the verbs are both negative, and separated by the conjunction *neither*, *ni*, the personal nominative pronoun is not repeated; as in,

I neither love nor esteem her.	*Je* ne l'aime *ni* ne l'estime.

When the verbs are separated by the conjunction *or*, *ou*, alone, the pronoun may not be repeated; as in,

Whether I love or detest her, what is it to you?	Que *je* l'aime *ou* la déteste, qu'est ce que cela vous fait? *or*, Que *je* l'aime *ou je* la déteste, qu'est ce que cela vous fait?

But if the conjunction *ou* is not used alone, the pronoun ought to be repeated; as in,

Que *je* l'aime *ou que* je la déteste, qu'est-ce que cela vous fait?

I do not know whether I love or hate her.	Je ne sais si je l'aime *ou si je* la hais

Whenever the verbs are not in the same tense, or the same form, if the first has an object which is not a personal pronoun, or if they are separated by any other conjunction but *and*, *or*, and *neither*, the personal nominative pronoun should be repeated; as in,

I have just arrived and will set out tomorrow.	*Je viens* d'arriver et *je repartirai* demain.
You are young (person) and probably love glory (action.)	*Vous* êtes jeune et probablement *vous* aimez la gloire.
I extended my arms as to embrace the horizon, and I found but the emptiness of the atmosphere.	*J'étendais les bras* comme pour embrasser l'horizon, et *je* ne saisissais que le vide des airs.
You please everybody, because you have as much modesty as wit.	*Vous* plaisez à tout le monde, *parceque vous* avez autant de modestie que d'esprit.
I hate him, but I marry him because it is my father's wish.	*Je* le hais, *mais je* l'épouse parceque c'est la volonté de mon père.

When passing from the affirmative to the negative, the pronoun

may not be repeated, but it should when passing from the negative to the affirmative; as in,

I fear God, dear Abner, and have no other fear.	*Je* crains Dieu, cher Abner, et n'ai pas d'autre crainte.
You have no wings, and you wish to fly.	*Tu* n'as point d'ailes, et *tu* veux voler.

OF THE REPETITION OF THE PERSONAL NOMINATIVE PRONOUNS OF THE THIRD PERSON SINGULAR AND PLURAL.

The preceding rules are all applicable to the pronouns of the third person singular and plural, except in the following cases.

275. (1.) Whenever the verbs are not in the same tense, the repetition of the nominative pronoun is facultative; as in,

He arrived this morning and will start again to-morrow.	*Il est arrivé* ce matin et *repartira* (or *il repartira*) demain.

276. (2.) When several verbs following each other have different objects, the pronouns should be repeated whenever the object changes, except before the last, if it is preceded by the conjunction *and*, *et;* as in,

He takes a hatchet, cuts down the mast, throws it into the sea, calls me by name and invites me to follow him.	*Il* prend une *hâche*, *il* coupe le *mat*, *le* jette à la mer, *il m'*appelle par mon nom et *m'*invite à le suivre.

The verbs *takes* and *cuts* not having the same object, the pronoun *he* is repeated before the last; *cuts* and *throws* having the same object, *mast*, *he* is not repeated before the second verb; it is repeated before *calls*, because the object changes and is suppressed before *invites*, which is the last, on account of the conjunction *and* being used before it.

277. (3.) When plural verbs follow each other and we wish to suppress the conjunction *and* before the last, so as to give more power to the meaning of the sentence, the pronouns should be repeated; as,

Deceitful, cunning, hypocritical, dangerous, they flatter, caress and surround with enticements.	Fourbes, adroits, hypocrites, dangereux, *ils* flattent, *ils* caressent, *ils* environnent de séductions.

278. (4.) If the last verb be united to the preceding by the conjunction *and*, which is itself followed by a long incidental sentence, the pronoun should be repeated before it; as,

He rushes upon his enemy, and after having seized him with a victorious hand, he throws him down, as the severe Aquilon would the golden harvest which covers the plains.	*Il* fond sur son ennemi, *et après l'avoir renversé d'une main victorieuse, il* le renverse comme le cruel Aquilon abat les moissons dorées qui couvrent la campagne.

279. (5.) Although the first verbs are used without pronouns, if the last is separated from them by a long incidental sentence, following the conjunction *and*, this last verb should take the pronoun; as in,

Excited by an insatiable avidity, blinded by ambition still more insatiable, he renounces all feelings of humanity, turns his strength against himself, and in attempting the destruction of his fellow-men, in fact destroys himself; and after those days of carnage, when the smoke of glory has vanished, he sees with an eye of sadness, the land devastated, the arts buried in oblivion, the nations scattered, the people weakened, his own happiness destroyed, and his real power annihilated.

Excité par l'insatiable avidité, aveuglé par l'ambition plus insatiable encore, *il renonce* aux sentiments d'humanité, *tourne* ses forces contre lui-même, *cherche* à s'entre-détruire, *se détruit* en effet, *et, après les jours de sang et de carnage, lorsque la fumée de la gloire s'est dissipée, il voit* d'un œil triste, la terre dévastée, les arts ensevelis, les nations dispersées, les peuples affaiblis, son propre bonheur ruiné, et sa puissance réelle anéantee.

In this sentence, the first verbs, *tourne*, *cherche*, *se détruit*, have no pronouns, but on account of the long incidental sentence which follows *et*, euphony requires that the pronoun should be used before the last verb, *voit*.

We should repeat, that the preceding rules are not absolute, but as foreigners are deprived of this instinctive feeling which a native has, and which tells him when he may with propriety follow this or that inspiration, they should have a guide, and by following these rules, they will always be enabled to write correctly.

OF PERSONAL PRONOUNS USED OBJECTIVELY.

280. The English personal pronouns used objectively are the following: *me*, *thee*, *him*, *her*, *it*, *us*, *you*, *them*. These pronouns are expressed in French in different ways, according to their being used as direct or indirect objects of the verbs.

A pronoun or a noun is the direct object of a verb, whenever it can be used with that verb without the assistance of a preposition, and make sense with it.

A pronoun or a noun is the indirect object of a verb, when it cannot be used with that verb without the help of a preposition so as to make sense with it.

OF PERSONAL PRONOUNS USED AS DIRECT OBJECTS OF A VERB.

281. Whenever personal pronouns are used as direct objects of a verb, in a sentence which is either affirmative, negative, or inter-

rogative, they are placed before that verb in all its tenses, except the imperative mood used affirmatively, in which case they follow the verb in French as they do in English; and they are expressed as follows: *me, me; thee, te; him, le; her, la; it, le* or *la; us, nous; you, vous; them, les;* as in,

He sees me,	he me sees,	il *me* voit.
I see thee,	I thee see,	je *te* vois.
We see him,	we him see,	nous *le* voyons.
You see her,	you her see,	vous *la* voyez.
You see it, (speaking of a book,)	you it see,	vous *le* voyez.
He sees it, (speaking of a watch,)	he it sees,	il *la* voit.
You see us,	you us see,	vous *nous* voyez.
I see you,	I you see,	je *vous* vois.
We see them, (speaking of persons and things,)	we them see,	nous *les* voyons.

282. The same English objective pronouns, when employed with a verb in the imperative mood used affirmatively, and then placed after that verb, are expressed in the following manner: *me, moi; thee, toi; him, le; her, la; it, le* or *la; us, nous; you, vous; them, les;* as in,

Love me,	aimez-*moi*.	Love it,	aimez-*le* or *la*.
Love thyself,	aime-*toi*.	Love us,	aimez-*nous*.
Love him,	aimez-*le*.	Love yourself,	aimez-*vous*.
Love her,	aimez-*la*.	Love them,	aimez-*les*, (speaking of persons and things.)

By comparing these pronouns with those which precede them, it will be seen that the only difference between them is in the first and second person singular, the other being expressed by the same words in either case.

Whenever a verb governs, without a preposition, a pronoun and a noun united by the conjunction *et*, that verb should be preceded by a plural objective pronoun of the same person as the pronoun expressed in English, and followed by the noun and pronoun which it governs; in which case, this pronoun should be expressed by one of the following words: *moi, toi, lui, elle, nous, vous, eux, elles;* as in,

Your father knows me and my brother very well.	Votre père *nous* connait très bien *mon frère* et *moi*.
I hate them and all their friends.	Je *les* hais *eux* et tous *leurs amis*.
I blame you and your sister very much.	Je *vous* blame beaucoup, *vous* et *votre sœur*

But if the noun and pronoun were separated by the conjunctions *ou* or *ni*, the objective pronoun placed before the verb should be omitted; as in,

I neither love him or his father.	Je n'aime *ni lui ni son père*.
I will take you or your brother.	J'emmènerai *votre frère ou vous*.

OF PERSONAL PRONOUNS USED AS INDIRECT OBJECTS OF A VERB.

283. Whenever a personal pronoun is used as the indirect object of a verb, the preposition governed by that verb is either the preposition *to*, *à*, or some other; these two cases should be examined separately; the pronoun being expressed in a different manner in each.

OF PERSONAL PRONOUNS USED AS INDIRECT OBJECTS OF A VERB GOVERNING THE PREPOSITION *TO*, *À*.

284. When a personal pronoun is employed as the indirect object of a verb governing the preposition *to*, *à*, in a sentence which is either affirmative, negative, or interrogative, the general rule is, that the pronoun should still be placed before the verb in all tenses except in the imperative mood used affirmatively, the preposition to be omitted in French, and the pronouns rendered by: *to me*, *me*; *to thee*, *te*; *to him* and *to her*, *lui*; *to it*, *y*; *to us*, *nous*; *to you*, *vous*; *to them*, (speaking of things,) *y*; *to them*, (speaking of persons,) *leur*; as follows:

You speak to me,	you (to me) speak,	vous *me* parlez.
I speak to thee,	I (to thee) speak,	je *te* parle.
You speak to him or to her,	you (to him or to her) speak,	vous *lui* parlez.
You do not pay attention to it,	you (to it) do not pay attention,	vous *y* faites attention.
He speaks to us,	he (to us) speaks,	il *nous* parle.
I speak to you,	I (to you) speak,	je *vous* parle.
You speak to them,	you (to them) speak,	vous *leur* parlez.
You do not pay attention to them, (speaking of things,)	you (to them) do not pay attention,	vous n'*y* faites pas attention.

285. The same English objective pronouns, when employed with a verb in the imperative mood used affirmatively, and then placed after that verb, are expressed in the following manner: *to me*, *moi*; *to thee*, *toi*; *to him* and *to her*, *lui*; *to it*, *y*; *to us*, *nous*; *to you*, *vous*; *to them*, (speaking of persons,) *leur*; *to them*, (speaking of things,) *y*; as in,

Speak (to me,)	parlez-*moi*.	Speak (to him) *or* (to her,)	parlez-*lui*.
Speak (to thyself,)	parle-*toi*.	Speak (to us,)	parlez-*nous*.
Pay attention (to it,)	faites-*y* attention.	Speak (to them,)	parlez-*leur*.
Speak (to yourself,)	parlez-*vous*.	Pay attention (to them,) (speaking of things,)	faites-*y* attention

By comparing these pronouns with those which go before the verb, it will be seen that they are expressed by the same words, except in the first and second person singular.

To this general rule, which requires that personal objective pro-

nouns governed by the preposition *to* should be placed before the verb, and the preposition omitted, there are three exceptions, which we will examine separately.

OF REFLECTED VERBS GOVERNING THE PREPOSITION *TO*.

286. Whenever a verb is reflected in French, although it may not be so in English, and governs the preposition *to*, *à*, the preposition as well as the pronoun which it precedes, are both placed after that verb in all its tenses and moods, whether affirmative or negative, and expressed as follows: *to me, à moi; to thee, à toi; to him, à lui; to her, à elle; to us, à nous; to you, à vous; to them*, (masculine,) *à eux; to them*, (feminine,) *à elles*. [*To it* and *to them*, (speaking of things,) are, as in the preceding case, expressed by *y* placed before the verb;] as in,

You trust me,	you yourself trust to me,	vous vous fiez *à moi*.
I trust thee,	I myself trust to thee,	je me fie *à toi*.
He trusts him,	he himself trusts to him,	il se fie *à lui*.
He trusts her,	he himself trusts to her,	il se fie *à elle*.
I trust it,	I myself to it trust,	je m'*y* fie.
You trust us,	you yourself trust to us,	vous vous fiez *à nous*.
We trust you,	we ourselves trust to you,	nous nous fions à vous.
They trust them,	They themselves trust to them,	ils se fient *à eux* (masc.) à elles (fem.)
I trust them, (speaking of things,)	I myself to them trust,	je m'*y* fie.

OF VERBS WHICH, BEING USED IN A CERTAIN SIGNIFICATION, REQUIRE THE PREPOSITION *TO* AND THE PRONOUN WHICH IT GOVERNS TO BE PLACED AFTER THEM.

287. There are verbs and verbal expressions which being used in a certain meaning, require the preposition *to* and the pronoun which it governs to be placed after them, and to be expressed as they are in the preceding chapter; they are the following:

Penser, to think, (meaning to have one's mind occupied about a person or thing;) as in,

I think of you, I think to you, — Je *pense à vous*.

But when *penser* signifies to have an opinion about a person or thing, it governs the preposition *of*, *de;* as in,

What do you think of me? — Que *pensez*-vous *de moi*?

Songer and *rêver* having the same meaning as *penser* in the first case as in,

I think of you from morning to night. — Je *songe* or je *rêve à vous* du matin au soir.

But when *rêver* and *songer* signify to *dream*, they both govern the preposition *of*, *de;* as in,

I dreamed of you the whole night.	J'*ai rêvé de vous* toute la nuit.

Venir, to come, used in its natural meaning, and implying an idea of motion of the body; as in,

He came to me and spoke to me in this way.	Il *vint à moi* et me parla en ces termes.

But when *venir* is used metaphorically, not implying a motion of the body, the pronoun is placed before the verb; as in,

An idea came to my mind.	Il *me vint* une idée.

Aller, to go, follows the same rule as *venir;* as in,

I went to him and shook hands with him,	J'*allai à lui* et lui serrai la main.
This dress does not fit you well.	Cette robe ne *vous va* pas bien.

Être, when signifying *to belong*, or implying an idea of right or duty; as in,

This book belongs to me.	Ce livre *est à moi.*
It is time to play.	*C'est à moi* à jouer.
It is mine to command and yours to obey.	*C'est à moi* de commander et *à vous* d'obéir.

En appeler, to appeal to; as in,

I appeal to you from this decision.	J'*en appelle à vous* de cette décision.

Avoir affaire, to have business with; as in,

Come, I have business with you.	Venez, j'*ai affaire à vous.*

Avoir recours, to have recourse; as in,

If I am ever in trouble, I will have recourse to you.	Si je me trouve jamais dans l'embarras, j'*aurai recours à vous.*

Prendre garde, to mind; as in,

Mind him or he will deceive you.	*Prenez garde à lui* ou il vous trompera.

Faire attention, to pay attention; as in,

Why do you never pay attention to me.	Pourquoi ne *faites*-vous jamais *attention à moi.*

There may be some few more expressions of the same kind, but they are very seldom used.

OF VERBS WHICH, GOVERNING THE PREPOSITON *TO*, HAVE FOR THEIR OBJECTS MORE THAN ONE PRONOUN, OR A PRONOUN AND A NOUN.

288. When a verb governs more than one pronoun, or a pronoun and a noun, with the preposition *to*, the several pronouns, or the pronouns and the noun, should all be placed after the verb, and the preposition *to* repeated before each; as in,

I speak to you and him.	Je parle *à vous* et *à lui*.
I spoke both to him and his father.	J'ai parlé *à lui* et *à son père*.

REMARKS ON THE FOUR PRECEDING CHAPTERS.

289. It happens very often in English that the preposition *to* is not expressed with the verb, when in fact that verb requires it; hence arises a great difficulty for foreigners, whether they should use the dative or the accusative case with those classes of verbs; in order to get over this difficulty, it must be remembered that in French a verb cannot stand in the same relation with two nouns or two pronouns, unless they are united by a conjunction; thus the following expressions,

I *told* your *father* a good *story*, I will *pay* your *mother* a *visit*,

or any other of the same kind, cannot be translated literally in French, because the two nouns *father* and *story* are used in the accusative case with the verb *to tell*, as well as *mother* and *visit* with the verb *to pay*, without being united by a conjunction. But by analyzing the sentence, it is always easy to discover before which of the two objects the preposition *to* should be placed; for if I ask, *What have you told?* the answer is, *A story. To whom? To your father. What have you paid? A visit. To whom? To your mother.*

Therefore, in the following sentences,

I told him a story, I paid her a visit,

him and *her* stand for *to him* and *to her*, and are expressed accordingly.

Je *lui* ai dit une histoire, Je *lui* ai fait une visite,

and not,

Je *l'*ai dit une histoire, Je *l'*ai fait une visite.

There are many cases, however, which an American or an Eng-

lishman will not so easily analyze as the preceding; let us take the verb *to permit*, for instance: the genius of the English language admits of the following expression, *To permit a person to do a thing*. This cannot be said in French, because *to permit* signifies *to give permission*, which requires the use of the preposition *to* after it; thus we should say in French, *To permit to a person to do a thing;* the following sentence, therefore,

I permitted him to go to the theatre,

should be expressed by,

Je *lui* (to him) *permis* d'aller au théatre,

and not,

Je *le* (him) permis d'aller au théatre.

We also say, *to permit a thing to a person;* therefore the following sentence,

My physician allows me to eat fish,

could be rendered by,

Mon médecin me (to me) permet le poisson,

or,

Mon médecin me (to me) permet de manger du poisson.

We will now examine a few verbs which, presenting the same difficulty, can be properly used by English pupils, by reasoning by analogy, with the verb *to permit*.

To please signifies *to be agreeable*, which cannot dispense with the preposition *to* before its object; we should say, then, instead of, *You please me, you please to me, vous me* (to me) *plaisez*.

To pardon signifies *to grant pardon*, which requires *to* before a noun of person; we should say, then, instead of, *I pardon you, I grant pardon to you, Je vous* (to you) *pardonne;* but we also say in French, *To pardon a fault to a person*. Therefore the following expressions,

I pardon him for having deceived me, I forgive you for your past crimes,

should be rendered by,

Je *lui* (to him) pardonne de m'avoir trompé, Je *vous* (to you) pardonne *vos crimes passés*.

To answer signifies, *to make an answer to a person or a thing;* therefore,

I answered him, to come immediately,	I have answered your letter,

should be expressed by,

Je *lui* (to him) répondis de venir desuite,	J'ai répondu à votre lettre.

These examples are sufficient to put a foreigner on his guard in cases similar to the few we have just given; a good dictionary will always tell him whether the verb he wants to use is active or neuter, and what preposition it governs.

OF PERSONAL PRONOUNS USED AS INDIRECT OBJECTS OF A VERB WITH ANY PREPOSITION EXCEPT THE PREPOSITION *TO*.

290. Whenever a verb has a personal pronoun for its object, and governs any other preposition than the preposition *to*, that preposition and the pronoun should be placed after the verb in French, as in English, and the pronouns expressed as follows: *Me*, *moi*; *thee*, *toi*; *him*, *lui*; *her*, *elle*; *us*, *nous*; *you*, *vous*; *them*, (masc.) *eux*, (fem.) *elles*; [we will hereafter speak of the pronouns *it* and *them*, speaking of things;] as in,

He speaks of me.	Il parle *de moi*.
I will go with thee.	J'irai *avec toi*.
I cannot go there without him.	Je ne puis pas y aller *sans lui*.
I will know it by her.	Je le saurai *par elle*.
You are angry with us.	Vous êtes faché *contre nous*.
I shall be there before you.	J'y serai *avant* vous.
I came after them.	Je vins *après eux*, *or* elles.

This rule has no exceptions, except in the case of the pronouns *it* and *them*, (speaking of things,) used with the preposition *of*, when they are both expressed by *en*, which precedes the verb in all its tenses, except in the imperative mood used affirmatively; as in,

I spoke of it (or of them) half an hour ago.	J'*en* parlais il y a une demi-heure.
Speak of it now, if you please.	Parlez-*en* à présent, je vous prie.

We will hereafter devote a whole chapter to the pronoun *it* when preceded by a preposition which cannot be contracted with that pronoun, as in the word *en*.

OF THE PERSONAL PRONOUNS *HIM, HER,* AND *THEM,* FOLLOWED BY A RELATIVE PRONOUN, PRECEDED OR NOT BY A PREPOSITION.

291. (1.) Whenever the personal pronouns *him*, *her* and *them*, are followed by a relative pronoun, preceded or not by a preposition, they sometimes become in French demonstrative pronouns, signifying *that person* or *those persons*, and are then expressed by, *celui*, *him ; celle*, *her ; ceux*, *them*, (masculine,) *celles*, *them*, (feminine ;) as in,

I have been deceived by her whom I loved the most.	J'ai été trompé par *celle que* j'aimais le plus.
Put yourself in the place of him to whom you would do an injury.	Mettez-vous à la place de *celui à qui* vous voulez faire une injure.

292. (2.) But when the pronouns *him*, *her* and *them*, are not used in the sense of *that person* or *those persons*, and are only employed instead of a noun of person, singular or plural, they retain their character of personal pronouns, the relative pronoun which follows them forms an incidental proposition with the following verb, and they are expressed as objective pronouns by *lui*, *elle*, *eux*, *elles ;* as in,

I have been deceived by her, whom I loved so much.	J'ai été trompé par *elle, que* j'aimais tant.
I was betrayed by them, whom I trusted so much.	J'ai été trahi par *eux*, en qui j'avais tant de confiance.

293. (3.) Should the personal pronoun be the direct object of the verb, that personal pronoun should be expressed twice, — once before the verb, the second time before the relative pronoun with which it forms the incidental proposition ; as in,

I love him still who has betrayed me so many times.	Je *l'*aime encore *lui* qui m'a trahi tant de fois.

294. (4.) But if the relative pronoun should not form an incidental proposition with the following verb, the objective pronoun placed before the verb would act as an antecedent for that pronoun, and its reduplication be unnecessary ; as in,

I see them advancing in good order.	Je *les* vois *qui* s'avancent en bon ordre.

OF REFLECTED PRONOUNS.

295. Objective pronouns, when they are in the same number and person as the nominative of the verb of which they are the objects, are called by grammarians reflected pronouns ; they are expressed in

English by *myself*, *thyself*, *himself*, &c. Those pronouns, in French, vary according to their being placed before or after the verb.

OF REFLECTED PRONOUNS USED WITH ACTIVE VERBS, AND NEUTER VERBS GOVERNING THE PREPOSITION *TO*.

296. Whenever a reflected verb is active, or, being neuter, governs the preposition *to*, the reflected pronouns are placed before that verb, in all its tenses, except in the imperative mood used affirmatively, the preposition *to* is omitted, and they are expressed as follows: *Myself*, or *to myself*, *me*; *thyself*, or, *to thyself*, *te*; *himself*, *herself*, *itself*, or, *to himself*, *to herself*, *to itself*, *se*; *ourselves*, or, *to ourselves*, *nous*; *yourselves*, or, *to yourselves*, *vous*; *themselves*, or, *to themselves*, *se*; as in,

I love myself,	I (myself) love,	je *m'*aime.
Thou lovest thyself,	thou (thyself) lovest,	tu *t'*aimes.
He, or she, loves himself or herself,	he, or she, (himself or herself) loves,	il *or* elle *s'*aime.
We love ourselves,	we (ourselves) love,	nous *nous* aimons.
You love yourself, or yourselves,	you (yourself, or yourselves) love,	vous *vous* aimez.
They love themselves,	they (themselves) love,	ils *s'*aiment.
I speak to myself,	I (to myself) speak,	je *me* parle.
Thou speakest to thyself,	thou (to thyself) speakest,	tu *te* parles.
He speaks to himself,	he (to himself) speaks,	il *se* parle.
She speaks to herself,	she (to herself) speaks,	elle *se* parle.
We speak to ourselves,	we (to ourselves) speak,	nous *nous* parlons.
You speak to yourselves,	you (to yourselves) speak,	vous *vous* parlez.
They speak to themselves,	they (to themselves) speak,	ils or elles *se* parlent.

We shall speak of the reflected pronouns *itself*, *themselves*, (speaking of things,) and *oneself*, in a separate chapter.

297. The same English reflected pronouns, when employed with a verb in the imperative mood used affirmatively, are placed after that verb, and expressed as follows: *Thyself*, or, *to thyself*, *toi*; *ourselves*, or, *to ourselves*, *nous*; *yourself* and *yourselves*, or, *to yourself* and *to yourselves*, *vous*; as in,

Love thyself,	Aime-*toi*.
Let us love ourselves,	Aimons-*nous*.
Love yourself or yourselves,	Aimez-*vous*.
Speak to thyself,	Parle-toi.
Let us speak to ourselves,	Parlons-nous.
Speak to yourself,	Parlez-vous.

OF REFLECTED PRONOUNS USED WITH ANY OTHER PREPOSITION THAN THE PREPOSITION *TO*.

298. Whenever the pronouns *myself*, *thyself*, &c., are preceded by any other preposition than the preposition *to*, *à*, in French, whatever may be that preposition in English, they are expressed as follows: *Myself*, *moi* or *moi-même*; *thyself*, *toi* or *toi-même*; *himself*, *lui* or

lui-même ; herself, *elle* or *elle-même ; ourselves*, *nous* or *nous-mêmes ; yourself*, *vous* or *vous-même ; yourselves*, *vous* or *vous-mêmes ; themselves*, (masc.) *eux* or *eux-mêmes*, (fem.) *elles* or *elles-mêmes*.

The word *même*, meaning *self*, should never be used with the pronoun except when an ambiguity would arise by employing the pronoun alone, or where the verb is emphatically used ; as in,

Why do you always speak so much of yourself.	Pourquoi parlez-vous toujours tant *de vous ?* (No ambiguity and no emphasis.)
Your sisters have too good an opinion of themselves.	Vos sœurs ont trop bonne opinion *d'elles mêmes*. (Ambiguity without *même*.)

This sentence would be ambiguous without the word *même*, because the pronoun *elles* employed alone could as well apply to any other ladies as to the nominative, *sisters*.

OF ACTIVE AND NEUTER VERBS, WHICH BEING USED EMPHATICALLY, REQUIRE THE REFLECTED PRONOUNS *MOI-MÊME, TOI-MÊME, LUI-MÊME*, &c., TO BE PLACED AFTER THEM, WHETHER THEY ARE REFLECTED OR NOT.

299. It is often the case that in praising ourselves we reflect upon others.	Il arrive souvent qu'en *nous* flattant *nous-mémes* nous médisons d'autrui.
We often excuse in ourselves the faults which we blame in others.	Nous excusons souvent en *nous-mêmes* les fautes que nous blâmons chez les autres.
Have you seen that yourself ? Yes, I have.	Avez-vous vu cela *vous-même ?* Oui, je l'ai vu *moi-même*.
Who has painted this landscape ? It is my daughter ; she did it herself.	Qui a peint ce paysage ? C'est ma fille ; elle l'a peint *elle-même*.

The first and second sentences would be flat, without the pronoun *vous-mêmes* being placed after the verb.

The third is emphatically used, and signifies, *Are you very sure you have seen that ?*

The fourth is also emphatic, and means that the lady received no assistance in painting the landscape ; that she has done it alone. But it would be ridiculous, in speaking of a lady, to say, for, *She has killed herself*, *Elle s'est tuée elle même*, because it is not to be supposed that any one would be inclined to assist her in committing a suicide ; the reflected pronoun *se* placed before the verb is sufficient to show that she died by her own hands.

OF THE RECIPROCAL PRONOUNS *EACH OTHER* AND *ONE ANOTHER*.

300. The reciprocal pronouns *each other* and *one another*, may be used with active and neuter verbs ; the reciprocal verb, when neuter, may govern the preposition *to*, *à*, or any other.

A receiprocal action requiring the interference of at least two persons, reciprocal verbs are always used in the plural.

The reciprocal pronoun in French corresponding to the words *one another* and *each other*, is, *L'un l'autre*, (sing. masc.) *l'une l'autre*, (sing. fem.) *les uns les autres*, (plu. masc.) *les unes les autres*, (plu. fem.)

OF THE RECIPROCAL PRONOUNS *EACH OTHER* AND *ONE ANOTHER*, EMPLOYED WITH ACTIVE VERBS.

301. When the verb which expresses the reciprocal action is active, that verb is, in French, both reflected and reciprocal; it is, therefore, preceded by a reflected pronoun of the same person and number as the nominative, and followed by the pronoun *l'un l'autre*, agreeing in gender with the nominative; as to its number, the two words *l'un l'autre* are used in the singular, if the reciprocal action takes place only between two persons, and in the plural if between more than two; as in,

The two sisters of your friend love one another tenderly.	Les deux sœurs de votre ami *s'*aiment *l'une l'autre* tendrement.
These two children hate one another.	Ces deux enfants *se* haïssent *l'un l'autre*.
Wolves do not eat each other.	Les loups ne *se* mangent pas *les uns les autres*. (More than two wolves.)

OF THE RECIPROCAL PRONOUNS *EACH OTHER* AND *ONE ANOTHER*, EMPLOYED WITH A NEUTER VERB GOVERNING THE PREPOSITION *TO*, *À*.

302. When the verb which expresses the reciprocal action is neuter and governs the preposition *to*, *à*, in French, that verb is still reflected and reciprocal; the preposition *à* is placed between the two words *l'un l'autre*, which compose the reciprocal pronoun, and this pronoun follows the same rule as in the preceding case, in relation to number, gender and person; as in,

I would fain know what these two persons are saying to each other.	Je voudrais bien savoir ce que ces deux personnes *se* disent *l'une à l'autre*.
Rogues do not trust each other.	Les fripons ne *se* fient pas *les uns aux autres*. (More than two rogues.)
These houses are a nuisance to each other.	Ces maisons *se* nuisent les *unes aux autres*. (More than two houses.)

OF THE RECIPROCAL PRONOUNS *ONE ANOTHER* AND *EACH OTHER*, EMPLOYED WITH NEUTER VERBS GOVERNING ANY OTHER PREPOSITION THAN THE PREPOSITION *TO*, *À*.

303. Whenever the verb which expresses the reciprocal action is neuter, and does not govern the preposition *to*, that verb is no longer reflected; but the reciprocal pronoun, *l'un l'autre*, keeps its place after

it, and, as in the preceding case, the preposition is placed between the two words which compose that pronoun; as to the number and gender of these words, they follow the preceding rule: as in,

We speak of one another.	Nous parlons *l'un de l'autre*.
Why do these ladies always speak ill of one another?	Pourquoi ces dames parlent-elles toujours mal *les unes des autres*. (More than two persons.)
They will destroy each other.	Il périront *les uns par les autres*.
These two rooms communicate with each other by a passage.	Ces deux chambre communiquent *l'une avec l'autre* par un corridor.

OF THE PRONOUNS *IT* AND *THEM*, (SPEAKING OF THINGS,) USED AS DIRECT OBJECTS OF A VERB.

304. The personal objective pronouns *it* and *them*, (speaking of things,) when used without a preposition, have no other equivalent in French than *him*, *her* and *them*, (speaking of persons,) expressed by *le*, *la* and *les*; they present no difficulty, the language admitting that these pronouns, *le*, *la* and *les*, should be indifferently applied to persons and things; thus we say, with the same propriety:

Je *le* vois, (speaking of a man or a horse.)
Je *la* vois, (speaking of a woman or a cow.)
Je *les* vois, (speaking of men, women, horses and cows.)

305. But when the pronouns *it* and *them* (speaking of things) are preceded by a preposition, they have no equivalent in French different from *him*, *lui*; *her*, *elle*; *them*, (masc.) *eux*; *them*, (fem.) *elles*; *to them*, *leur*; except in the case of the prepositions *to* and *of*, which, with those pronouns, are expresssed by the contracted pronouns *y* and *en*, and the genius of the French language does not always admit of these pronouns of *persons* being applied to *things*. A Frenchman, in this difficulty, should refer to usage and follow that of our best writers: but foreigners are deprived of this assistance — they want rules to guide them; we therefore will establish such principles as to enable them to express themselves correctly in all cases.

OF THE OBJECTIVE PRONOUNS *IT* AND *THEM*, PRECEDED BY THE PREPOSITIONS *À* AND *DE* IN FRENCH, WHATEVER MAY BE THE PREPOSITIONS USED IN ENGLISH INSTEAD OF *TO* AND *OF*.

306. Whenever the pronouns *it* and *them* (speaking of things) are preceded by the prepositions *of* and *to*, and relate to nouns of things

not personified, they should be expressed by *en* for *of it*, and *y* for *to it;* as in,

As to this fact, if you speak of it, I will deny it.	Quant à ce fait, si vous *en* parlez, je le nierai.
It is in vain for me to remonstrate with you, you never pay attention to it.	J'ai beau vous faire des remonstrances, vous n'*y* faites jamais attention.
If you desire these books, I will make you a present of them.	Si vous désirez ces livres, je vous *en* ferai présent.
I will give you no more lessons ; you do not pay attention to them.	Je ne vous donnerai plus de leçons; vous n'*y* êtes pas assez attentif.

307. But *y* and *en*, although most generally applied to things, are sometimes used in speaking of persons ; as in,

I saw your brother, and I have spoken of him much with my son.	J'ai vu votre frère, et nous *en* avons beaucoup parlé, mon fils et moi.
Have you heard of the captains of your two ships ? Yes, we heard of them this morning.	Avez-vous reçu des nouvelles des capitaines de vos deux navires ? Oui, nous *en* avons entendu parler ce matin.
In the last appointments you have made, have you thought of my sons ? Yes, I thought of them.	Dans les dernières nominations que vous avez faites, avez-vous pensé à mes fils ? Oui, j'*y* ai pensé.

In these sentences, or any other similar to them, it is evident that the mind alludes more intimately to things connected with the persons spoken of than to those persons themselves ; the first sentence, for instance, signifies, *I have spoken of his interest*, rather than *his person as a man;* the second, *We heard of their safety, or of their being in such situation*, rather than *we heard of them as being such, or such men;* the third implies the same meaning as the first. If the mind, on the contrary, should refer more intimately to the persons spoken of than to things connected with them, the pronouns of persons should be used with the preposition, and the preceding sentences should be rendered by :

Oui, j'ai beaucoup parlé *de lui* avec mon fils.
Oui, nous avons entendu parler *d'eux*.
Oui, j'ai pensé *à eux*.

OF THE OBJECTIVE PRONOUNS *IT* AND *THEM*, (SPEAKING OF THINGS,) WHEN THEY ARE PRECEDED IN FRENCH BY ANY OTHER PREPOSITION THAN *DE* AND *À*.

308. Whenever the objective pronouns *it* and *them* (speaking of things) are preceded in French by any preposition other than *à* and

de, it should be remarked whether the nouns of things to which these pronouns relate are personified or not; if personified, they are expressed in French by the corresponding objective pronouns relating to persons, *lui*, *elle*, *eux*, *elles*, *leur;* if not personified, the sentence should be modified so as to dispense with the pronouns altogether, or the construction should be altered so as to admit of these pronouns and their prepositions being rendered by *y* or *en*.

A noun of things is said to be personified when the thing represented by that noun is made to act or to feel as a person would, or to possess qualities which belong only to persons.

The following sentences will illustrate these several cases.

309. Mountains are frequented on account of the air one breathes on them; how many people are indebted to them for the recovery of their health!

In the first part of this sentence, the noun *mountains* is not personified; *on them*, therefore, cannot be expressed literally; the English idea should be modified, and *there* used instead of *on them*, and expressed by *y*, placed before the verb *breathes;* in the second proposition, on the contrary, the noun *mountains* is personified, for a person, or God alone, and not a thing, has the power to confer a benefit so as to create a debt of gratitude in the heart of man; *to them* should, then, be expressed by *leur*, a pronoun of person placed before the verb, and the whole sentence rendered as follows:

Les *montagnes* sont fréquentées à cause de l'air qu'on *y* respire; combien de gens *leur* doivent le rétablissement de leur santé.

310. War brings in its train numberless evils.

War is a state of things, which, properly speaking, has not the faculty of bringing things in its train; it is man, who, being in a state of excitement against his fellow men, causes the evils spoken of, and brings them in his train as long as he fights, and long after having done fighting; the noun war, in the above sentence, is then personified, and that sentence should be expressed by:

La guerre entraine *après elle* des maux sans nombre.

311. Everybody knows that self-love is a bad adviser; yet we take counsel from it, and permit it to direct most of our actions.

We do not take counsel from a thing; and when we say that we do, we attribute to the noun which represents that thing, a faculty that is only possessed by man; we then personify that noun of things, and

the pronouns which relate to it should in French be expressed by the corresponding pronouns of persons; the preceding sentence should then be translated as follows:

Chacun sait que *l'amour propre* est un mauvais conseiller; cependant nous prenons conseil *de lui*, et nous *lui* permettons de diriger la plupart de nos actions.

312. Speaking of an army, we say, *We marched up to it.* If an army is in fact a thing, this thing is composed of men, and in the above expression the mind alludes rather to those who compose it than to the thing itself; the noun *army* is then personified, and we should say, *Nous marchâmes à elle.*

313. These birds and dogs are my only pleasure; I have nothing but them.
They are my only diversion; I dream of nothing else.
These horses are exhausted; give them a little wine.
These flowers will die unless they have some water.

When speaking of animals, flowers and other things we love dearly, the feelings we experience for them raise them in our estimation, to the same level with human beings; they thus become personified, and the pronouns which relate to them should be expressed accordingly. The above sentences should therefore be rendered by:

Ces *oiseaux* et ces *chiens* sont mon seul plaisir; je n'aime qu'*eux*. *Eux* seuls m'occupent; je ne rêve qu'*à eux*.
Ces *chevaux* sont rendus; donnez *leur* un peu de vin.
Ces *fleurs* vont périr si on ne *leur* donne un peu d'eau.

314. Gambling is a horrid passion; health, reputation, fortune, honor, are swallowed by it.

In this sentence the noun *gambling* is not personified; *by it* cannot, therefore, be expressed literally; but the genius of the language admits of its being rendered by the adverb *there*, *y*, and we should say:

Le jeu est une passion horrible; la santé, la réputation, la fortune et l'honneur s'*y* engloutissent.

I rolled a large stone, to be able to look through the window, and mounted upon it.

Stone is not personified, and this sentence should be rendered by suppressing the pronoun *it* altogether, which does not alter the clearness of the sentence; as,

Je fis rouler une grosse pierre, pour pouvoir regarder par la fenêtre, et je montai *dessus*.

OF THE PRONOUNS *IT* AND *THEM*, OMITTED IN ENGLISH IN ANSWERING QUESTIONS, BUT WHICH SHOULD BE EXPRESSED IN FRENCH WITH THE VERBS OF WHICH THEY ARE THE COMPLEMENT.

315. In the following sentences,

Is this your horse ? Yes, it is,
Are these young men your sons ? Yes, they are,
Are you sick ? Yes, I am,
Do not forget to mention my marriage to your father. No, I will not,

the answers, *Yes, it is*, *Yes, they are*, *Yes, I am*, and *I will not*, although complete in English, are incomplete in French : the verbs require a complement, which is, *my horse* for the first, *my sons* for the second, *sick* for the third, and *forget to mention it* for the last. But the repetition in the answer of the noun, adjective, or idea employed in the question, would cause a repetition contrary to the rules of euphony ; they should not be repeated, then, but the pronouns *it* or *them* should be used in their stead, and the sentences completed as follows : *Yes, it is* it ; *Yes, they are* them ; *Yes, I am* it ; *No, I will not forget* it.

It remains now to be examined how these pronouns, *it* and *them*, should be expressed, according to their being used instead of a noun, an adjective, or an idea.

316. (1.) A noun has a number and a gender of its own ; it can, therefore, impart either of them to the pronoun which takes its place ; we will then establish this rule :

Whenever the pronouns *it* or *them* are expressed in French to complete the meaning of a sentence, if they take the place of a noun, they agree with that noun in number and gender, whether this sentence expresses a comparison or not, and are expressed by one of the following words, *le*, (masc. sing.,) *la*, (fem. sing.,) *les*, (masc. and fem. plur. ;) as in,

Will this young man ever become your son-in-law ? Yes, he will.	Ce jeune homme sera-t-il jamais votre gendre ? Oui, il *le* sera.
Will this young lady ever be your daughter-in-law ? Yes, she will.	Cette demoiselle sera-t-elle jamais votre belle-fille ? Oui, elle *la* sera.
Nobody, my dear, is more of your friend than I am.	Personne, ma chère, n'est plus votre amie que je ne *la* suis.
Are these young men your sons ? Yes, they are.	Ces jeunes gens, sont-ils vos fils ? Oui, ce *les* sont.

317. (2.) An adjective has neither number nor gender of its own ; it cannot therefore impart either to the pronoun which takes its place ; hence, the following rule .

Whenever the pronoun *it* is required in French to complete the meaning of a sentence, if it takes the place of an adjective, it should be expressed by the masculine singular pronoun *le*, whatever may be the number and gender of that adjective; as in,

Are you sick, sir? Yes, I am.	Etes vous malade, monsieur? Oui, je *le* suis.
Are you tired, madam? No, I am not.	Etes vous fatiguée, madame? Non, je ne *le* suis pas.
Are you pleased, ladies? Yes, we are.	Etes vous contentes, mesdames? Oui, nous *le* sommes.

318. (3.) It sometimes happens that a noun is used as an adjective, and it is always the case, when it is neither preceded by the article *the* or the adjective *a;* then the pronouns *it* or *them* are still invariably expressed by *le;* as in,

Ladies, are you relations to Mr. D.? Yes, we are.	Mesdames, êtes vous *parentes* de Monsieur D.? Oui, nous *le* sommes.
Gentlemen, are you men of honor? Yes, we are.	Messieurs, êtes vous hommes d'honneur? Oui, nous *le* sommes.

In these two sentences, the noun *relations* and the expression *men of honor* are mere qualificatives, not being preceded by the article *the* or the adjective *a*.

319. An idea is of no number nor gender; therefore, the pronoun *it*, employed to take the place of *one*, is always singular masculine in French and expressed by *le;* as in,

Will you have the kindness to take this book to your sister? Yes, I will.	Voulez-vous avoir la bonté de porter ce livre à votre sœur. Oui, je *le* ferai avec plaisir.

But if the sentence should express a comparison, the pronoun *le* could be dispensed with; as in,

A name has less influence on man than one might think.	L'influence des noms sur les hommes est plus rare qu'on ne pense.
Happy people are more numerous than you think.	Les gens heureux sont plus communs que vous ne pensez.

OF THE EXPRESSIONS *TO IT* AND *THERE*, OMITTED IN ENGLISH IN ANSWERING QUESTIONS, AND WHICH SHOULD BE EXPRESSED IN FRENCH WITH THE VERB OF WHICH THEY ARE THE COMPLEMENT.

320. Whenever *to it* and *there* are necessary to complete the meaning of a sentence, they should be expressed in French, although

they are omitted in English, and rendered by the word *y*, unless the verb before which it is to be placed should commence by the vowel *i*, in which case, euphony requires that this pronoun or adverb should also be omitted in French; as in,

Will you think of me when I am gone? Yes, I will (think of it.)	Penserez-vous à moi quand je serai parti? Oui, j' *y* penserai.
Do you think your father will be at home to-night? Yes, I think he will (be there.)	Croyez-vous que votre père soit chez lui ce soir? Oui, je crois qu'il *y* sera.
Will you go into the country to-morrow? Yes, I think I shall (go there.)	Irez-vous demain à la campagne? Oui, je crois que j'irai.

OF THE PRONOUNS *ITSELF, THEMSELVES,* (SPEAKING OF THINGS.)

321. The pronouns *itself* and *themselves* (speaking of things) are not grammatically used in English without being preceded by a preposition, but their equivalent, *se*, is employed in many cases, in French, with active and neuter verbs, to express either a situation or an action which is not the result of the interference of any body; as in,

This flower is fading fast (*fades itself.*)	Cette fleur *se* flétrit-vîte.
If we do not drink that wine, it will get spoiled (*spoil itself.*)	Si nous ne buvons pas ce vin, il *se* gâtera.
I let the tumblers fall and they broke to pieces (*broke themselves.*)	J'ai laissé tomber les verres et ils *se* sont cassé en mille pièces.

322. But *itself* and *themselves*, (speaking of things,) preceded by a preposition, are very often used in English, and usage varies in French as to the manner in which they ought to be expressed; the following examples will show how our best writers have expressed these two pronouns:

Vice is odious in itself (of its nature.)	Le vice est odieux *en soi*, or *lui-même.*
A favor always carries its reward with itself.	Un bienfait porte toujours sa récompense *avec soi*, or *lui.*
Crime always carries remorse with itself.	Le crime traîne toujours le remords *après soi*, or *lui.*
Deception always bears its punishment in itself.	Toute tromperie porte *avec elle*, or *soi*, sa punition.

It results from these examples, that the pronoun *itself* is indifferently expressed by *soi*, *lui* or *elle;* that the adjective *même* is added to these pronouns, either to avoid an ambiguity or to convey the emphatic meaning implied in the sentence; the pronoun *itself* signifies, then, *in* or *of its nature.*

323. The plural pronoun *themselves* is never expressed by *soi*, but by *eux* and *elles*, followed or not by the adjective *même*, in cases similar to the preceding; as in,

Vices are odious in themselves.	Les vices sont odieux *en eux-mêmes.*
Favors always carry their reward with themselves.	Les bienfaits portent toujours leur récompense *avec eux.*
Crimes always carry remorse with themselves.	Les crimes traînent toujours le remords *après eux.*

OF THE PRONOUNS *ONE'S SELF*, *HIMSELF*, AND *OURSELVES*, (USED INDEFINITELY.)

324. The pronoun *one's self*, as well as *himself* and *ourselves*, (used indefinitely,) may be used as direct or indirect objects of a verb; their antecedent is always an indefinite pronoun, a verb in the infinite mood, or a noun used in a vague and indefinite meaning; and they are expressed by the pronoun *soi*, without the adjective *même*, unless used emphatically; as in,

We (indefinite) ought but seldom to speak of ourselves (indefinite.)	*On* ne doit parler que rarement *de soi*
It is necessary for everybody to take care of himself (indefinite.)	Il est nécessaire de *prendre* soin *de soi.*
To love one's self and others is the duty of an honest man.	*Aimer soi* et les autres est le devoir de l'homme de bien.
In attempting to deceive others, we (indefinite) often deceive ourselves (indefinite.)	En essayant de tromper les autres, c'est souvent *soi* que l'*on* trompe.
To love only ourselves (indefinite) is to be good for nothing.	N'*aimer* que *soi* c'est n'être bon à rien.
To act in this manner is to ruin one's self.	Agir ainsi c'est *se perdre soi-même* (emphatic.)
Each one works for himself (indefinite.)	*Chacun* travaille *pour soi.*
He who ascribes everything to himself (indefinite) has but few friends.	*Quiconque* rapporte tout à *soi* n'a pas beaucoup d'amis.
A man (indefinite) can speak favorably of himself (indefinite) when he is calumniated.	*Un homme* peut parler avantageusement *de soi* quand on le calomnie.

325. It sometimes happens that these pronouns are used as nominatives; but it is only by apposition, and they are then expressed by *soi-même;* as in,

In trying to deceive others, we are sometimes deceived ourselves.	En essayant de tromper les autres, *on* est souvent trompé *soi-même.*

Although the preceding rules are admitted by most grammarians as laws in our language, some of our best writers have inverted them,

by using *soi* in relation to a definite noun of person, and *lui* in connection with an indefinite pronoun; but these are mere licenses, which a foreigner should entirely disregard.

REPETITION OF PERSONAL OBJECTIVE PRONOUNS.

326. Personal objective pronouns are invariably repeated before each verb by which they are governed, in simple tenses, but in compound tenses, they are not; as in,

God is the creator of the universe; we ought to fear, serve, and love him.	Dieu est le créateur de l'univers; nous devons *le* craindre, *le* servir, et l'adorer.
He has so much flattered, praised, and blamed us, that we do not know what to think of him.	Il *nous a* tant *flattés*, *loués* et *blâmés*, que nous ne savons réellement que penser de lui.

327. Whenever the second verb is a compound of the first, and expresses the repetition of the same action, the objective pronoun may not be repeated; but that repetition cannot be dispensed with, if the second verb express a different action; as in,

I tell it and tell it again; if you do not follow my advice, you will certainly ruin yourself forever.	Je *le dis* et *redis* encore; si vous ne suivez pas mes conseils, vous vous perdrez certainement pour toujours.
You will never finish this work; for you do and undo it twenty times a day.	Vous ne finirez jamais cet ouvrage; car vous *le faites* et *le défaites* vingt fois par jour.

OF TWO OBJECTIVE PRONOUNS GOVERNED BY THE SAME VERB IN ALL THE TENSES OF THAT VERB, EXCEPT IN THE IMPERATIVE MOOD USED AFFIRMATIVELY.

328. Whenever a verb governs two personal pronouns, whether it be in the affirmative, negative or interrogative form, and whatever may be the tense or mood in which that verb is used, except the imperative mood employed affirmatively, these two pronouns are placed before the verb, in the following order:

The pronouns *me*, *te*, *se*, *nous* and *vous*, are never employed together, and one of them being used, it always comes first; they are never followed either by *lui*, or *leur*. *Le*, *la*, and *les*, are never employed together; and if one of them should be used with the verb, it should be placed first, provided none of the five preceding ones are wanted.

Lui and *leur* are never employed together, and should come first, provided no one of those already mentioned is used with the verb; but they are never properly used with *y*. Finally, *y* always precedes *en*, which is always the last.

The following examples will illustrate these rules:

Will you send it, him, her or them to me.	Voulez-vous *me le, me la,* or *me les* envoyer.
I will send it, him, her or them to thee.	Je *te le, te la, te les* enverrai.
He will remember it, him, her or them.	Il *se le, se la,* or *se les* rappellera.
He will send it, him, her or them to us.	Il *nous le, nous la,* or *nous les* enverra
They will send it, him, her or them to you.	Ils *vous le, vous la, vous les* enverront.
He compels me to it.	Il *m'y* force.
I will compel thee to it.	Je *t'y* forcerai.
He condemns himself to it.	Il *s'y* condamne.
You compel us to it.	Vous *nous y* forcez.
I have compelled you to it.	Je *vous y* ai forcé.
Why do you speak to me of it.	Pourquoi *m'en* parlez-vous.
He will speak to thee about (of) it.	Il *t'en* parlera.
He will complain of it.	Il *s'en* plaindra.
Why did you not speak to us about (of) it.	Pourquoi ne *nous en* avez-vous pas parlé.
I have spoken to you about (of) it.	Je *vous en* ai parlé.
I will send it him, her or them, to him, to her, or to them.	Je *le lui, la lui, les lui, le leur, la leur, les leur* enverrai.
I will compel him, her, or them to it.	Je *l'y* or *les y* forcerai.
I will warn him, her or them of it.	Je *l'en* or *les en* avertirai.
I will send (to) him (to) her or (to) them some.	Je *lui en* or *leur en* enverrai.
Will you put a piece to that coat? Yes, I will, (put one of them to it.)	Voulez-vous mettre une pièce à cet habit? Oui, j'*y en* mettrai une.

329. Whenever the pronouns *me*, *te*, *se*, *nous* and *vous*, are to be used with either *to him*, *to her*, or *to them*, as the objects of the same verb, *me*, *te*, *se*, *nous* or *vous*, should be placed before that verb, and *to him*, *to her*, or *to them*, should follow it, expressed by *à lui*, *à elle*, *à eux*, or *à elles;* as in,

Will you introduce me to him, to her, or to them?	Voulez *me* présenter *à lui, à elle, à eux,* or *à elles?*
I will introduce thee to him, to her, or to them.	Je *te* présenterai *à lui, à elle, à eux, à elles.*
He has introduced himself to him, to her, or to them.	Il *s'est* présenté *à lui, à elle, à eux, à elles,* &c.

330. *Y* is never used with *lui* and *leur*, because a verb in French cannot have two objects governed by the same preposition, unless they are separated by a conjunction, which, however, would be the case, if *y*, *lui* and *leur*, should be used together, since they stand for *to it*, *to him*, *to her* and *to them*. This difficulty in the French language will

be explained when speaking of the relation existing between the verb and its objects.

OF TWO OBJECTIVE PRONOUNS EMPLOYED WITH THE VERB IN THE IMPERATIVE MOOD USED AFFIRMATIVELY.

331. Whenever a verb employed in the imperative mood used affirmatively governs two pronouns, these pronouns are placed after that verb, in the following order:

Le, *la*, *les*, are always placed first, and *moi* and *toi* are placed after *y*, but *nous* and *vous* precede it, and *en* comes the last; as,

Send it, him, her, or them, to him, to her, or to them.	Envoyez *le lui*, *la lui*, or *les lui*, *le leur*, *la leur*, or *les leur*.
Send it, him, her, or them, to me, or to us.	Envoyez *le moi*, *la moi*, *les moi*, or *le nous*, *la nous*, *les nous*.
Compel me to it, and I shall do it.	Forcez-*y moi*, et je le ferai.
Compel us to it, and we shall do it.	Forcez *nous-y*, et nous le ferons.
If you have any cheese, give me some (of it.)	Si vous avez du fromage, donnez *m'en*.
Here are some apples; give him, her or them some (of them.)	Voici des pommes; donnez-*lui* or *leur en*, &c.

332. The adverb *there*, expressed in French by *y*, follows the same rule as the pronouns *to it* and *to them*, (applied to things,) also rendered by *y;* thus we should say,

Take me there.	Conduisez-y moi.	Take us there.	Conduisez-*nous y*.
Behave well there.	Conduis-*y toi* bien, &c.	Behave well there.	Conduisez-vous y bien, &c.

Although most grammarians agree upon the respective place of the pronouns *moi*, *toi*, and *y*, usage has now almost admitted that the pronoun or adverb *y* should follow the pronouns of the first and second person singular *moi*, and *toi*, making an elision of *oi*, as follows:

Take me there.	Conduisez *m'y*.
Behave well there.	Conduis *t'y* bien.
Send him there.	Envoyez *l'y*.

QUESTIONS.

259. What is a pronoun, and how many kinds of pronouns are there?
260. What is a personal pronoun?
261. How are personal nominative pronouns expressed in French?
262. What is the place of personal nominative pronouns in affirmative and interrogative sentences?

263. When a verb in the subjunctive mood is used without *que*, what is the place of the nominative pronoun ?

263. When a verb is used to quote the words of another person, where is the nominative pronoun placed ?

263. What are the adverbs, which, being placed before a verb, require that the nominative pronoun should be placed after that verb ?

264. When a sentence expresses a strong feeling of wonder, indignation, surprise, &c., how are the personal pronouns expressed, and what is their place ?

265. When personal nominative pronouns are used after the verb *to be*, as its complement, how are they expressed ?

265. How are the personal nominative pronouns expressed, when used in answering a question with the defective verbs *well*, *would*, *should*, &c., or any others used in a similar manner ?

266. When a personal nominative pronoun is immediately followed by an adjective, how is it expressed ?

267. How are personal nominative pronouns expressed in distributive sentences, and what is called a distributive sentence ?

268. How are the personal nominative pronouns expressed in exclamative sentences ?

269. How are personal nominative pronouns expressed after *as* and *than*, in sentences expressing a comparison ?

270. How are personal nominative pronouns expressed, when followed by a relative pronoun ?

271. What should be the nature of a noun in order that it may serve as an antecedent for a personal pronoun without creating an ambiguity ?

272. When a verb has for its nominative two pronouns of different persons, united by the conjunction *and*, in what number and person should the verb be used, if there is a pronoun of the first person among the nominatives, and by what should it be preceded ?

272. If there is no pronoun of the first person among the nominatives, and the two pronouns are of a different person, in what person should the verb be used, and by what should it be preceded ?

272. If the two pronouns be of the third person, what should be done ?

272. When the verb has for its nominative more than one pronoun, what is the respective place of these pronouns ?

272. When, instead of being united by the conjunction *and*, the pronouns are separated by *or*, in what person and number is the verb used ?

274. In what cases are the personal nominative pronouns of the first and second persons singular and plural repeated or not in French ?

274. When are the conjunctions which should unite the several propositions forming a sentence, for personal nominative pronouns of the first and second persons, not to be repeated ?

275. When two or several verbs in the third person are not in the same tense, should their nominative pronouns be repeated ?

276. When several verbs in the third person have different objects, should their nominative pronouns be repeated ?

277. When several verbs in the third person plural follow one another, and the conjunction *and* is suppressed before the last, should their nominative pronouns be repeated ?

278. If the conjunction *and*, which precedes the last verb, is itself followed by a long incidental sentence, should the personal nominative pronoun of the third person be repeated before that last verb ?

279. Although the first verbs in the third person are used without a pronoun, if the last be separated from them by a long incidental sentence, should the verb be preceded by a pronoun ?

279. When several verbs are united by any other conjunction than *and*, *or*, and *neither*, should the personal pronouns of the third person be repeated ?

280. When is a personal objective pronoun the direct or the indirect object of a verb ?

281. When personal pronouns are direct objects of a verb, what is their place in all the tenses of that verb, except in the imperative mood used affirmatively, and how are they expressed ?

281. What is the place of objective personal pronouns, when the verb is in the imperative mood used affirmatively, and how are they expressed ?

282. If a verb govern a pronoun and a noun, as its direct objects, what is the place of that noun and pronoun ? How is the pronoun expressed ? By what should the verb be preceded, according to the noun and pronoun being separated by the conjunctions *and*, *or*, or *neither?*

284. When personal pronouns are indirect objects of a verb governing the preposition *to*, *à*, what is the place of those pronouns ? How are they expressed in all the tenses except in the imperative mood used affirmatively, and should the preposition be omitted ?

285. When the verb is in the imperative mood used affirmatively, what is the place of the pronouns, and how should they be expressed ?

286. Should the verb governing the preposition *to*, *à* be reflected, in French ? What should be the place of the objective pronoun, and should the preposition be expressed ?

286. Is there any difference, in this case, whether the imperative mood be negative or affirmative ?

287. Are there not certain verbs, which, being used in a certain signification, require the pronoun and the preposition *to*, *à* to be placed after them ? What are those verbs, and what should be their signification. (Ask the question separately for each.)

288. When a verb governs more than one pronoun, or a pronoun and a noun, with the preposition *to*, *à*, what is the place of the several pronouns or nouns, and should the preposition be repeated before each ?

289. Can a verb, in French, have two direct objects, unless they are separated by a conjunction ?

289. Can a verb, in French, have two indirect objects governed by the same preposition, unless they are separated by a conjunction ?

289. What mode of reasoning should be resorted to in order to ascertain whether a verb governs the preposition *to*, in French, when that preposition is omitted in English ? (Ask the pupil to analyze the several sentences given in the grammar in paragraph 289.)

290. When a verb governs a pronoun with any other preposition than the preposition *to*, *à*, what is the place of the pronoun in all the tenses of that verb, whether affirmative or negative, and should the preposition be expressed and repeated.

291. How are the pronouns *him*, *her*, and *them*, expressed in French, when preceded by a preposition and followed by a relative pronoun, and used instead of *that person who?*

292. How are the same pronouns expressed, when not meaning *that person who*, and when the relative pronoun and the verb of which it is the nominative form an incidental preposition ?

293. Should the objective pronoun be the direct object of the verb, and followed by a relative pronoun forming an incidental proposition, how should that objective pronoun be expressed, and by what should the first verb be preceded ?

294. What should be done if the relative pronoun should not form an incidental proposition with the verb of which it is the nominative ?

295. What is a reflected pronoun ?

296. How are the reflected pronouns expressed in French, whether they be used as direct objects of a verb, or as its indirect objects governed by the preposition *to*, *à ?* What is their place ?

297. What is the place of reflected pronouns with a verb in the imperative mood used affirmatively, and how are they expressed in that case ?

298. How are the reflected pronouns expressed, when they are preceded by any other preposition than the preposition *to*, *à*, and what is their place ?

298. When is the adjective *méme* used with the reflective pronouns ?

299. When should an active or neuter verb be followed by the reflective pronouns *moi-même*, *toi-même*, *lui-même*, &c., whether that verb is reflected or not?

300. How are the reciprocal pronouns *one another* and *each other* expressed in French?

300. In what number are reciprocal verbs used?

301. When a reciprocal verb is active, is it also reflected?

301. When the reciprocal action takes place between more than two persons, in what number is the pronoun *l'un l'autre* used?

302. Whenever a reciprocal verb is neuter and governs the preposition *to*, *à*, is that verb reflected, and what is the place of the preposition?

302. In the case of the neuter verb governing the preposition *to*, *à*, does the reciprocal pronoun follow the same rule in reference to number and gender as in that of the verb being active?

303. When the reciprocal verb, being neuter, governs any other preposition than the preposition *to*, *à*, is that verb still reflected? What is the place of the preposition, and what should be the number and gender of the pronoun *l'un l'autre?*

304. When the pronouns *it* and *them* (speaking of things) are used without a preposition, are they expressed by any other words than *him*, *her*, and *them*, (applied to persons)?

306. How are *of it*, *to it*, and *of them*, and *to them*, expressed in French (applied to things)?

307. Are not the pronouns *ye* and *en* sometimes used in speaking of persons, and in what case?

308. What is understood by saying of a noun that it is personified?

308. When a noun of things is personified, how are the pronouns *it* and *them* expressed after a preposition?

308. When *it* or *them*, preceded by a preposition other than *to* and *of*, relate to names of things which are not personified, what is to be done in reference to those pronouns in French? How should the sentence be turned? (The teacher should examine separately the examples given in the paragraphs **309**, **310**, **311**, **312**, **313**, and **314**.)

315. Whenever the pronouns *it* and *them*, understood in English, are required, in French, in order to complete the meaning of an answer, should they be expressed in French?

316, 317, 318, 319. How are they expressed when taking the place of a noun, an adjective, or an idea, and why are they so expressed?

318. When a noun is used as an adjective, how is the pronoun *it* expressed, which corresponds to that noun?

319. In sentences in which the pronoun *it*, understood in English, expresses a comparison, can the pronoun *it* be suppressed in French as well as in English?

320. Whenever the pronoun *y*, *to it*, or the adverb *y*, *there*, is understood in English, should it be expressed in French?

320. What is the only exception to the preceding rule?

321. Although the pronouns *itself* and *themselves* (applied to things) are not properly used in English without a preposition, are they not frequently used in French, and how should they be expressed?

322, 323. When *itself* and *themselves* are preceded by a preposition, how should they be expressed?

324. How are the pronouns *one's self* and *himself* and *ourselves* (used indefinitely) expressed in French, when they are preceded or not by a preposition?

324. When is the adjective *même* employed with the pronoun *soi*, for *one's self*, *himself*, and *ourselves* (used indefinitely)?

325. Whenever the pronouns *one's self* or *ourselves* are used as nominatives by apposition, how are they expressed in French?

326. Are objective pronouns invariably repeated before each verb?

327. If the second verb is a compound of the first, and expresses the repetition of the same action, should the objective pronoun be repeated? What should

be done if the second verb should express the reverse of the action expressed by the first ?

328. When a verb governs two pronouns, in what order should these pronouns be used, and where should they be placed when the verb is not in the imperative mood used affirmatively ?

329. Whenever the pronouns *me*, *te*, *se*, *nous* and *vous*, are to be used with any of the expressions *to him*, *to her*, and *to them*, where are these last pronouns placed, and how should they be expressed ?

330. Is *y* ever used with *lui* and *leur?* Why is it not ?

331. Whenever two pronouns are to be used with a verb in the imperative mood used affirmatively, in what order should they be used, and how should they be expressed ?

OF ADJECTIVE POSSESSIVE PRONOUNS.

333. Grammarians do not agree upon the name to be given to these pronouns ; they are called, by some, mere adjectives, while others have preserved the old denomination of pronouns, with the qualification of possessive, as they always denote possession. Both of these pretensions are sustained by arguments of equal force ; but as this discussion has no influence upon the rules which relate to the word itself, and it being only necessary to know how to use it properly, we shall take no part in the matter, and, to satisfy both parties, will call this part of speech, *Adjective Possessive Pronoun*.

The pronouns of this denomination are divided into two classes :

1st. Those which are always joined to a noun.

2d. Those which are never joined to a noun.

OF ADJECTIVE POSSESSIVE PRONOUNS ALWAYS JOINED TO A NOUN.

334. Among this class of pronouns, some refer only to one person, and some to several.

Those which refer only to one person, as the possessor, are :

For the first person singular :		(My)	mon	ma	mes
" second "	"	(Thy)	ton	ta	tes
" third "	"	(His, her)	son	sa	ses

Mon, *ton*, and *son*, are masculine singular.

Ma, *ta*, and *sa*, are feminine singular.

Mes, *tes*, and *ses*, are masculine and feminine plural.

Those which refer to several persons as possessing a single object are :

For the first person plural ;		(Our)	notre	notre
" second "	"	(Your)	votre	votre
" third "	"	(Their)	leur	leur

Notre, *votre*, and *leur*, are masculine and feminine singular.

Those referring to several persons possessing several objects, are:

First person,	(Our)	nos.
Second person,	(Your)	vos.
Third person,	(Their)	leurs.

Nos, *vos*, and *leurs*, are masculine and feminine plural.

In English, these pronouns agree in number and gender with the possessor; while, in French, they agree with the object possesssed, and always precede it; as,

My horse,	Mon cheval. (masculine.)
Thy horse,	Ton cheval. "
His *or* her horse,	Son cheval. "

The pronoun which precedes *horse* remains in the masculine, whatever may be the owner, because *cheval* is masculine.

My cow,	Ma vache. (feminine.)
Thy cow,	Ta vache. "
His *or* her cow,	Sa vache. "

The pronoun which precedes *cow* remains in the feminine, whatever may be the owner, because *vache* is feminine.

My horses and cows,	Mes chevaux et mes vaches.
Thy horses and cows,	Tes chevaux et tes vaches.
His *or* her horses and cows,	Ses chevaux et ses vaches.

The pronouns which precede *horses* and *cows* do not vary on account of the gender of these two nouns, as they belong to either.

Our horse and cow,	Notre cheval et notre vache.
Your horse and cow,	Votre cheval et votre vache.
Their horse and cow,	Leur cheval et leur vache.

The pronouns *notre*, *votre*, and *leur*, being masculine and feminine, do not vary before *cheval* and *vache;* but it must be understood, that, although they represent the third person plural, they are used in the singular, because they represent the property of *one* horse or *one* cow, divided among several individuals.

But, if we wish to speak of several horses and several cows belonging to several individuals, then we have to employ the plural form of these very same pronouns of the third person plural; as,

Our horses and cows,	Nos chevaux et nos vaches.
Your horses and cows,	Vos chevaux et vos vaches.
Their horses and cows,	Leurs chevaux et leurs vaches.

These pronouns, *nos*, *vos*, and *leurs*, being of either gender, do not vary before masculine or feminine nouns.

OF THE PRONOUNS *OUR*, *YOUR*, *THEIR*, *NOTRE*, *VOTRE*, *LEUR*, SOMETIMES USED IN THE PLURAL, SOMETIMES IN THE SINGULAR, IN FRENCH, ACCORDING TO THE MEANING OF THE SENTENCE.

335. Whenever the pronouns *our*, *your*, and *their*, are used in English before plural nouns, it becomes necessary to ascertain whether any idea of plurality is attached to those nouns, whether the idea of plurality having been sufficiently expressed by the nominative of the verb, the nouns are only used in their abstract meaning, or, finally, whether these nouns are ever used in the plural, in French. In the former case, the pronoun and noun should be used in the plural; in the two others, they ought to remain in the singular; as in,

Our heart experiences the want of love.	*Notre cœur* éprouve le besoin d'aimer.
Our hearts were struck with a feeling of horror.	D'un sentiment d'horreur *nos cœurs* étaient frappés.
We risked our lives in attempting to save yours.	Nous avons risqué *notre vie* en tâchant de vous sauver.
Tell them that if they ever come back again, I will break their necks.	Dites leur que s'ils reviement jamais ici, je leur casserai *le cou*.
Ladies, stop your impatience, and give way to your humanity.	Mesdames, modérez votre impatience, et abandonnez-vous à votre humanité.

In the first sentence, the noun *heart* is used in an abstract meaning, and does not imply an idea of plurality.

In the second, the same noun refers to several persons whose hearts were individually struck with horror.

In the third and fourth, the idea of plurality is sufficiently expressed by the nominative of the verb.

In the last, the nouns *impatience* and *humanité* are never used in the plural, in French, when employed to express a feeling of impatience or humanity.

OF THE PRONOUNS *OUR* AND *YOUR*, RELATING TO ONE PERSON ALONE.

335. (bis) It is customary among writers and orators, when addressing the public, to make use of the personal pronoun *we* instead of *I;* but the adjectives and participles which refer to this pronoun should then be used in the singular, since they relate only to a single individual; and the possessive adjective pronoun be employed, as if in reality it related to several persons, and expressed by *notre* or *nos*

according to the following noun being in the plural or in the singular; as in,

We have done all in our power for our grammar to be as complete as possible.	*Nous* avons fait tous *nos* efforts pour que *notre* grammaire, fût aussi complète que possible.
If we are not sure of convincing you, we are sure at least our motives are pure.	Si *nous* ne sommes pas *sur* de vous avoir convaincu, nous sommes au moins *certain* de la pureté de *nos* intentions.

As a matter of politeness, the personal pronoun of the second person plural is used in French, as in English, instead of that of the second person singular, when addressing a person we are familiar with; in these instances, the possessive pronouns of the second person plural, *votre*, *vos*, should be used in French, and not those of the second person singular, *ton* or *tes;* thus, speaking to a single person, we should say, politely,

You apply yourself too much to your studies.	*Vous* êtes trop *appliqué* dans *vos* études, (and not, *dans tes études*.)

OF THE AGREEMENT OF THE ADJECTIVE POSSESSIVE PRONOUN.

336. The possessive adjective pronoun agrees in French with the thing possessed, and not with the possessor, as in English; that is to say, it is always of the same number and gender as the noun before which it is placed; as in,

Your sister is very amiable, but her children are very troublesome.	*Votre sœur* est fort aimable, mais *ses enfants* sont insupportables.
I like your brother, but I cannot bear his wife.	J'aime beaucoup *votre frère*, mais je ne puis souffrir *sa femme*.
What has your daughter done with her book?	Que *votre fille* a-t-elle fait de *son livre?*

337. *Exception.* Whenever an adjective possessive pronoun is placed before a feminine noun beginning with a vowel or an *h* mute euphony requires that pronoun to be used in the masculine; as in,

Her image follows me everywhere.	*Son image* (fem.) me suit partout.
His humanity is proverbial.	*Son humanité* (fem.) est proverbiale.

REPETITION OF THE ADJECTIVE POSSESSIVE PRONOUN.

338. The possessive adjective pronoun indicating the same views of the mind in reference to the noun as the article does, with only an additional idea of possession, those two parts of speech should follow the same rules in most cases; and we might, perhaps, dispense with the repetition of those rules here; but as foreigners cannot hear too often the same principles, especially when they differ with those of their own language in cases of similar nature, we will repeat, for the possessive pronouns, what we have already explained, in speaking of the article.

OF THE REPETITION OF THE POSSESSIVE PRONOUNS WITH TWO NOUNS UNITED BY THE CONJUNCTION *AND, ET.*

339. Whenever the possessive pronouns are used with several nouns in the singular, united by the conjunction *and*, expressed or understood, these pronouns should be repeated before each noun; but when the nouns are in the plural, although they are generally repeated, there are many cases in which usage allows that they should be used but once; as in,

He has the same faults as his father and mother.	Il a les mêmes défauts que *son* père et *sa* mère.
Resemble your fathers and mothers, and be, as they were, a blessing for your country.	Ressemblez à *vos pères* et *mères*, et soyez, comme eux, la bénédiction de votre pays.
Children resemble to some extent their fathers and mothers.	Les enfants ont des ressemblances avec *leurs* pères et *leurs* mères.

Although usage authorizes the omission of the pronoun, as may be seen by the above examples, it is better that foreigners should not avail themselves of this privilege, for it is difficult for them to ascertain when they may use it with propriety or not.

OF THE REPETITION OF THE POSSESSIVE PRONOUN WITH TWO NOUNS UNITED BY THE CONJUNCTION *OR, OU.*

340. Whenever two nouns, united by the conjunction *or*, *ou*, represent objects of a different nature, the possessive pronoun should be repeated before the second; but if the second noun is only used to explain the meaning of the first, the repetition of the pronoun is not necessary; as in,

You shall not leave this place without giving me your money or your clothes.	Vous ne sortirez pas d'ici sans me donner *votre argent ou vos habits.*
The Indians and the Jews are much attached to their castes or tribes.	Les Indiens et les Juifs sont très attachés à *leurs castes ou tribus.*

Money and *clothes* are two different things, but *castes* and *tribes* are synonymous.

OF THE REPETITION OF THE POSSESSIVE PRONOUNS WITH TWO ADJECTIVES UNITED BY THE CONJUNCTION *AND, ET.*

341. Whenever two adjectives, united by the conjunction *and*, *et*, are used to qualify the same noun, the possessive pronoun is not repeated; but if the two adjectives qualify two nouns, one being expressed, and the other understood, the pronoun should be repeated before each; although, if the two adjectives are placed after the noun, the repetition ought not to take place; as in,

Farewell, my good and worthy friend; be of good courage, and think sometimes of me.	Adieu, *mon bon et digne ami;* ne perdez pas courage, et pensez quelquefois à moi.
Every man has his good and evil genius.	Chaque homme a *son bon et son mauvais génie.*
She has been placed on earth to share my good and evil fortune.	Elle a été mise sur la terre pour partager *ma fortune bonne et mauvaise.*

The last sentence is grammatical, but it would be better to say:

Elle a été mise sur la terre pour partager *ma bonne* et *ma mauvaise fortune.*

In the first sentence, there is but one friend spoken of,—he was good and worthy; in the second, there are two genii, one good, the other bad; hence the repetition of the pronoun before the second adjective.

OF THE REPETITION OF THE POSSESSIVE PRONOUN WITH TWO ADJECTIVES UNITED BY THE CONJUNCTION *OR, OU.*

342. Whenever two adjectives united by the conjunction *or*, *ou*, are not synonymous, the pronoun is repeated before the last; unless the two adjectives should be placed after the noun, in which case, the pronoun is never repeated; as in,

We shall all be judged according to our good or bad actions.	Chacun de nous sera jugé selon *ses bonnes ou ses mauvaises actions.*
Every village has now its own history, either true or false.	Chaque village a maintenant son histoire, *vraie ou fausse.*

OF THE POSSESSIVE PRONOUNS OF THE FIRST PERSON SINGULAR, WITH THE NOUNS *FATHER, MOTHER,* &c.

343. Whenever the nouns *father*, *mother*, *sister*, *brother*, *uncle*, *aunt*, *child*, *friend*, or any others of a similar nature, are used in an

apostrophe, or in speaking of our own relatives, they are preceded, in French, by the possessive pronouns *mon*, *ma*, *mes*, although these pronouns are omitted in English; as in,

Good morning, father; how is mother to-day?	Bon jour, *mon père;* comment se porte *ma mère*, or *maman*, ce matin?
Come, children, let us go and take a walk.	Venez, *mes enfants*, allons nous promener.
Father, have you seen aunt Lucy to-day?	*Mon père*, avez-vous vu *ma tante* Lucie aujourdhui?

Although a person should address children who are not his own, it is a matter of kindness to use the pronoun *my*, in French; as in,

Well, children, how is your father this afternoon?	Eh bien! *mes enfants*, comment se trouve votre père aujourdhui?

OF THE DIFFERENCE EXISTING BETWEEN THE PERSONAL PRONOUN *LEUR*, MEANING *TO THEM*, AND THE POSSESSIVE PRONOUN *LEUR*, MEANING *THEIR*.

344. The personal pronoun *leur*, used for *to them*, should not be mistaken for the possessive pronoun *leur*, meaning *their;* for the former never takes the sign of the plural, whilst the latter agrees in number and gender with the noun which it precedes; as in,

Do not speak to them of my affairs.	Ne *leur* parlez pas de mes affaires.
They have sold their horses and carriages.	Ils ont vendu *leurs chevaux* et *leurs voitures*.

OF THE POSSESSIVE PRONOUNS USED IN ENGLISH BEFORE NOUNS EXPRESSING A PART OF THE BODY, OR ANYTHING BELONGING TO OUR MORAL OR PHYSICAL CONSTITUTION.

345. Whenever any of the possessive pronouns is used before a noun expressing a part of our body, or anything which belongs to our moral or physical constitution, or when we speak of an object or person which is so designated by the verb, or the sense of the sentence, as not to leave any ambiguity in regard to the owner of what is spoken of, the genius of the language requires that the article *the* should be used in French, instead of the English pronoun.

This peculiarity of the French language gives rise to the three following rules:

OF CASES IN WHICH THE ARTICLE *THE* ALONE SHOULD BE USED IN FRENCH, INSTEAD OF THE ENGLISH POSSESSIVE PRONOUN, BEFORE NOUNS THE SIGNIFICATION OF WHICH HAS BEEN EXPLAINED IN THE PRECEDING CHAPTER.

346. Whenever by using the article *the* alone, before such nouns as have been designated in the preceding chapter, no ambiguity arises in the sentence, it should be invariably employed in French, instead of the English possessive pronoun; as in,

I have lost my voice.	J'ai perdu *la voix.*
He lost his life.	Il a perdu *la vie.*
My head aches, (or, I have a pain in my head.)	J'ai mal *à la tête.*
I have a sore throat, (or, I have a pain in my throat.)	J'ai mal *à la gorge.*
Your daughter tells a falsehood whenever she opens her mouth.	Votre fille dit un mensonge toutes les fois qu'elle ouvre *la bouche.*

These sentences are perfectly clear with the article; for nobody can lose any other voice or life than his own; no one can have a pain in any other head or throat than his; a person cannot open any other mouth than his own, in order to tell a lie.

Remark. But if the nouns expressing a part of our body, or any of our faculties, were qualified by an adjective, the possessive pronouns should be used in French as they are in English; as in,

She raised her white hands to heaven.	Elle leva *ses blanches mains* vèrs le ciel.
I have lost my fine voice.	J'ai perdu *ma belle voix.*
What is the matter with your little foot?	Qu'avez-vous à *votre petit pied?*

OF CASES IN WHICH AMBIGUITY WOULD ARISE IN THE SENTENCE BY USING THE ARTICLE *THE* ALONE, INSTEAD OF THE ENGLISH POSSESSIVE PRONOUN.

347. If an ambiguity should arise in a sentence by using the article *the* alone, as clearness is the first condition of good language, that ambiguity should be remedied in some way; for that purpose, an objective pronoun is used with the verb, to show distinctly what is the body to which the part spoken of belongs; as in,

He has broken his arm, (he to himself has broken the arm.)	Il *s*'est cassé *le bras.*
Do not press my hand so much, (do not to me press the hand so much.)	Ne *me* pressez pas tant *la main.*
Thank God for having saved your life, (thank God for having saved to you the life.)	Remerciez Dieu de *vous* avoir sauvé *la vie.*

It will be necessary to cut off your leg, if they wish to save your life, (it will be necessary to cut off the leg to you, if they wish to save the life to you.)	Il faudra qu'on *vous* coupe *la jambe*, si l'on veut *vous* sauver *la vie*

If, in the first sentence, the article *the* were used alone, there would be ambiguity; for by saying simply, *he has broken the arm*, one does not see what arm has been broken; but the ambiguity disappears by the use of the pronoun *himself*, preceded by the preposition *to;* for if the person spoken of has broken something to himself, and that something is the arm, it is clear that it is his arm.

The second sentence, with the article *the* alone, would also be ambiguous, for nothing would show what hand should not be pressed so much; — but with the addition of the pronoun, the ambiguity disappears; for if I tell a person not to press something too much to me, and that something be the hand, it is clear that I mean my hand.

Should the article *the* be used alone in the third sentence, it would not appear what life was saved; because one might as well thank God for having saved the life of any one else, as his own; — but by using the pronoun *vous* with the verb, it becomes evident that if I ought to thank God for having saved something to me, and that something is life, that life is mine.

The same mode of reasoning is applicable to the last sentence, and shows how the rule we have given in the first part of this chapter should be applied.

Remark. When the noun expressing a part of our body, or any of our mental faculties, is qualified by an adjective other than *droit* or *gauche*, *right* or *left*, the possessive pronoun should be used in French, as in English, with or without the personal objective pronoun; as in,

What! you have had your beautiful arm cut off?	Quoi! vous *vous* êtes fait couper *votre beau bras?* or, Quoi! vous avez fait couper *votre beau bras?*
Why did you have her little tooth pulled out?	Pourquoi *lui* avez-vous fait arracher *sa petite dent?* or, Pourquoi avez-vous fait arracher *sa petite dent?*

OF CASES IN WHICH THE POSSESSIVE PRONOUN USED IN ENGLISH SHOULD ALSO BE EMPLOYED IN FRENCH.

348. There are cases in which, by using the article *the* alone before nouns expressing a part of our body, the sentence is ambiguous, and which do not admit of a personal pronoun being placed before the

verb, as in the preceding chapter, in order to destroy that ambiguity, it then becomes necessary to use the possessive pronoun in French as is done in English; as in,

I see my leg swelling.	Je vois *ma jambe* qui enfle, (and not *la jambe* qui *m'*enfle.)
He gave him his hand to kiss.	Il lui donna *sa main* à baiser.
She boldly gave her arm to the surgeon.	Elle donna hardiment *son bras* au chirurgien.
He loses all his blood.	Il perd tout *son sang*.

In the first instance, I may see my neighbor's leg swelling, as well as my own; and the sentence *je vois la jambe qui m'enfle* not being French, the possessive pronoun should be used, to relieve the ambiguity.

In the second, the person spoken of could give the hand of somebody else to kiss.

In the third, the lady could take the arm of another person to the surgeon.

In the last, the meaning would not be complete without the possessive pronoun; — and in none of these three last cases would the construction of the language admit of a personal objective pronoun being used to relieve the ambiguity caused by the use of the article.

349. But we say, in a familiar manner,

Give me your arm,	Donnez-moi *le bras*,

although another arm could be given instead of that asked for; because the persons speaking, in such cases, are so situated as to leave no doubt in the mind as to *the arm* which one wishes to have.

350. Usage, in many instances, requires that the possessive pronoun should be employed where no possible ambiguity could arise from the use of the article; as in,

He always finds himself on his legs.	Il se trouve toujours sur *ses jambes*.
I saw it with my own eyes.	Je l'ai vu de *mes* propres *yeux*.
I heard it with my own ears.	Je l'ai entendu de *mes* propres *oreilles*.

For a man cannot find himself on any other legs but his own, or see with others' eyes and hear with others' ears.

351. It is also customary, when speaking of a disease which has become periodical, to use the possessive pronoun before the noun which designates that disease; as in,

My headache has tormented me the whole day.	*Ma migraine* m'a tourmenté toute la journée.

I have my usual pain in my leg.	J'ai *mon mal de jambe.*
I have a sore throat, as usual.	J'ai *mon mal de gorge.*

As if a man could be actually tormented by the headache of another person, or experience a pain in another person's leg or throat, the possessive pronoun shows, in cases similar to the above, that the diseases spoken of are not merely accidental.

OF CASES IN WHICH THE POSSESSIVE PRONOUN, BEING USED WITH A NOUN FOLLOWED BY A RELATIVE PRONOUN, IS EXPRESSED IN FRENCH BY THE ARTICLE.

352. Whenever a possessive pronoun is used in English with a noun preceding a relative pronoun, which is itself followed by a nominative pronoun of the same person as the possessive, this possessive pronoun is expressed, in French, by the article; as in,

Give me my pocketbook that I bought in New York.	Donnez-moi *le* portefeuille *que j'*ai acheté à New York.
How do you like your carriage which you have received from France?	Comment trouvez-vous *la* voiture *que vous* avez fait venir de France?
Where have you put my stockings that I mended this morning?	Où avez-vous mis *les* bas *que j'*ai raccommodés ce matin?

Although sentences constructed in this way do not always appear sufficiently clear, the language does not admit of any other construction; and if the person spoken to should be in doubt, as might be the case, in the first and last sentences, about the thing spoken of, that doubt would cease by his asking, Which pocketbook? What stockings?

OF THE POSSESSIVE PRONOUNS OF THE THIRD PERSON, *HIS*, *HER*, *ITS*, AND *THEIR*, (APPLIED TO THINGS.)

353. The possessive pronouns of the third person singular and plural, when relating to persons, are used in French as they are in English, except in the cases mentioned above, in which the article is used in their stead; but the pronouns *its* and *their*, (applied to things,) have no distinct equivalent in French, and present some difficulties.

354. (1.) Whenever *its* and *their* (applied to things) are employed in English in the same *proposition* as the noun to which they relate

they are expressed in French by the pronouns of persons, *son*, *sa*, *ses*, *leur*, *leurs;* as in,

The country has its amusements.	Le *campagne* a *ses* agréments.
These languages have their beauties.	Ces *langues* ont *leurs* beautés.
Boston and its neighborhood present to the eye the finest prospect.	*Boston* et *ses* environs présentent à l'œil la plus belle perspective.
Have you seen Paris, its theatres, buildings, and amusements ?	Avez-vous vu *Paris*, *ses* théatres, *ses édifices*, et *ses* amusements ?

355. (2.) The pronouns *its* and *their* are also expressed by *son*, *sa*, *ses*, *leur*, and *leurs*, whenever they are used before a noun governed by a preposition, and referring to something mentioned before or after; as in,

It is on account of its climate, soil, and productions, that France is so much admired by foreigners.	C'est à cause *de son climat*, *de son sol*, et *de ses productions*, que *la France* est tant admirée des étrangers.
The water was so high that in its course it swept away several houses and trees.	*L'eau* était si haute que *dans sa course* elle entraina plusieurs maisons et plusieurs arbres.

356. (3.) The pronouns *its* and *their* are still expressed by *son*, *sa*, *ses*, *leur*, and *leurs*, when they are used before a noun qualified by an adjective, although these pronouns do not stand in the same proposition as the noun to which they relate; provided that noun, thus qualified, is the nominative of the next verb; as in,

This town is a delightful spot; its regular buildings please me much, and its peaceful inhabitants are very amiable.	Cette ville est un lieu charmant; *ses bâtiments réguliers* me *plaisent* beaucoup, et *ses habitants paisibles sont* très aimables.

357. (4.) The pronouns *its* and *their* should yet be expressed by *son*, *sa*, *ses*, *leur*, and *leurs*, when the noun before which they are placed, not being qualified by an adjective, and not being in the same proposition as the antecedent of the pronoun, stands as the nominative or the object of a verb after which the proposition *of* is or may be used; as in,

This city is magnificent; I admire the beauty of its streets and the splendor of its edifices.	Cette ville est magnifique; j'*admire* la beauté *de ses rues* et la splendeur *de ses édifices*.
London is a very fine city, although its houses are brick-built.	Londres est une très belle ville, quoique *ses maisons soient de* brique.

358. (5.) But when the possessive pronouns *it* and *their* do not stand in the same proposition as their antecedents, and the preposition *of*, *de*, does not precede or follow the verb of which the noun which

they qualify is the nominative or the object, those pronouns are expressed in French by the article *the*, and the personal pronoun *en* accompanies the verb of the proposition in which they stand; as in,

These trees are very old, but their fruit is delicious.	Ces arbres sont très vieux, mais *les* fruits *en* sont délicieux.
Why do you not drink wine? Because I fear its effects.	Pourquoi ne buvez-vous pas de vin? Parceque j'*en* redoute *les effets*.
I admire this statue; its head is sublime.	J'admire cette statue; *la* tête *en* est sublime.
Greece was fond of war, although she was aware of its danger.	La Grèce aimait la guerre, quoiqu'elle *en* connût *les* dangers.
When we live in a country, we must follow its customs.	Quand on vit dans un pays, il faut *en* suivre *les* usages.
Philadelphia is a fine city; its streets are large and regularly built.	Philadelphie est une belle ville; *les* rues *en* sont larges et bien bâties.

Although the preceding rules are considered by all grammarians as the laws of good language, many writers have set them aside; but foreigners have no such privilege; everything for them should be fixed and precise, and the rules we have just given will, in all cases, be a sure guide for them.

QUESTIONS.

333. What is an adjective pronoun?

333. Into how many classes are the adjective possessive pronouns divided?

334. What are the possessive adjective pronouns of the first person singular and plural, which are always joined to a noun?

334. What are the possessive adjective pronouns of the second and third persons singular and plural, which are always joined to a noun?

335. When the pronouns *our*, *your*, and *their*, are used in English, before plural nouns, should these nouns always be used in the plural, in French? In what case should they be used in the singular?

335. When the pronoun *we* is used in English, in reference to a single person, are the adjectives or participles relating to that pronoun used in the singular or in the plural? And are the possessive pronouns *our* and *your*, connected with that plural pronoun *we*, expressed in French by the corresponding words, *notre* and *votre*, or by the pronouns of the first and second persons singular?

336. With what nouns do the possessive pronouns agree? with the possessor or the thing or persons possessed?

337. When the possessive pronouns are used with a feminine noun beginning with a vowel or an *h* mute, are they used in the feminine or in the masculine?

338. Do the possessive pronouns follow the same rule as the article in reference to their repetition?

339. When possessive pronouns are used with several nouns in the singular, separated by the conjunction *and*, should they be repeated before each? Is there any difference when the nouns are in the plural?

340. When these pronouns are used with several nouns united by *or*, in what cases are they repeated or omitted?

341. When adjective possessive pronouns are used with a noun qualified by

two adjectives united by *and*, when are they repeated before the second adjective and when omitted ?

342. When these pronouns are used with a noun qualified by two adjectives united by *or*, when are they repeated before the second adjective and when omitted ?

343. What is the rule in reference to the use of the possessive adjective pronoun of the first person singular, in French, with the nouns *father*, *mother*, *brother*, *sister*, *friend*, *child*, or *children*, &c.?

344. What is the difference existing between the personal and possessive pronoun *leur?*

345, 346. Whenever the possessive adjective pronouns *my*, *thy*, *his*, &c., are used in English before nouns expressing a part of the body, or any things belonging to our moral constitution, how are they expressed in French, when those nouns are not qualified by an adjective ?

346. How are these pronouns expressed, when the nouns expressing a part of the body are qualified by an adjective ?

347. If an ambiguity should arise from the use of the article alone, what should be done, in French, in order to keep the article and destroy the ambiguity ?

348, 349, 350. Are there not cases which require in French, as well as in English, the use of the adjective possessive pronoun before the class of nouns mentioned above ?

351. When speaking of a pain or disease the return of which is periodical, is the article or possessive pronoun used before the noun expressing the disease itself, or the part of the body affected with it ?

352. Are possessive adjective pronouns used in French as they are in English before nouns preceding a relative pronoun, when that relative pronoun is followed by a personal nominative pronoun of the same person as the possessive ?

353. Have the possessive pronouns *its* and *their*, (applied to things,) an equivalent in French, distinct from *his*, *her*, and *their*, (applied to persons.)

354. How are *its* and *their* expressed in French, when they are employed in the same proposition as the noun of things to which they relate ?

355. How are these pronouns expressed when they are preceded by a preposition, and the noun which they qualify relates to something mentioned before or after ?

356. How are these pronouns expressed when they precede a noun qualified by an adjective, and they stand, or not, in the same proposition as their antecedent ?

367. How are these pronouns expressed when the noun which they precede is used with a verb, after which the preposition *de*, *of*, is or may be used in French ?

358. When the pronouns *its* and *their* do not stand in the same proposition as their antecedent, and the preposition *de*, *of*, is not used before or after the verb of which the noun qualified by these pronouns is the nominative or the object, how are they expressed in French ?

OF POSSESSIVE PRONOUNS WHICH ARE NEVER JOINED TO A NOUN.

359. These pronouns may relate to *one* or *several* persons. Those which relate only to one person as the possessor, are,

For the first person singular :

Mine,	*le* mien,	*la* mienne,	*les* miens, *les* miennes.

For the second person singular :

Thine,	le tien,	la tienne,	les tiens,	les tiennes.

For the third person singular :

His, her, its,	le sien,	la sienne,	les siens,	les siennes.
Le mien,	le tien,	le sien,	are singular masculine.	
La mienne,	la tienne,	la sienne,	"	feminine.
Les miens,	les tiens,	les siens,	are plural masculine.	
Les miennes,	les tiennes,	les siennes,	"	feminine.

Those which relate to several persons possessing only one object, are,

First person plural :	Ours,	le nôtre,	la nôtre.
Second " "	Yours,	le vôtre,	la vôtre.
Third " "	Theirs,	le leur,	la leur.
Le nôtre,	le vôtre,	le leur,	are masculine
La nôtre,	la vôtre,	la leur,	are feminine.

Those, in fine, which relate to several persons possessing several objects, are,

First person plural :	Ours,	les nôtres.
Second " "	Yours,	les vôtres.
Third " "	Theirs,	les leurs.

Les nôtres, *les vôtres*, and *les leurs*, are of either gender.

These pronouns are never joined to a noun, but they relate to one, and cannot be used unless the noun to which they relate has been expressed before ; as,

I have sold my horse; have you still yours ?	J'ai vendu mon *cheval;* avez-vous encore *le vôtre?*
You destroy your health; I keep mine.	Vous détruisez votre *santé;* je conserve *la mienne.*

They agree in number and gender with the noun to which they relate.

360. Merchants, when they correspond with each other, generally do not observe this rule ; nothing is more common among them than beginning an answer to a letter by this barbarous phrase :

I have received yours dated such a day.	J'ai reçu *la vôtre* datée de tel jour &c.

The word *lettre* not being already expressed, the pronoun cannot be used ; the phrase should be turned thus ;

J'ai reçu *votre* lettre datée, &c.

361. The personal pronouns are employed instead of the possessive, when nouns of things are used instead of nouns of persons; as,

There is no better writer than he.	Il n'y a pas de meilleure *plume* que *lui*.
There is not in the world a better fencer than you.	Il n'y a pas au monde de meilleure *épée* que *vous*.

In these two sentences, *plume* is used for *écrivain*, (writer,) and *épée* for *tireur*, (fencer.)

But if those two nouns were taken in their natural meaning, the possessive pronouns should be employed; as,

There are no better pens than yours.	Il n'y a pas de meilleures *plumes* que les *vôtres*.
There is no better sword than yours.	Il n'y a pas de meilleure *épée* que la *vôtre*.

If, in the two first sentences, the possessive pronoun was used instead of the personal, their meaning would be,

There is no better pen than your pen;
There is no better sword than your sword;

which is not the idea which the speaker has in mind.

362. The adjective possessive pronouns are never related to a noun taken indefinitely; as in sentences like the following:

He is not disposed to give *pleasure*, and I am disposed to be benevolent.	Il n'est pas d'humeur à faire *plaisir*, et *le mien* est d'être bienfaisant.
In the first ages of the world, the father of each family governed it with absolute power.	Dans les premiers âges du monde, chaque père de *famille* gouvernait *la sienne* avec un pouvoir absolu.

Because a noun employed without an article, or without the equivalent of an article, cannot be followed by a pronoun referring to that noun. The above sentences should be expressed as follows:

Il n'est pas d'humeur à faire plaisir, et moi, je suis d'une humeur bienfaisante.
Dans les premiers âges du monde, chaque père de famille gouvernait ses enfants avec un pouvoir absolu.

OF THE POSSESSIVE PRONOUNS *MINE, THINE, HIS, HERS, OURS, YOURS,* AND *THEIRS.*

OF THE IDIOMATICAL EXPRESSIONS *A,* (OR *THAT*) *FRIEND OF MINE, A* (OR *THAT*) *BOOK OF YOURS,* &c.

363. Whenever the possessive pronouns *mine*, *thine*, *his*, &c., are used after a noun governing the preposition *of*, as, *A friend of mine*, *Two books of yours*, &c., they form, with that noun, an idiomatical expression, which cannot be rendered literally in French, and should be turned by: *One of my friends*, *Two of your books;* as in,

I have found two books of yours among mine.	J'ai trouvé *deux de vos livres* parmi les miens.
I met this morning with a friend of mine that I had not seen for ten years.	J'ai rencontré ce matin *un de mes amis* que je n'avais pas vu depuis dix ans.

364. But if the noun is preceded by one of the demonstrative pronouns *this*, *that*, *these*, or *those*, as in, *That friend of mine*, *Those books of yours*, the sentence should be altered, and turned by, *my friend*, *your books*, and the possessive adjective pronouns *my*, *your*, should be expressed according to the rules given in the paragraph 352; as in the following sentences:

What has become of that friend of yours, Mr. C*** ?	Qu'est devenu *votre ami*, M. C*** ?
What has become of that friend of yours, Mr. C***, whom you praised so much ?	Qu'est devenu *l'ami* que vous vantiez tant, M. C*** ?

OF THE POSSESSIVE PRONOUNS *MINE, THINE, HIS,* &c., USED WITH THE VERB *TO BE,* TO EXPRESS AN IDEA OF *RIGHT, DUTY,* OR *TURN.*

365. Whenever any of the possessive pronouns *mine*, *thine*, *his*, &c., is used with the verb *to be*, to express an idea of *right* or *duty*, it forms with that verb an idiomatical expression, which cannot be rendered literally in French; instead of the possessive pronoun, the preposition *to* is used, followed by an objective pronoun, of the same person and number as the possessive pronoun, and the preposition *of*, *de*, is used after the objective pronoun, before the next verb; as in,

It is mine to command, and yours to obey.	*C'est à moi de* commander, et *à vous* d'obéir.

The same French expression, *C'est à moi*, is sometimes used to

convey an idea of turn; in such case, instead of the preposition *of*, the preposition *to*, *à*, is used before the verb; as in,

It is my turn to play, and not yours.	*C'est à moi à* jouer, et non pas *à vous.*

OF THE POSSESSIVE PRONOUNS *MINE, THINE, HIS,* &c., USED WITH THE VERB *TO BE,* AND CONVEYING AN IDEA OF PROPERTY.

366. When the possessive pronouns *mine, thine, his,* &c., are used with the verb *to be*, to convey an idea of property, as in, *Is this book yours? Yes, it is mine;* they are expressed in French in two different ways. If the thing spoken of, as *book*, in this case, is pointed out singly, and the sentence signify, *Does this book belong to you?* the answer, *It is mine*, only asserts the right of the owner to the property of the book, and is expressed by, *C'est à moi*, using a personal objective pronoun of the same person as the English possessive pronoun, with the verb *to be*, followed by the preposition *to*.

But if there were several books, and the person who speaks should wish to ascertain which one is the property of the person spoken to, the answer, *Yes, it is mine*, would not only assert the right of the owner to the book spoken of, but would do it to the exclusion of the others; in cases similar to this, the possessive pronoun *mine* is expressed literally in French, and the answer should be, *Oui, c'est le mien;* as in,

Is this watch yours? No, it is not mine. (Meaning only, it does not belong to me.)	Cette montre, est-elle à vous? Non, elle n'est pas *à moi.*
Is this your watch? No, it is not mine. (Meaning not only that the watch is not mine, but there exists another watch somewhere, which is mine.)	Est-ce là votre montre? Non, ce n'est pas *la mienne.*
Are these horses yours? Yes, they are mine.	Ces chevaux, sont-ils à vous? Oui, ils sont *à moi.*
Are these your horses? Yes, they are mine.	Sont-ce là vos chevaux? Oui, ce sont *les miens.*

OF THE ENGLISH EXPRESSIONS *OF MY OWN, OF HIS OWN,* &c.

367. The English expressions *of my own, of his own,* &c., cannot be rendered literally in French; they should be translated according to the meaning of the sentence, by some equivalent expressions, such as: *which belongs to me, to me, of my composition, of me;* or any

other conveying the same meaning as that of the English sentence; as in,

I have a farm of my own in Normandy.	J'ai eu Normandie une ferme *à moi*, or *qui m'appartient en propre.*
I played last night a piece of my own.	J'ai joué hier soir un morceau *de moi*, or *de ma composition.*
Has not your sister a horse of her own ?	Votre sœur n'a-t-elle pas un cheval *à elle.*
Do not meddle with this; it is no concern of yours, (this does not concern you.)	Ne vous mêlez pas de cela; ce la ne *vous regarde pas.*

QUESTIONS.

359. How are the possessive pronouns of the second class, those which are never joined to a noun, expressed in French ?

359. Should these pronouns, as well as the article which precedes them, agree in number and gender with the noun of which they take the place ?

360. Can these possessive pronouns be used without the noun of which they take the place, having been expressed before ?

361. When nouns of things are idiomatically used, instead of nouns of persons, can the possessive pronouns be used, in French ? What pronouns are used instead of the possessive ?

362. Can possessive pronouns be used when referring to a noun used indefinitely ?

363. How should be turned, in French, expressions similar to the following : *A friend of mine?*

364. *That friend of yours?*

365. *It is mine to do this, and yours to do that?*

365. *It is my turn to do this?*

366. *Is this book yours? Yes, it is mine? Is this your book? Yes, it is mine?*

366. What difference is there between the meaning of these two last sentences ?

367. How should expressions like the following be rendered in French : *Have you a horse of your own? I played a concerto of my own? This is no concern of yours?*

OF DEMONSTRATIVE PRONOUNS.

368. Demonstrative pronouns are words the functions of which are not to name the object spoken of, or to specify it by its qualities, but to point it out among others of the same kind.

Demonstrative pronouns are, in French, divided into seven classes.

1st. Those which always precede a noun.

2nd. Those which always follow a noun.

3d. Those which always precede a preposition, or a relative pro noun, and relate to definitive nouns.

4th. Those which, relating to nouns used definitely, are never followed by a noun, a preposition, or a relative pronoun, and signify, in English, *this ere one*, *that there one*.

5th. Those which relate to things or ideas before expressed in an indefinite manner.

6th. Those which are used with the verb *to be*.

7th. Those which, relating to some indefinite idea, precede a relative pronoun, and form with that relative pronoun a compound expression, expressed in English by *what*, or *which*.

OF DEMONSTRATIVE PRONOUNS ALWAYS PLACED BEFORE A NOUN.

369. When the demonstrative pronouns *this*, *that*, *these*, and *those*, precede a noun, they are expressed in French in four different ways, according to the number and gender and the first letter of the noun following.

This or *that*, *ce*, is used before a noun singular masculine, beginning with a consonant or *h* aspirated.

" " *cet*, is used before a noun singular masculine, beginning with a vowel or an *h* mute.

" " *cette*, is used before all feminine nouns in the singular.

These or *those*, *ces*, is used before all plural nouns; as,

This book.	Ce *l*ivre.
This hamlet.	Ce *h*ameau.
This work.	Cet *o*uvrage.
That man.	Cet *h*omme.
That woman.	Cette femme.
These men or women.	Ces hommes et ces femmes.

These pronouns relate equally to persons and things.

370. Whenever *this* and *that*, *these* and *those*, are used in English before a single noun, as these pronouns are, in such case, expressed by the same words in French, they should be rendered, in translating, by *such and such*, which will thus convey the meaning of the English; as,

You seem to like to talk but to have an opportunity of mentioning this or that author.	Vous semblez n'aimer à causer que pour avoir l'occasion de citer *tel ou tel auteur*.

These pronouns may also be rendered in French by employing *ce*,

cet, *cette*, or *ces*, before the noun, and placing the pronouns *ci* and *là* after it; as,

Which do you prefer, this or that author?	Le quel préférez-vous, *cet auteur-ci* ou *cet auteur-là?* or, *cet auteur-ci* ou *celui-là?* or again, Le quel de ces auteurs préférez-vous, *celui-ci* ou *celui-là?*

OF DEMONSTRATIVE PRONOUNS WHICH ALWAYS FOLLOW A NOUN.

371. These pronouns are two in number, and have no other equivalent in English than the words *here* and *there*, placed after a noun by apposition, to point it out among others; they are expressed in French by *ci* for *here*, and *là* for *there;* in old times, they were used by themselves, and many examples may be found in our best writers; Madame de Sévigné made frequent use of them. She wrote, in a letter dated on the 16th of March, 1672,

We shall see each other between this day and Easter.	Nous nous verrons entre *ci* et Pâques.

But in our days, this pronoun *ci* is only used after nouns of persons and things; *là* is sometimes employed alone, but it is only elliptically; as,

I dislike this man, and that woman also.	Je n'aime ni cet homme-ci, ni cette femme-là.
He is there alone.	Il est là seul.

In the first example, *ci* refers to the nearest object, and *là* to the furthest.

In the second, *là*, standing by itself, means, *in that place there*, *dans ce lieu là*.

OF DEMONSTRATIVE PRONOUNS, WHICH, RELATING TO A NOUN USED IN A DEFINITE SENSE, OR PRECEDED BY THE ADJECTIVE *A*, ALWAYS PRECEDE A PREPOSITION, OR A RELATIVE PRONOUN.

372. We have already mentioned that class of pronouns, when speaking of personal nominative pronouns used in English before a relative pronoun (paragraph 270;) we will only state here that the demonstrative pronouns *this*, *that*, *these*, and *those*, are expressed by the same words as *he*, *she*, and *they*, in the same case; that is to say,

This and *that*, by *celui*, relating to a noun singular masculine.
" " *celle*, " " " feminine.

These and *those*, by *ceux*, relating to a noun plural masculine.
" " *celles*, " " " feminine.

Thus, speaking of a book, which is masculine, we say:

That of my brother, *Celui de* mon frère.

Speaking of a cow, which is feminine, we say:

That of my brother, *Celle de* mon frère.

Speaking of books, we say:

Those of my brother, *Ceux de* mon frère.

Speaking of cows, we say:

Those of my brother, *Celles de* mon frère.

This pronoun is used in speaking of persons and things, and, as we see by the preceding examples, agrees in number and gender with the noun to which it relates; as in,

He who does not know how to behave himself, can never command others.
Celui qui ne sait pas se conduire, ne peut commander aux autres.

I want a light; bring me that which is on the table.
J'ai besoin d'une *lumière;* apportez-moi *celle qui* est sur la table.

I will never forgive that of your brothers who has offended me.
Je ne pardonnerai jamais à *celui de* vos frères qui m'a offensé.

Give me that of your books which you do not like.
Donnez-moi *celui* de vos livres que vous ne voulez pas.

373. The pronoun *celui* should not be separated by too many words from the noun to which it relates; thus, the following sentence is incorrect:

Courage, a quality peculiar to the French armies, always became fruitless, and often fatal, because prudence was not that of our councils.
Le courage, cette *qualité* des armées Françaises, devenait toujours inutile et souvent fatal, parceque la prudence n'était pas *celle de* nos conseils.

This sentence is not incorrect because the pronoun *celle* could possibly relate to any other noun than *qualité*, but because the mind is not at once impressed with the relation existing between these two words; the latter part of this sentence should be altered in its construction, as follows:

Parceque la prudence ne dirigeait pas nos conseils; or, parce que la prudence n'était pas la qualité de nos conseils, (avoiding the use of the pronoun.)

374. The pronoun *celui*, when used as the antecedent of a relative pronoun, cannot be in French separated from that pronoun, as it is the case in English, unless it is by a noun or pronoun used with the preposition *of* as its object. Thus the following sentence,

They are mistaken *who* think that happiness consists in riches,

should be altered in its construction; as,

They who think that happiness consists in riches, are mistaken;

and expressed by,

Ceux qui croient que le bonheur consiste dans les richesses, se trompent.

Whichever of you will deceive me, shall repent it.	*Celui de vous qui* me trompera, s'en repentira.
Whichever of your brothers will go to town, shall bring back my horse.	*Celui de vos frères qui* ira à la ville, ramènera mon cheval.

In poetry or in elevated style, the first sentence could be constructed as follows:

Ils se trompent, *ceux qui* croient que le bonheur consiste dans les richesses,	*They* are mistaken, *those* who believe, &c.;

using the same construction as the English, with this difference, that the demonstrative pronoun *those* is prefixed to the relative, because in French a nominative personal pronoun can never be the antecedent of a relative.

375. Whenever the demonstrative pronouns of this class are employed in a particular sense, at the beginning of a sentence, they always relate to a noun already expressed or understood, or mentioned afterwards, and may be used in either gender and number; as,

She (of you ladies, understood) who will know her lesson well, shall be rewarded.	*Celle qui* saura bien sa leçon, sera récompensée.
They or those who know their lesson, will be rewarded.	Celles qui sauront leur leçon, seront récompensées.
Those who have distinguished themselves during the battle, shall receive the cross of honor.	*Ceux qui* se sont distingués pendant la bataille, recevront la croix d'honneur.

376. But when these pronouns are used in a general sense, and are only intended to signify *the person*, or *the persons*, they cannot be used at all in French, their meaning being too vague and indefinite to

be expressed by a pronoun of this class; the sentence should then be altered, and a noun used instead of the pronoun; as in,

Those to whom I was speaking when you called me, are charming ladies.
Les personnes, or *les dames*, à qui je parlais quand vous m'avez appelé, sont des femmes charmantes.

Those with whom you saw me in the street, are officers in my regiment.
Les personnes, or *les messieurs*, avec qui vous m'avez vu dans la rue, sont des officiers de mon régiment; *or*, les officiers avec qui vous m'avez vu dans la rue, appartiennent à mon régiment.

377. The pronouns which belong to this class can never be used in relation to a noun which is not preceded by the article *the*, or the adjective *a;* thus, the following sentence,

That man is not wanting in courage, but that of his brother is far superior,

cannot be translated literally, by,

Cet homme ne manque pas de *courage*, mais *celui* de son frère est beaucoup plus remarquable,

because *celui* refers to *courage*, which is neither preceded by *the* or *a*. It should be turned differently; as, for instance, by,

Mais son frère est beaucoup plus brave,

so as to avoid using the demonstrative pronoun at all.

378. The pronouns of this class can never be modified, either by an adjective, a past participle, or any expression of a similar nature; thus, in the following sentences,

Among the letters we have just received, give me that which comes from England,
Among these pens, give me that which is good to write with,

the expressions *which comes*, and *which is good*, could not be replaced in French by the past participle *come*, and the adjective *good*, alone; and the following sentences,

Parmi les lettres que nous avons reçues, donnez-moi *celle venue* d'Angleterre; and, Parmi ces plumes, donnez-moi *celle bonne* pour écrire,

would be incorrect; they ought to be constructed in French as they are in English; as,

Parmi les lettres que nous avons reçues, donnez-moi *celle qui vient* d'Angleterre.
Parmi ces plumes, donnez-moi *celle qui est* bonne pour écrire.

379. The pronouns of this class may sometimes be elegantly suppressed in sentences like the following:

He who wishes to be feared, is seldom loved.	Qui veut se faire craindre, est rarement aimé.
If the death of Socrates was that of a wise man, that of Christ was that of a God.	Si la fin de Socrate *est d'un sage*, la mort de Jésus-Christ *est d'un Dieu*.

380. Whenever, at the beginning of a sentence, *such* is used for *he*, *she*, *they*, *those*, &c., it is rendered in French as these last pronouns would be; as in,

Such as seem to be happy, are not always so.	*Ceux qui* semblent heureux, ne le sont pas toujours.

OF DEMONSTRATIVE PRONOUNS, WHICH, RELATING TO NOUNS USED DEFINITELY, ARE NEVER FOLLOWED EITHER BY A NOUN, A PREPOSITION, OR A RELATIVE PRONOUN, AND SIGNIFY IN ENGLISH, *THIS ERE ONE, THAT THERE ONE.*

381. The demonstrative pronouns of this class are composed of those of the two last; that is to say, of the word *celui*, followed by *ci* or *là*. They point out a person or thing, and have the meaning, *celui-ci* of *this ere one*, *celui-là* of *that there one*. They agree in number and gender with the noun to which they relate, and are expressed as follows:

This (one,)	masc. sing.	celui-ci,	that (one,)	celui-là.
"	fem. "	celle-ci,	"	celle-là.
These (ones,)	masc. plur.	ceux-ci,	those (ones,)	ceux-là.
"	fem. "	celles-ci,	"	celles-là.

Thus, speaking of two men, we say,

This is a good one, but that one is wicked.	*Celui-ci* est bon, mais *celui-là* est méchant.

Speaking of two ladies,

This one is handsome, but that one is ugly.	*Celle-ci* est belle, mais *celle-là* est laide.

Speaking of horses,

These are gentle, but those are restive.	*Ceux-ci* sont doux, mais *ceux-là* sont rétifs.

Speaking of peaches,

These are ripe, but those are green.	*Celles-ci* sont mûres, mais *celles-là* sont vertes.

In sentences similar to these, the pronoun *celui-ci* designates the nearest objects, and *celui-là*, the most distant.

OF THE PRONOUNS *CELUI-CI* AND *CELUI-LÀ*, USED IN RELATION TO ONE NOUN ONLY.

382. Whenever the demonstrative pronouns of this class are preceded by one noun only, *celui-ci* and *celui-là* are indifferently used in reference to that noun; as in,

Lovely spring succeeds gloomy winter; after fair weather comes rain; fine weather succeeds to this again.
Had I written this book in a dogmatic style, learned people only would have read it, and these had no need of it.

Après sombre hiver gai printems; après joli tems triste *pluie*; après *celle-ci* le beau temps.
Si j'avais écrit cet ouvrage d'un style dogmatique, les *savants* seuls l'auraient lu, et *ceux-là* n'en avaient pas besoin.

OF THE DEMONSTRATIVE PRONOUNS *CELUI-CI* AND *CELUI-LÀ*, RELATING TO NO NOUN ALREADY EXPRESSED.

383. When a sentence is intended to express the enumeration of several persons or things, the pronouns *celui-ci* and *celui-là* may be used, without relating to any noun already expressed; as in,

Applauded by all, but also polite and affable to all, she anticipated the wishes of some, and replied politely to others.

Applaudie de tous, mais à son tour affable et civile à tous, elle prévenait *ceux-ci*, et répondait honnêtement à *ceux-là*.

In cases similar to these, *celui-ci* relates to what comes first to our mind, and *celui-là* to what comes next.

OF THE DEMONSTRATIVE PRONOUNS *CELUI-CI* AND *CELUI-LÀ*, FOLLOWED BY A RELATIVE PRONOUN.

384. *Celui-ci* and *celui-là* are not generally followed by a relative pronoun when used as nominatives; the pronoun *celui*, and the incidental sentence of which the relative pronoun is the nominative, being sufficient to point out the person or thing spoken of; but some of our good writers have made use of them in such cases; as in,

He who lives unknown by the world, lives happy.

Celui-là qui vit ignoré, vit heureux; or, *Celui-là* vit heureux, qui vit ignoré.

We would not advise foreigners to use this privilege, which is only tolerated in sententious expressions like the preceding; to dispense with the pronouns *ci* and *là* is far preferable.

385. But when the pronouns *celui-ci* and *celui-là* are employed as the object of a verb, they may very properly be followed by a relative pronoun, provided this pronoun does not form, with the following verb,

an incidental proposition, used in apposition to the demonstrative pronoun; as in,

I brought you a book, but your mother told me this was not the one you wanted.	Je vous ai apporté un livre, mais votre mère m'a dit que ce n'est pas *celui-là dont* vous avez besoin.

Speaking of a lady,

Is this the one you wish to marry?	Est-ce *celle-ci que* vous voulez épouser?

Speaking of two men,

Is this the one who has insulted my sister?	Est-ce *celui-ci qui* a insulté ma sœur?

But the following sentence would be incorrect: Speaking of boys,

Give this book to the one who is sitting on the sofa.	Donnez ce livre à *celui-ci qui* est assis sur le sofa.

Because, *qui est assis sur le sofa* forming an incidental proposition, which points out the person spoken of, the pronoun *ci*, which performs the same function, becomes useless, and should be omitted; we should say thus:

Donnez ce livre à *celui qui* est assis sur le sofa.

OF THE DEMONSTRATIVE PRONOUNS *THIS* AND *THAT*, RELATING TO AN IDEA ALREADY EXPRESSED, OR TO THINGS ALLUDED TO IN AN INDEFINITE MANNER.

386. Whenever the demonstrative pronouns *this* and *that* are used to recall to the mind an idea already expressed, or allude to things taken indefinitely, they are expressed in French by *ceci* and *cela*. When used together, *ceci* refers to the nearest, and *cela* to the most distant idea or thing; and when used singly, *ceci* refers to what is to follow, and *cela* to what has been already mentioned. These pronouns have no reference to the nature of the thing which they recall to the mind; they represent it as a substance, and when applied to an idea, they only point it out as having been expressed before; this indefinite character deprives them of number and gender. Thus, we say,

This is only laughable, but that is horrible.	*Ceci* n'est que risible, mais *cela* est horrible.
What is this? a book; and that? a knife.	Qu'est-ce que c'est que *ceci?* C'est un livre; et *cela?* un couteau.

Whenever *this* and *that* are used in Eng.ish before a present participle, the construction should be altered, this mode of expression not being admitted in French; as in,

This being your opinion, [since this is your opinion,] I esteem you no longer.	*Puisque* c'est (or, telle est) votre opinion, je cesse de vous estimer.

OF THE DEMONSTRATIVE PRONOUNS *THIS*, *THAT*, *THESE*, AND *THOSE*, AND PERSONAL PRONOUNS *HE*, *SHE*, *IT*, AND *THEY*, USED WITH THE VERB *TO BE*, WHEN THIS VERB IS FOLLOWED, EITHER BY A NOUN PRECEDED BY *THE* OR *A*, A PERSONAL PRONOUN, OR A VERB.

387. Whenever any of the demonstrative pronouns, or any of the personal nominative pronouns of the third person singular or plural, is used as the nominative of the verb *to be*, and this verb has for its object either a verb, a personal pronoun, or a noun preceded by the article *the*, or any other word performing the same function, or by the adjective *a*, those pronouns are generally expressed in French by the demonstrative pronoun *ce*, and the verb *to be* is also generally used in the singular, unless it is immediately followed by a plural noun, or a personal pronoun of the third person plural, standing as the nominative of the next verb, or simply as the direct attribute of the verb *to be;* as in,

Do you see this poor cottage? this, or that, is all his fortune.	Voyez-vous cette pauvre cabane? *c'est* toute *sa fortune.*
A little house and a few pieces of furniture, these are all his fortune.	Une petite maison et quelques meubles, *c'est* là tout *sa fortune.*
Who is that gentleman? He is my father's lawyer.	Qui est ce monsieur? *C'est l'avocat* de mon père.
Do you see that officer? He is a captain in my regiment.	Voyez-vous cet officier? *C'est un capitaine* de mon régiment.
Do you know this lady? She is my brother-in-law's sister.	Connaissez-vous cette dame? *C'est la sœur* de mon beau-frère.
Look at those pretty children; they are my father's pupils.	Regardez ces jolis enfants; *ce sont les élèves* de mon père.
Who has committed the robbery? Is it these men? Yes, it is they.	Qui a commis le vol? *Sont-ce ces hommes?* Oui, *ce sont eux.*
It is we who have assisted this poor family.	*C'est nous* qui avons secouru cette pauvre famille.
I have two things in contemplation; these are, to get married and to retire into the country.	J'ai deux choses en vue; *c'est* de me *marier*, et de me *retirer* à la campagne.

388. We have employed the expression *generally*, when speaking of the number of the verb *to be*, and of its nominative, *ce*, because writers have sometimes used the nominative pronouns *il*, *elle*, *ils*, *elles*, where that verb is followed by a noun preceded by the article *the*, and

have used the verb *to be* in the singular, although it is followed by a plural noun, or a personal pronoun of the third person plural; as in,

It is not the Trojans, it is Hector, whom they pursue.	*Ce n'est* pas *les Troyens*, c'est Hector, qu'on poursuit.
Who has done that? It is they.	Qui a fait cela? *C'est eux.*
Who is this nobleman? He is the chamberlain of the king.	Qui est ce grand seigneur? *Il est le chambellan* du roi.

The first sentence is correct, because the plural noun *Trojans* is the object, and not the nominative, of the verb *poursuit*.

But we do not advise foreigners to follow the example given in the others. The verb *to be*, used in the singular, before a plural pronoun of the third person, is a fault, and the pronoun *ce* in the last, would be more in conformity with the genius of the language.

OF THE USE OF THE PRONOUN *CE*, WITH THE VERB *TO BE*, IN INTERROGATIVE SENTENCES.

389. Whenever the sentence in which the pronoun *ce* is required as a nominative for the verb *to be* is either affirmative or negative, that pronoun may be employed in all the tenses of that verb; but if the sentence were interrogative, euphony only permits of its being used in the following tenses and persons; *est-ce*, *sont-ce*, (third person singular and plural of the present of the indicative,) *était-ce*, (third person singular of the imperfect,) *fut-ce*, (third person singular of the preterit definite,) *sera-ce*, (third person singular of the future absolute,) *serait-ce* and *seraient-ce*, (third persons singular and plural of the conditional present,) as in,

Is it your father who came this morning?	*Est-ce* votre père qui est venu ce matin?
Are these the horses which you brought from England?	*Sont-ce* là les chevaux que vous avez amenés d'Angleterre?
Was it your brother who was speaking when I came in?	*Etait-ce* votre frère qui parlait quand je suis entré?
Was it your colonel who presented the petition to Napoleon?	*Fut-ce* votre colonel qui présenta la pétition à Napoléon?
Will it be he who will be appointed secretary of the navy?	*Sera-ce* lui qui sera nommé ministre de la marine?
Were he my best friend, I should condemn him.	*Serait-ce* mon meilleur ami, je le condamnerais.
Were they my own children, I would not spare them.	*Seraient-ce* mes propres enfants, je ne les épargnerais pas.

Therefore, *furent-ce*, *seront-ce*, *a-ce été*, *avait-ce été*, &c., although they are found in some ancient writers, are now proscribed in good language as contrary to euphony.

OF THE NUMBER OF THE VERB *TO BE*, WHEN, HAVING THE PRONOUN *CE* FOR ITS NOMINATIVE, THAT VERB IS FOLLOWED BY SEVERAL NOUNS IN THE SINGULAR.

390. Whenever the verb *to be*, having the pronoun *ce* for its nominative, is followed by several nouns in the singular, practice varies. Some grammarians admit of the verb *to be* being used in the plural, but the generality of our good writers only use the singular, and we should advise foreigners to follow their example; thus, although we find in Condillac,

What are the three principal Christian virtues? They are faith, hope, and charity,	Quelles sont les trois vertus théologales? *Ci sont* la *foi* l'*espérance* et la *charité*,—

with the verb *to be* used in the plural, we should prefer the singular, as in all similar cases; as in,

It is rain and heat which make the earth fertile.	*C'est* la *pluie* et la *chaleur* qui fécondent la terre.
It is truth and justice that ought to dictate the decisions of a magistrate.	*C'est* la *vérité* et la *justice* qui doivent servir de base aux décisions des magistrats.

391. Whenever the verb *to be* is followed by several nouns of a different number, euphony requires that the plural noun should come first, and the verb *to be* should be used in the plural; as in,

That story was told to me by the brothers and sister of your friend.	*Ce sont* les *frères* et la sœur de votre ami qui m'ont fait cette histoire; and not *C'est* la *sœur* et les *frères*.

OF THE VERB *TO BE*, HAVING THE PRONOUN *CE* FOR ITS NOMINATIVE, WHEN IT IS SEPARATED BY A PREPOSITION FROM A NOUN IN THE PLURAL, OR FROM A PERSONAL PRONOUN OF THE THIRD PERSON PLURAL.

392. Whenever the verb *to be*, having the pronoun *ce* for its nominative, is followed by a preposition, it is invariably used in the singular, whatever may be the number of the noun or pronoun which comes after the preposition; as in,

It is from them that I expect this favor.	*C'est d'eux* qui j'attends cette faveur.
It is for the magistrates to watch over the security of the inhabitants.	*C'est aux* magistrats de veiller à la sécurité des habitants.

OF THE EXPRESSION *SI CE N'EST, IF IT IS NOT*, FOLLOWED BY A PLURAL NOUN.

393. The expression *si ce n'est*, when used in the sense of *except*, is never used in the plural, even before a plural noun, because it performs the functions of a preposition which is always undeclinable; as in,

Who will help me except my friends?	Qui m'aidera *si ce n'est* mes *amis?*
Who shall we love if not the ladies?	Qui aimerons nous *si ce n'est* les *femmes*.

OF THE NOMINATIVE PRONOUNS *HE, SHE, IT*, AND *THEY*, USED WITH THE VERB *TO BE*, WHEN THE VERB IS EITHER FOLLOWED BY AN *ADJECTIVE*, A NOUN USED AS AN ADJECTIVE, (THAT IS TO SAY, NOT PRECEDED BY *THE* OR *A*,) OR AN ADVERB OF QUALIFICATION.

394. Whenever the verb *to be*, having for its nominative any of the personal pronouns *he*, *she*, *it*, or *they*, instead of being followed either by a pronoun, a noun preceded by *the* or *a*, or a verb, is followed either by an adjective, a noun used as an adjective, (that is to say, not preceded by *the* or *a*,) or an adverb of qualification, these nominative pronouns, instead of being expressed in French by *ce*, are rendered by one of the personal nominative pronouns, *il*, *elle*, *ils*, or *elles*, according to the nature of the sentence; as in,

It is worthy of a great nation to build hospitals for their wounded soldiers.	*Il est digne* d'une grande nation de construire des hôpitaux pour ses guerriers invalides.
Do not depend upon him; he is not a man of his word.	Ne comptez pas sur lui; *il n'est* pas *homme* de parole.
It is well to be generous, provided it is not with other people's money.	*Il est bien* d'être généreux, pourvû que ce ne soit pas avec l'argent des autres.

395. In these sentences, and in any others of the same nature, the pronouns *he*, *she*, *it*, or *they*, do not recal to the mind,—they do not point out nor refer to anything having been mentioned before. They are not demonstrative pronouns; they are personal nominative pronouns, and, therefore, should be expressed as such; but if, when using the impersonal expressions *it is*, *it was*, *it will be*, &c., the pronoun *it* should refer to something mentioned before, as is generally the case when answering questions or deducing consequences, then that pronoun should assume the character of a demonstrative pronoun, and should be expressed by *ce*, although the verb *to be* is followed by an adjective; as in,

Is it not very difficult to learn French? Yes, it is (that fact of learning French) very difficult.	*N'est-il* pas très difficile d'apprendre le Français? Oui, *c'est* très difficile.

Is it necessary for us to go to Europe? Yes, it is.	*Est il nécessaire* que nous allions en Europe? Oui, *c'est nécessaire.*
Yes, you are right; we must go to war with England; it is indispensable.	Oui, vous avez raison; nous devons faire la guerre à l'Angleterre; *c'est indispensable.*

396. The impersonal expression, *it is true*, is an exception to this last rule. When relating to something said before, it can as well be expressed by *il est vrai* as by *c'est vrai;* as in,

You are very witty, it is true; but there are a great many imperfections in your works.	Vous avez beaucoup d'esprit, *c'est vrai;* mais que d'erreurs dans vos ouvrages.
I am young, it is true; but in a noble soul, courage does not wait for years.	Je suis jeune, *il est vrai;* mais aux âmes bien nées, la valeur n'attend pas le nombre des années.

We cannot too much insist on foreigners paying the greatest attention to the rules mentioned in this chapter, as well as those given in paragraph 387; not that those rules are difficult to understand, but their application is troublesome, inasmuch as the genius of the two languages differs on this point.

OF FRENCH IDIOMATICAL EXPRESSIONS IN WHICH *CE* IS ELEGANTLY USED WITH THE VERB *TO BE*, ALTHOUGH IT HAS NO EQUIVALENT IN ENGLISH.

397. *Ce* joined to the verb *to be*, forms a number of idiomatical expressions, called *Gallicisms*, which are elegantly used in French; as,

The way to encourage merit is to reward it.	*C'est* encourager le mérite *que de* le récompenser.
To despise the true spirit of science is not to know it.	*C'est* ne pas connaître l'esprit de la science *que de* la mépriser.
Hatred is a dreadful passion.	*C'est* une terrible passion *que* la haine.
One loves very coldly who is not jealous.	*C'est* aimer froidement *que* n'être point jaloux.
Merit is often a heavy burden.	*C'est* un pesant fardeau *d'avoir* du mérite.

We see by these examples, that, in sentences of this kind, the second proposition is either preceded by *que*, *que de*, or *de;* but the two last are preferable, unless no verb should be used after *que;* as in,

C'est une terrible passion *que* la haine,

in which case, *que de*, or *de* alone, could not be used.

OF THE COMPOUND ENGLISH PRONOUN *WHAT*, USED FOR *THAT WHICH*, WHEN USED AT THE BEGINNING OF A SENTENCE, THE SECOND PROPOSITION OF WHICH BEGINS WITH THE VERB *TO BE*.

398. Whenever a sentence begins in French by the pronoun *ce*, followed by a relative pronoun, both being most generally expressed in English by the compound pronoun *what*, if the second proposition begins with the verb *to be*, the demonstrative pronoun *ce* should be repeated or omitted before that verb, according to the following rules:

399. (1.) When the verb *to be* is followed by an adjective, the pronoun *ce* is not repeated before that verb; as in,

What you have just told me is horrible.	*Ce que* vous venez de me dire *est horrible*.

400. (2.) When the verb *to be* is followed by a verb, or a personal pronoun, the pronoun *ce* is invariably repeated before that verb; as in,

What I wish the most is to go and see you.	*Ce que* je désire le plus, *c'est* d'*aller* vous voir.
What attaches me to life is yourself.	*Ce qui* m'attache à la vie *c'est vous*.

401. (3.) When the verb *to be* is followed by a noun in the singular, the pronoun *ce* may be repeated or omitted; it is a matter of taste; as in,

What deserves our admiration the most is virtue.	*Ce qui* mérite le plus notre admiration *est* (or *c'est*) la vertu.

402. (4.) But when the noun which follows the verb *to be* is used in the plural, the pronoun *ce* is invariably repeated before that verb; which, being then used in that number, cannot have for its nominative the pronoun *ce qui*, placed at the commencement of the sentence, that compound expression always requiring the verb of which it is the nominative to be used in the sigular; as in,

What amused me most at the menagerie was the frolics of the monkeys	*Ce qui* m'a le plus amusé à la ménagerie *ce sont les gambades* des singes.

OF THE PRONOUN *CE*, USED WITH THE VERB *TO BE* AT THE COMMENCEMENT OF THE SECOND PROPOSITION OF A SENTENCE WHICH DOES NOT BEGIN WITH *CE*.

403. Whenever the second proposition of a sentence begins with the verb *to be*, the pronoun *ce* is prefixed to that verb, or omitted before it, according to the following rules:

404. (1.) If the verb *to be* is placed between two nouns, the pronoun *ce* may be used or dispensed with before that verb, according to taste; as in,

The law of the universe is, woe to the vanquished.	*La loi* de l'univers *est*, (or *c'est*,) *malheur* au vaincu.

405. (2.) When the verb *to be* is preceded by a noun and followed by a verb, the same rule should be observed; as in,

The greatest desire of most Frenchmen is to be witty.	*La fureur* de la plupart des Français *est* (or *c'est*) *d'avoir* de l'esprit.

406. (3.) The rule is the same when the verb *to be* is preceded by one or several verbs in the infinitive mood, and followed by a noun; as in,

To tell the truth to kings, is the duty of those who surround them.	*Dire* la vérité aux rois, *est* (or *c'est*) le *devoir* de ceux qui les entourent.

407. (4.) But whenever the verb *to be* is preceded and followed by a verb in the infinitive, the pronoun *ce* should be placed before it; as in,

To commit an act of injustice, is to be impious.	*Faire* une injustice, *c'est être* impie.

OF THE PRONOUN *CE*, USED AS THE ANTECEDENT OF A RELATIVE PRONOUN PRECEDED OR NOT BY A PREPOSITION, AND EXPRESSED BY *WHAT*.

408. *Ce*, followed by a relative pronoun, relates only to things; it is always masculine, and governs the verb of which it is the nominative in the singular, because its meaning is too vague, and not sufficiently specified to ascertain its number and gender; as in,

What pleases is more dangerous than that which offends.	*Ce qui plait* est plus dangereux que *ce qui offense*.

The relative pronouns to which *ce* may be prefixed, are *que*, *qui*, *dont*, and *quoi*.

With *que*, *qui*, and *dont*, no preposition can be used after *ce;* but *quoi* cannot follow *ce* without being preceded by a preposition.

When joined to *qui*, *ce qui* is always employed as the nominative of the next verb.

When joined to *que*, *dont* and *quoi*, the compound expressions *ce que*, *ce dont*, and *ce à quoi*, (whatever may be the preposi-

tion used before *quoi*,) are always the objects of the verb following; as in,

What makes me happy, makes you miserable.	*Ce qui* me *rend* heureux, vous *rend* misérable.
What I love, you dislike.	*Ce que j'aime*, vous le détestez.
What you are speaking of, is known by everybody.	*Ce dont* vous *parlez*, est connu de tout le monde.
What you are deficient in, is judgment.	*Ce par quoi* vous *pêchez*, c'est le manque de jugement.

In the first example, *ce qui* is nominative to the verb *rend*, in the last three, *ce que*, *ce dont*, *ce par quoi*, are the objects of the verbs *j'aime*, *vous parlez*, and *vous pêchez*.

ELLIPSIS OF THE PRONOUN *CE*, AFTER THE VERB *TO BE*, OR ANY OTHER, VERB REQUIRING THAT PRONOUN AS ITS DIRECT OBJECT, BEFORE THE PRONOUN *QUOI*, *WHAT*, PRECEDED BY A PREPOSITION.

409. Whenever the pronoun *what*, governed by a preposition, is used after the verb *to be*, the pronoun *ce*, which enters into the formation of the compound expressions *of what*, *with what*, &c., may be suppressed, according to taste; as in,

That is what (that of which) I wished to speak to you of.	*C'est de quoi*, or ce dont, (*dont* meaning *de quoi*,) je voulais vous parler.
Tell me what (that in which) I can assist you in.	Dites-moi *en quoi*, or *ce en quoi*, je puis vous servir.
This is what (that to which) I alluded to.	Voici (see here) *à quoi*, or *ce à quoi*, je faisais allusion.

It is evident that in these sentences the verbs *this is*, *tell me*, and *see here*, require a direct object after them, in order to complete their meaning; that direct object which is understood, is indefinite in its meaning, and signifies *this thing* or *the thing*, rendered in French by the pronoun *ce;* and it is only for the sake of elegance that this pronoun may be omitted; grammatically, it ought to be expressed.

OF THE ENGLISH PRONOUN *WHICH*, USED IN ANSWERING A PREVIOUS QUESTION.

410. Whenever, in answer to a previous question, *which* is used in reference to a noun employed to signify a whole, it is expressed by *celui que*, *celle que*, &c.; but whenever it refers to a noun used particularly or indefinitely, it is expressed by *ce que*, (that thing which;) as in,

Which of these two gowns shall I send you? Which you please.	La quelle de ces deux robes vous enverrai-je? *Celle que* vous voudrez.

Celle que meaning *that dress of the two* which, etc.; *that* having there a definite meaning.

Do you choose meat or fish? Which you please.	Voulez-vous de la viande ou du poisson? De ce que vous voudrez.

De ce que meaning a part of that of the two things which you please; *that* having an indefinite meaning.

OF THE ENGLISH PRONOUN *WHICH*, USED AFTER A COMMA, IN THE SECOND PROPOSITION OF A SENTENCE.

411. Whenever *which* is used after a comma, in the second part of a sentence which is not interrogative, and relates to the whole of the first part, or to a portion of it, it is expressed by *ce qui*, if nominative to the next verb, and by *ce que*, if objective; as in,

She gets up very late, which is very bad for her health.	Elle se lève bien tard, *ce qui* est très mauvais pour sa santé.
She goes out in the evening, which I do not like much.	Elle sort le soir, *ce que* je n'aime pas beaucoup.

It is evident, that, in the first sentence, *which* does not relate to the word *late*, but to the whole proposition, *she gets up very late*, and signifies *that which;* and in the second, *which* does not relate to the word *evening*, but to the fact of going out in the evening, and it is that which I do not like much, and signifies, also, *that which*, which being objective, is expressed by *ce que*.

OF THE PRONOUN *WHICH*, USED AS NOMINATIVE AT THE HEAD OF AN INCIDENTAL PROPOSITION, AND RELATING TO SEVERAL ANTECEDENTS, REQUIRING THE VERB FOLLOWING TO BE USED IN THE PLURAL.

412. *Which* meaning *ce qui* and *ce que*, and these two compound pronouns being always of the singular number, whenever that pronoun, or any other expression requiring to be rendered by *ce qui* or *ce que*, comes before a verb which should be used in the plural, on account of *which* relating to several antecedents, the sentence must be constructed differently; as,

She plays on the piano, and draws very well, which are two very fine accomplishments in a lady,

should be constructed thus:

She plays on the piano, and draws very well, accomplishments which are considered very fine in a lady.

Elle joue du piano, et dessine très bien, talents qui sont considérés comme très agréables dans une femme.

In this sentence, the plural noun *talents* sums up the two antecedents of the pronoun *which*, and that noun becoming the antecedent of the relative pronoun *qui*, admits of the next verb being used in the plural.

QUESTIONS.

368. What is the definition of a demonstrative pronoun ?

368. Into how many classes are demonstrative pronouns divided ? (Ask the pupil what is the distinctive character of each class.)

369. How are the demonstrative pronouns which are always placed before a noun expressed in French ?

370. How are the pronouns *this* and *that* expressed in French, when they are placed before a single noun ?

370. Are there not two ways for expressing those pronouns in the preceding cases, and which should be preferred ?

371. What are the demonstrative pronouns which are always preceded by a noun ? To what word do they correspond in English ?

372. How are the demonstrative pronouns, which, relating to a definite noun, are always followed either by a preposition or a relative pronoun, expressed in French ?

372. Are not the personal pronouns *he*, *she*, and *they*, expressed by the same words as the demonstrative, when they are followed by a relative pronoun ?

373. Can the pronouns *celui*, *celle*, &c., be separated by a great number of words from their antecedent ?

374. Can the pronouns *celui*, *celle*, &c., be, in French, as they are in English, separated from the relative pronoun of which they are the antecedents ?

375. Should not the pronouns *celui*, *celle*, &c., when used in a particular sense, always relate to a definite noun already expressed, understood, or mentioned afterwards ?

376. When these pronouns are used at the beginning of a sentence, in a general sense, and meaning the person, or the persons, can they be used in French? or should not a noun be employed in their stead ?

377. Can the pronouns of this class be used in French, in relation to nouns which are not preceded by *the* or the adjective *a?*

378. Can the pronouns of this class be modified by an adjective or a past participle, without being followed by the expressions *which is*, or *which are?*

379. Cannot the pronouns *celui*, *celle*, &c., be elegantly suppressed before a relative pronoun ?

380. When *such* is used at the beginning of a sentence, instead of *he*, *she*, and *they*, how is it expressed in French ?

381. How are the demonstrative pronouns *this*, *that*, *these*, and *those*, expressed, when, not being followed either by a noun, a preposition, or a relative pronoun, they signify *this ere one*, *that there one*, &c.?

381. Should these pronouns relate to definite or indefinite nouns ? and which should be applied to the nearest and which to the most distant object ?

382. When the pronouns of this class are used in relation to a noun only, can *celui-ci* be indifferently used, as well as *celui-là*, in relation to that noun ?

383. Cannot the pronouns of this class be used sometimes without relating to any noun already expressed, and in what case ?

384, 385. Cannot these pronouns be sometimes followed by a relative pronoun, when used as nominatives ? How is it when used objectively ?

386. How are the pronouns *this* and *that* expressed, when relating to an idea or to a thing taken indefinitely ?

386. Can these two pronouns be used, in French, before a present participle, as they are in English? How should the sentence be turned?

387. How are the pronouns *this*, *that*, *these* and *those*, *he*, *she*, *it* and *they*, expressed, when, being used as nominatives to the verb *to be*, this verb is either followed by a noun preceded by *the* or *a*, a personal pronoun, or a verb? in what cases is the verb to be used in the plural?

388. Is the example of some writers, who have used the verb *to be* in the singular, although it is followed by a plural noun or a personal pronoun of the third person plural, worthy of imitation? And is it proper to use the personal nominative pronoun with the verb *to be*, when this verb is followed by a noun preceded by *the* or *a?*

389. Can the pronoun *ce* be used as a nominative to the verb *to be*, in all the tenses of this verb, in sentences which are not interrogatives?

389. What are the tenses and persons in which *ce* may be used as a nominative to the verb *to be*, in interrogative sentences?

390. In what number should the verb *to be* be used, when, having the pronoun *ce* for its nominative, it is followed by several nouns in the singular?

391. In what number should the verb *to be* be used, when, having the pronoun *ce* for its nominative, it is followed by several nouns of a different number? and in what order should these nouns be placed?

392. What should be the number of the verb *to be*, when, being followed by a plural noun or by a plural pronoun of the third person, it is separated from them by a preposition?

393. Is the expression *si ce n'est*, meaning *except*, ever used in the plural?

394. When the verb *to be*, having for its nominative any of the personal pronouns *he*, *she*, *it*, and *they*, is followed either by an adjective, a noun used as an adjective, or an adverb of qualification, how are those persons expressed in French? — by *ce*, or by the personal pronouns *il*, *elle*, *ils* or *elles?*

395. When the verb *to be* being followed by an adjective, the nominative pronoun *it* refers to something mentioned before, is it expressed by *il*, or by *ce*, and why?

396. Is there not an adjective, which, being used with the verb *to be*, admits of this verb being preceded either by *il* or *ce?*

397. When the verb *to be*, preceded by the pronoun *ce*, is used at the beginning of a certain class of idiomatical expressions, how should the second proposition begin, by *de*, *que*, or *que de?*

398. How is the pronoun *what* expressed in French, when used at the beginning of a sentence which is not interrogative?

399. If the verb *to be*, placed at the beginning of the second proposition of a sentence which commences by *ce*, is followed by an adjective, is the pronoun *ce* repeated before that verb?

400. If the verb *to be*, in a case similar to the preceding, is followed either by a verb or a personal pronoun, is the pronoun *ce* repeated before that verb?

401. What should be done when the verb *to be* is followed by a noun in the singular?

402. Is there any difference, when the verb *to be* is followed by a plural noun?

403, 404, 405, 406, 407. When the verb *to be* is used at the head of the second proposition of a sentence, when should the pronoun *ce* be used before that verb?

408. When *ce* is followed by a relative pronoun, to what does it refer? Of what gender is it, and in what number does it govern the verb following?

408. What are the relative pronouns to which *ce* can be prefixed?

408. Which of those relative pronouns can be separated from *ce* by a preposition?

408. Which of these compound expressions are used as nominative, and which as objective?

409. Cannot the pronoun *ce* be dispensed with sometimes before a relative pronoun, and in which case?

409. Where is the necessity that the pronoun *ce* should be expressed or understood, in cases similar to the preceding ?

410. When *which* is used at the head of a sentence expressing an answer to a previous question, and refers to a noun employed to express a whole, how is it expressed in French ? How is it when the noun which that pronoun refers to is indefinite or used in a partitive sense ?

411. When *which* is used after a comma in a sentence which is not interrogative, and refers to the whole meaning of the first proposition, how is it expressed in French, when nominative or objective ?

412. Can the pronoun *which* be used at the head of an incidental proposition, when relating to several antecedents, which require the verb following to be used in the plural ? And if that pronoun cannot be used, how should the sentence be turned in French ?

OF RELATIVE PRONOUNS.

413. We have seen already that the use of the personal pronouns is to designate persons and things; that of relative pronouns is to recall the mind to them, and to explain or restrict their meaning.

Therefore, relative pronouns relate necessarily to objects which have been spoken of before, and have been designated by a noun or pronoun.

This noun or pronoun is called *antecedent*. This antecedent is not always expressed; in many sentences it is understood, but the mind supplies it with facility, and places it immediately before the relative pronoun which belongs to it.

Relative pronouns also operate as conjunctions in connecting two phrases together, when we say:

The society in which we live is pleasant,	La société *que* nous fréquentons est agréable,

the relative *que* unites and makes only one sentence of these two:

La société est agréable, nous fréquentons cette société.

This pronoun affords, also, the advantage of determining, with the period which follows it, the extent of the signification which we intend to give to the first; thus, in this instance, we do not pretend to say that society in general is pleasant, but only the particular society in which we live. And this idea is expressed by the insertion of *que* before this restrictive period.

The relative pronouns are six in number:

Who, or that,	qui.
Whom, that, or which,	que.
Who, that, whom, or which,	le quel.

Whose,	dont, de qui, du quel, &c.
What,	quoi.
Where, in which,	où.

Relative pronouns should not be mistaken for absolute pronouns, of which we shall speak hereafter.

OF THE RELATIVE PRONOUN *WHO.*

414. The relative pronoun *who* is always expressed in French by *qui*, which is of the same number, gender, and person, as its antecedent; as in,

The lady who sings is my sister.	La *dame qui chante* est ma sœur.
The gentlemen who came this morning are merchants.	Les *messieurs qui sont venus* ce matin sont des marchands.

OF THE RELATIVE PRONOUN *THAT.*

415. The relative pronoun *that* is used in speaking of persons and things; it is always of the same number, gender, and person, as its antecedent; it is sometimes used as a nominative to the next verb, and sometimes, also, as its object.

When nominative, it is expressed by *qui;* when objective, by *que;* as in,

The bird that sings on that tree is very pretty.	L'*oiseau qui chante* sur cet arbre est très joli.
The children that I have punished this morning are very disobedient.	Les *enfants que* j'ai *punis* ce matin sont très désobéissants.

416. But when *that* is used in the sense of *which*, and relates to one of the words *something*, *anything*, or *nothing*, it is expressed by *quoi*, placing before it the preposition which governs the pronoun *that* in English; as in,

I do not know anything that your brother is fit for.	Je ne sache *rien à quoi* votre frère soit propre.

The adjective *propre* governing the preposition *à*, instead of the preposition *for*, which it governs in English.

OF THE RELATIVE PRONOUN *WHICH.*

417. The relative pronoun *which* is only used in place of things; it is always of the same number, gender, and person, as its antecedent; it may be used as the nominative or the object of the next verb. When

nominative, it is expressed by *qui* or *le quel;* when objective, by *que;* as in,

The apples which you have brought, are all rotten.	Les *pommes que* vous avez *apportées*, sont toutes pourries.
What is the bird which sings now?	Quel est l'oiseau *qui* chante maintenant?

418. *Le quel* is only used to avoid an ambiguity, when the relative pronoun *which* being separated from its antecedent by a certain number of words, it does not appear clearly what noun is the antecedent of the pronoun.

419. *Which* sometimes performs the part of a demonstrative pronoun; as in,

Which of these two books will you give me? Take *which* you please.

It is then expressed as such, and, according to the rules we have given when speaking of that class of pronouns; the preceding sentence should then be rendered by:

Le quel de ces livres voulez-vous me donner? Prenez *celui que* vous voudrez.

OF THE COMPOUND RELATIVE PRONOUNS *OF WHICH, TO WHICH, AT WHICH, FROM WHICH, THROUGH WHICH, BY WHICH, WITH WHICH*, ETC.

420. Whenever *of which* is placed after a noun which is not governed by a preposition, it is expressed in French by *dont*, and the construction should be altered so as to place after *dont* the nominative of the next verb; as in,

I have some foreign flowers, the smell of which is very sweet.	J'ai des *fleurs étrangères, dont* l'*odeur* est très agréable.
I have some foreign flowers, the smell of which I do not like.	J'ai des *fleurs étrangères, dont je* n'aime pas l'odeur.

421. But when *of which* is placed after a noun preceded by a preposition, it keeps its place, in French, after that noun, with which it agrees in number and gender, and is expressed by *du quel, de la quelle, des quels, des quelles*, according to the number and gender of the noun to which it relates; as in,

I have some foreign flowers, to the smell of which I shall never get accustomed.	J'ai des *fleurs* étrangères, à l'odeur *des quelles* je ne m'accoutumerai jamais.
The daughter of Minos gave a thread to Theseus, by means of which he went out of the labyrinth.	La fille de Minos donna un *fil* à Thésée, *par le moyen du quel il* sortit du labyrinthe.

422. The pronoun *which*, when preceded by the preposition *to*, or any other except those mentioned in paragraph 423, is expressed, in French, by *le quel*, *la quelle*, *les quels*, *les quelles*, according to the number and gender of the noun to which it relates; as in,

Idleness is a vice to which young people are very much inclined.	La paresse un *vice au quel* je ne m'accoutumerai jamais.
The studies (to) which he applies himself to are very difficult.	Les *études aux quelles* il s'applique ne sont pas très difficiles.
This is the tool with which I have made this pretty flower.	Voici l'outil *avec le quel* j'ai fait cette jolie fleur.
Is this the piano on which you played last night?	Est-ce là *le piano sur le quel* vous avez joué hier soir?
Whose house is that near which we passed this morning?	À qui est la *maison près de la quelle* nous sommes passés ce matin?
Here is a book, without which I cannot work.	Voici *un livre, sans le quel* je ne peux pas travailler.

422. (Bis.) *Which*, used in cases similar to the preceding, is sometimes also expressed by *quoi;* as in,

These are things to which you do not pay sufficient attention.	Ce sont des *choses à quoi* vous ne faites pas assez attention.
These are conditions without which this affair would not have been agreed upon.	Ce sont des *conditions sans quoi* cette affaire n'aurait pas été conclue.
That is the cause for which he has been arrested.	Voilà le sujet *pour quoi* il a été arrêté.

These sentences are consecrated by usage, but are not grammatical, because the pronoun *quoi* should never relate to nouns taken in a definite sense.

423. Whenever the pronoun *which* is preceded by any of the prepositions *from*, *at*, *through*, *by*, and *in*, and expresses an idea of *extraction*, *transmission*, or *rest*, it is rendered in French by the pronoun *où*, in the following manner: from which, *d'où;* at which, *où;* through or by which, *par où;* in which, *où;* as in,

The country through which we passed, in going to D***, a village from which they extract a great quantity of coal, is the most fertile of those in which I have ever travelled.	Le pays *par où* nous passâmes en allant à D***, village *d'où* l'on extrait une grande quantité de charbon, est le plus fertile de tous ceux *où*, j'ai jamais voyagé.
The end at which he aims, is to revive liberty in a country from which it seems to have been banished.	Le but *où* il vise, c'est de faire revivre la liberté dans un pays *d'où* elle semble avoir été bannie.
Which way (by where) did you come?	*Par où* êtes vous venu?

424. *From which* is never expressed by *dont*, except in the following sentence:

The family which he comes from,	La *maison dont* il sort,

which should not be mistaken for the following:

La *maison d'où* il sort;

which means,

The house which he comes from.

The word *maison* having two significations, *house*, and *family*, which give those sentences an entirely different meaning, requiring a change in the pronoun, in order that they should be properly understood.

The word *où* is also an adverb, and then corresponds to the English word *where*, and when used with the preposition *de* and *par*, which are the only ones by which it may be governed, it becomes the equivalent of the expressions *whence* and *which way*.

425. Whenever the pronoun *which* is preceded by a preposition, and signifies *what thing*, or *what fact*, in a sentence which is not interrogative, it is expressed by *quoi;* as in,

The tables were cleared away, after which the ball began.	Les tables furent enlevées, *après quoi* le bal commença.

426. But if the sound produced by the use of *quoi*, preceded by its preposition, should be disagreeable, they should be both omitted, and their place supplied by the conjunction *and*, *et*, followed by an adverb of time, such as, *ensuite*, *alors*, *aussitôt*, &c., *afterwards*, *then*, *at once*, &c.; as,

Les tables furent enlevées *et ensuite*, (*alors*, or *aussitôt*,) le bal commença.

OF THE RELATIVE PRONOUN *WHOM*.

427. The relative pronoun *whom* is always used as the object of a verb; it relates to persons only.

When employed without a preposition, it is expressed by *que*, which is of either number and gender, and should agree with the noun to which it relates; as in,

Is this the young lady whom you recommended to me?	Est-ce là la jeune *personne*, *que* vous m'avez *recommandée?*

These pretty children whom you love so much are all dead.	Ces jolis *enfants que* vous avez tant *aimés* sont tous morts.

When *whom* is preceded by a preposition, it is expressed in French according to the following rules.

OF THE RELATIVE PRONOUN *WHOM* PRECEDED BY THE PREPOSITION *OF, DE.*

428. *Of whom* may be expressed, in French, in the following different manners: *de qui*, *dont*, and *du quel*, *de la quelle*, *des quels*, and *des quelles*. *De qui* and *dont* are preferable to *du quel*, &c., and *dont* is generally preferable to *de qui;* we say generally, because some grammarians pretend that when the antecedent of *of whom* is a noun, *de qui* should be used in its stead, and *dont*, when that antecedent is a pronoun; as in,

The lady of whom you are speaking is very well known.	La *dame de qui* vous parlez est très connue.
You are the person we were speaking of.	C'est *vous dont* nous parlions.

But this distinction is a nicety which should not trouble foreigners. *Dont* is as properly used as *de qui;* and, idiomatically, it is preferable.

429. *Du quel*, *de la quelle*, &c., are only employed when, the relative pronoun being separated from its antecedent by a number of words, the sentence might be rendered ambiguous by using *dont* and *de qui*, which, being of either number and gender, do not clearly show at once which is the noun to which they relate; as in,

When I went to court, everybody seemed to take the greatest interest in the fate of the sister of your friend, of whom I had never heard before.	Quand j'allai à la cour, tout le monde semblait prendre le plus vif intérêt à *la sœur* de votre ami, *de la quelle* je n'avais jamais entendu parler.

De la quelle is used here instead of *dont* or *de qui*, because neither of these pronouns would indicate sufficiently whether they relate to *sœur* or *ami;* but however necessary the use of this pronoun may be, for the sake of clearness, elegance proscribes it, and sentences should be constructed so as to avoid the necessity of using it.

OF THE RELATIVE PRONOUN *WHOM*, PRECEDED BY ANY OTHER PREPOSITION THAN *OF*, *DE.*

430. Whenever *whom* is preceded by any other preposition than *of*, it is expressed by *qui*, or *le quel*, *la quelle*, &c.; *qui* being prefer-

able to *le quel* whenever the sentence is so constructed as to leave no ambiguity in reference to the antecedent of that pronoun; as in,

Who was that lady to whom Mr. C*** introduced you the other day ?	Qui est cette *dame à qui* M. C*** vous présenta l'autre jour ?
It is the mother of the minister to whom I already had so many obligations, who has yet obtained this office for my brother.	C'est *la mère* du ministre *à la quelle* j'avais déja tant d'obligations, qui a obtenu cette place pour mon frère.

À qui is used in the first sentence because its use cannot create any ambiguity; but *à la quelle* is necessary in the other, because *à qui* would not show at once whether the pronoun refers to *ministre* or *mère*.

Are you engaged to the young lady with whom I saw you last summer ?	Êtes-vous fiancé à la jeune *personne avec qui* je vous vis l'été dernier ?
Here is the gentleman I was running after.	Voici le *monsieur après qui* je courais.

431. *From whom* is always expressed by *de qui*, or *du quel*, in case of an ambiguity, but never by *dont;* as in,

The ladies from whom I received this information are gone to Europe.	Les *dames de qui* je reçus cette information sont parties pour l'Europe.

OF THE RELATIVE PRONOUN *WHOSE*.

432. Whenever the pronoun *whose* is not preceded by a preposition, it can always be expressed by *dont*, or *de qui*, or *du quel*, (this last expression being only used in case of an ambiguity,) and it should then be followed by the nominative of the next verb, whatever may be the construction of the sentence in English; as in,

The lady whose talent and virtue you admire so much is the mother of these pretty children.	La *dame dont* vous admirez tant le talent et la vertu, est la mère de ces jolis enfants.
The man whose genius is grand and sublime, like nature, is the admiration of the world.	*L'homme dont* le génie est grand et sublime, comme la nature, est l'admiration du monde.

433. But when *whose* is preceded by a preposition, or if the preposition, not being expressed in English, is governed by the French verb, the construction of the sentence should be altered, and that pronoun be expressed by *de qui* or *du quel* alone, placed after the noun which it precedes in English; as in,

Napoleon, whose greatness of soul is so much admired, and to whose valor (to the valor of whom) the French owe so many victories, died at forty-five years of age.	*Napoléon, dont* la grandeur d'âme est tant admirée et *à la valeur de qui*, or *du quel*, les Français doivent tant de victoires, mourut à l'âge de quarante-cinq ans.

She is a woman to whose caprices I shall never submit.	C'est une *femme aux caprices de qui*, or *de la quelle*, je ne me soumettrai jamais.

REMARKS ON THE PROPER USE OF THE RELATIVE PRONOUNS IN FRENCH.

OF THE RELATIVE PRONOUN *QUI*, NOT PRECEDED BY A PREPOSITION.

434. The relative pronoun *qui*, used without a preposition, relates to persons and things; it is of either number and gender, and is invariably repeated before each verb of which it is the nominative; as in,

She is a young lady who sings well, plays on several instruments, and is admired by everybody.	C'est une *jeune personne qui* chante bien, *qui* joue de plusieurs instruments, et *qui* est *admirée* de tout le monde.

435. *Qui* is always of the same person, number and gender, as its antecedent; that is to say, it governs the verb and adjectives which follow it in the same number, gender, and person, as that antecedent, but, as to itself, it remains unchanged; as in,

It is I who have insulted you.	C'est *moi qui* vous *ai* insulté.
You, who pretend to love me, why do you not revenge me?	*Vous, qui prétendez* m'aimer, pourquoi ne me vengez-vous pas?

436. *Qui* should not be separated from its antecedent, when that antecedent is a noun, unless the meaning of the sentence should show clearly the relation existing between them; as in,

It has been necessary, above all, to make you read, in the holy Scriptures, the history of the people of God, which is the foundation of religion.	Il a fallu, avant toutes choses, vous faire lire dans l'écriture sainte, *l'histoire* du peuple de Dieu, *qui* fait le fondement de la religion.

In this sentence, *qui* is separated from its antecedent by the words *du peuple de Dieu*, but the sense compels that pronoun to relate to the noun *histoire;* there is no ambiguity, and the construction is correct.

437. The pronoun *qui* may be separated from its antecedent when that antecedent is a personal objective pronoun used as the direct object of a verb; as in,

I found her weeping bitterly.	Je *la* trouvai *qui* pleurait à chaudes larmes.

The reason for this rule is, that the pronouns *le*, *la*, and *les*, used as the objects of a verb, cannot possibly, on account of the rules we have already given, be placed after the verb, and as no ambiguity arises in sentences of this kind, there is no objection to the pronouns being separated.

438. When speaking of personal and demonstrative pronouns used as nominatives, we have already stated that these pronouns could not generally be separated from the relative pronoun of which they are the antecedents, and we have given the exceptions. (See these two parts of speech.)

439. Although the pronoun *qui*, used as a nominative, ought not to be separated from its antecedent, the construction of the sentence sometimes requires that it should not precede immediately the verb of which it is the nominative, on account of some incidental propositions being placed between them; these constructions are regular, provided they do not alter the clearness of the sentence; as in,

Are you, then, the man who, when I met him ten years ago, was begging for his bread, and now possesses so great riches ?	Etes vous, donc, *l'homme qui, lorsque je le rencontrai, il y a dix ans*, mendiait son pain, et *qui maintenant possède* de si grandes richesses ?

In this sentence, the relative pronoun *qui* is separated from the verb of which it is the nominative by the incidental propositions, *lorsque je le rencontrai* and *il y a dix ans;* but the sense is clear, and consequently the construction regular.

440. But although the pronoun *qui* can be separated from its antecedent by an incidental proposition, this cannot be done when this incidental proposition is composed of a preposition followed by its object; as in,

The goddess, who, on entering the room, sees the table dressed, admires its fine arrangement, and recognizes the hand of the church.	La déesse, *en entrant*, *qui* voit la table mise, admire un si bel ordre, et reconnait l'église.
Hearing this, with an arm that knows no resistance, he destroys everything around him.	*D'un bras*, *à ces mots*, *qui* peut tout renverser, il détruit tout ce qui l'entoure.

These sentences are badly constructed; they should stand as follows:

La *déesse qui*, en entrant, &c.
À ces mots, d'un *bras qui* peut, &c.

441. The pronoun *qui* should not be employed when it relates to a noun followed by an object; as in,

Do not take my brother's horse which is lame.	Ne prenez pas *le cheval de mon frère qui* est boiteux.
Let us go and see the sister of my friend who is always sick.	Allons voir *la sœur de mon ami qui* est toujours malade.

Those sentences are incorrect, because they are not clear; in the first, we do not see clearly whether it is the horse or my brother that is lame; in the second, we cannot discover whether it is the sister or the friend who is sick. They ought to be constructed as follows:

Ne prenez pas le cheval boiteux de mon frère.
Allons voir la sœur malade de votre ami.

442. *Qui* is sometimes used without its antecedent being expressed, which is generally the case when that antecedent is a pronoun; the pronouns which are understood are as we have already explained it, when speaking of the demonstrative pronouns *ce*, *celui*, *celle*, *ceux*, or *celles;* as in,

He who stands as surety, ought to pay.	(*Celui.*) *Qui* répond, paie.
Those who could work, did so.	(*Celui.*) Travaillait *qui* pouvait.
Let us play the game in which the loser is the winner.	Jouons à (*celui*) *qui* perd gagne.

The first sentence stands for, *Celui qui répond paie;* the second, for *Ceux qui le pouvaient travaillaient;* and the last, instead of *Jouons au jeu où celui qui perd gagne.*

These sentences, and others similar to them, are idiomatical, and one must be very well acquainted with the language before he omits a pronoun as the antecedent of *qui.*

443. The pronoun *qui*, when its antecedent is a noun, ought always to relate to a noun taken in a definite or particular sense, that is to say, preceded by *the* or *a* expressed or understood; as in,

He received me with a politeness which charmed me.	Il m'a reçu avec *une politesse qui* m'a charmé.
He received me with his habitual kindness.	Il me reçut avec *la bonté qui* lui est ordinaire.

These sentences would be incorrect if *the* or *a* were omitted. But the following:

He has not a book which is not his own choice.	Il n'a pas *de livre qui* ne soit de son choix.

He behaves as a man who knows the world,	Il se conduit *en homme qui* connait le monde,
He is overwhelmed with troubles which do not leave him a moment of rest,	Il est accablé *de maux qui* ne lui laissent pas un moment de repos,
This is a sort of fruit that does not ripen in Europe,	C'est une sorte *de fruit qui* ne mûrit pas en Europe,
There is no man who can say, I shall live until to-morrow,	Il n'y a pas *d'homme qui* puisse dire, je vivrai jusqu'à demain,

are also correct, though the nouns which serve as the antecedents of *qui* are neither preceded by *the* nor *a*, in French; because they are elliptical, and if we supply the words which the ellipsis gives us the privilege to omit, we shall see that the vague meaning of the nouns *livre*, *homme*, *maux*, and, *fruit*, would change and become determined; for they are used instead of,

Il n'a pas *un livre qui*, &c.
Il se conduit comme *un homme qui*, &c.
Il est accablé *par des maux qui*, &c.
Ce fruit est *d'une sorte qui*, &c.
Il n'y a pas *un homme qui*, &c.

OF THE RELATIVE PRONOUN *QUI*, PRECEDED BY A PREPOSITION.

444. The relative pronoun *qui*, preceded by a preposition, is only used when speaking of persons or things personified; it is of either gender and number, and agrees with its antecedent; as in,

The man who owns this beautiful garden is very rich.	L'*homme à qui* appartient ce beau jardin est très riche.
Providence, without whose assistance we cannot succeed, is always just and merciful.	La *Providence*, sans l'assistance *de qui* nous ne pouvons réussir, est toujours juste et miséricordieuse.

OF THE RELATIVE PRONOUN *QUE*.

445. The relative pronoun *que* relates to persons and things; it is of either number and gender; it is never used as a nominative or preceded by a preposition, and is always of the same number and gender as its antecedent, which, generally, it immediately follows; as in,

The ladies whom we have known in France have just arrived in Boston.	*Les dames que* nous avons *connues* en France viennent d'arriver à Boston.

446. *Que* may be separated from its antecedent by a certain number of words, provided the mind may, without trouble or ambiguity, recur to that antecedent, of which those words are but the complement; as in,

What is an army? It is a body acted upon by a number of different passions which a skilful man incites to the defence of the country.	Qu'est-ce qu'une armée? C'est un *corps animé d'une infinité de passions différentes qu'*un homme habile fait mouvoir pour la défense de la patrie.

It is impossible, in this sentence, to mistake the antecedent of the pronoun *que*, because the mind has no trouble in recurring to the noun *corps*, although it is separated from that pronoun by the incidental qualificative proposition, *animé d'une infinité de passions différentes.*

All sentences constructed like the preceding, in which the mind could not recur at once to the antecedent of the relative pronoun *que*, are defective, and ought to be avoided.

447. The relative pronoun *que* should never be mistaken for the conjunction *que;* they are easily distinguished, because, when it is a relative pronoun, it may be expressed by *which* or *whom*, in English, which is never the case when it is a conjunction; for then it is always the equivalent of the same part of speech, *that*, in English.

448. *Que* should always be used in sentences like the following:

It is not to you I speak,	Ce n'est pas *à vous que* je parle,
It is of you I speak,	C'est *de vous que* je parle;

for if, instead of *que*, we use the pronoun *qui*, this pronoun would require to be preceded by the preposition *to*, *à*, in the first sentence, and *of*, *de*, in the other, which then would stand thus:

C'est *à vous à qui* je parle, c'est *de vous de qui*, or *dont* je parle.

In which case, the verb *parler* would have two objects, *vous* and *que*, governed by the same preposition, which is against the genius of the language.

449. *Que*, although most generally used with an antecedent, is sometimes employed in French instead of *what* meaning *what thing*, in sentences like the following:

I do not know what to say.	Je ne sais *que* dire.
He did not know what to answer.	Il ne sut *que* répondre.

OF THE PRONOUNS *LE QUEL, LA QUELLE, LES QUELS, LES QUELLES.*

450. The relative pronoun *le quel*, &c., is used when speaking of persons and things. It takes either number and gender; as,

Le quel, singular masculine,	*Les quels*, plural masculine,
La quelle, singular feminine,	*Les quelles*, plural feminine,

and agrees with its antecedent.

451. The pronoun *le quel* should only be used, with or without a

preposition, in order to avoid an ambiguity; it never follows immediately the noun to which it relates; as in,

Here is an instance taken from the English papers, which I cannot help mentioning.
Voici un exemple tiré des papiers Anglais, *le quel* je ne puis m'empêcher de rapporter.

You know, madam, that there is a counterfeited edition of my book, which is to be out in a few days.
Vous savez, madame, qu'il y a une édition contrefaite de mon livre, *la quelle* doit paraître dans peu de jours.

452. But these sentences are inelegant, and it would be better to alter their construction so as not to be obliged to use the pronoun *le quel;* as, for instance,

J'ai trouvé dans les papiers Anglais, *l'exemple suivant que* je ne puis m'empêcher de rapporter.
Vous savez, madame, qu'il y a une édition contrefaite de *mes ouvrage; elle* doit paraître dans peu de jours.

OF THE PRONOUN *DONT.*

453. The relative pronoun *dont* is used in speaking of persons and things; it is of either gender and number; it means *of whom*, *whose*, *of which*, and *of what*. We have already said that it should be preferred to *de qui* and *du quel*, when the construction and clearness of the sentence admit of its being used.

454. It can be employed instead of *whose*, when this pronoun is not preceded by a preposition, and should only be replaced by *du quel*, when, being placed at some distance from its antecedent, an ambiguity should arise in reference to the noun to which it relates; as in,

The goodness of the Lord, the effects of which we feel every day of our lives, should induce us to obey his commands.
La *bonté* de Dieu, *de la quelle* (and not *dont*) nous ressentons tous les jours les effets, devrait bien nous engager à suivre ses commandements.

Dont would be a fault, because this pronoun, being of either gender, could as well have *Dieu* as *bonté* for its antecedent; the sentence would then be ambiguous, which must always be avoided.

455. It ought not to be forgotten, that *dont* should always be followed by the nominative of the next verb; as in,

The French ought never to forget the memory of Napoleon, whose great deeds have covered their country with glory.
Les Français ne doivent jamais oublier la mémoire de *Napoléon, dont les hauts faits* ont couvert le pays de gloire.

456. When *dont* takes the place of *what*, it should always be preceded by the demonstrative pronoun *ce*, as its antecedent; as in,

Do you ever think of glory? Yes, indeed; it is what I dream of every night.	Pensez-vous quelquefois à la gloire? Oui, vraiment; c'est *ce dont* je rêve toutes les nuits.

457. *Dont* is sometimes used instead of *with which*, *by means of which*, *avec le quel*, *au moyen du quel;* as in,

Do you know the ingredients with which cotton powder is made?	Connaissez-vous les *ingrédients* dont la poudre de coton est composée?

OF THE PRONOUN *QUOI.*

458. The relative pronoun *quoi* is used instead of *which* and *what*, when the antecedent of these pronouns has a vague and indefinite meaning, or when they relate to a whole sentence already expressed. It is also employed in relation to things; but idiomatically, and instead of the pronoun *le quel*, which now would be preferred by good writers; it is always preceded by a preposition; as in,

The king walked a minuet, after which the whole court retired.	Le roi *dansa un menuet, après quoi* toute la cour se retira.
Are these the materials with which you are to build this house?	Sont-ce là les *matériaux avec quoi* vous devez bâtir cette maison?
There is nothing which I would not submit to, in order to please you.	Il n'y a *rien à quoi* je ne me soumisse pour vous plaire.

In the first sentence, *quoi* relates to the first clause, *the king walked a minuet;* in the second, it relates to a noun of things, *materials*, and is used for *les quels;* and, in the last, it relates to the indefinite pronoun *nothing*.

459. Whenever the words *something* or *anything*, or any expression conveying the same idea of vagueness, are used to denote the means or instrument necessary to perform an action, they are expressed by the pronoun *quoi*, preceded by the preposition *of*, *de;* as in,

Give me something to write with.	Donnez-moi *de quoi* écrire.
I have something to play with.	J'ai *de quoi* m'amuser.

OF THE RELATIVE PRONOUN *OÙ.*

460. The relative pronoun *où* is of either number and gender, and relates only to things. It is used alone, and also with the prepositions *de*, *of*, and *par*, *by*.

Où is used instead of *in which* and *to which*; *d'où*, instead of *from which*; and *par où*, instead of *by which* or *through which*; as in,

This is the house in which I live.	Voici *la maison où* je demeure.
Is this the hotel which you wish to go to?	Est-ce *là l'hôtel où* vous voulez aller?
This is a mine from which they extract beautiful diamonds.	Voici une mine *d'où* l'on tire de très beaux diamants.
Is the country through which we have to pass to-morrow beautiful?	Le *pays par où* nous devons passer demain, est-il beau?
Is this the pass we must follow? (by which we must pass.)	Est-ce là le *sentier par où* nous devons passer?

461. It is seen by these examples that *où* is used instead of *which*, *le quel*, whenever the sentence expresses an idea of rest as in the first, an idea of motion as in the second, fourth, and fifth, or an idea of extraction as in the third.

462. In a sentence like the following:

Was it to this office you applied last year?

the pronoun *où* could not be employed after the noun *office*, if the preposition *to* should be used before that noun, because *où*, meaning *to which*, would imply the repetition of the same preposition as governed by one verb, which is, as we already mentioned it, against the rule of language; thus we cannot say:

Est-ce *à* ce bureau *où* vous vous adressâtes l'année dernière?

The conjunction *that*, *que*, ought to be used instead of the pronoun: as,

Est-ce *à* ce bureau *que* vous vous adressâtes l'année dernière?

But if the sentence should be constructed by omitting the preposition: as in,

Was this the office to which you applied last year?

then the pronoun *où* should be properly used instead of *to which*; as

Est là le *bureau où* vous vous adressâtes l'année dernière?

The preposition *to*, implied in the meaning of *où*, standing for *au quel*, being used only once with the verb *s'adresser*.

463. The adverb *when* is very often used in English, instead of the relative pronoun *which*, preceded by the prepositions *in*, *during*, *at*, or *to*. But in French, adverbs have no antecedents, and the English

adverb should, in such cases, assume in our language its real character, which is that of a relative pronoun. It is then expressed by *où;* as in,

Do you remember the time when we were together in college ?	Vous rappelez vous le *temps où* (during which) nous étions ensemble au collège ?
Have you recovered from the blow you received the day when we arrived in Boston ?	Êtes-vous rétabli du coup que vous reçûtes le *jour où* (at which) nous arrivâmes à Boston ?
Were you present at the battle when our general lost his life ?	Assistiez-vous à la bataille *où* (in which) notre général perdit la vie ?

This rule is very important, and using *quand* for *when* is a fault which Americans and Englishmen are constantly making, in cases similar to the preceding.

464. In a sentence like the following :

Well ! what will you begin with ?

it must be ascertained whether the meaning is : by what part, or by what thing, will you begin. In the first instance, the above sentence should be expressed by :

Eh ! bien, *par où* voulez-vous commencer ?

and, in the other, by :

Eh ! bien, *par quoi* voulez-vous commencer ?

Par où signifying *by what part? the beginning, the end, the middle one*, or *any other;* and *par quoi, by what thing, by this one, that one, or any other?*

Remark. Whatever may be the relative pronoun required by the meaning or construction of a sentence, that pronoun is never omitted in French, as it is so often the case in English ; as in,

Who is the man I see yonder ?	Qui est l'homme *que* je vois là bas ?
The lady you love is not so very pretty.	La femme *que* vous aimez n'est pas si jolie.

QUESTIONS.

413. What is the definition of a relative pronoun ?
413. What part of speech should be the antecedent of a relative pronoun ?
413. Is the antecedent of a relative pronoun always expressed ?

413. What are the relative pronouns in French ?

414. How is *who* expressed in French, and of what number and gender is it ?

415. How is the relative pronoun *that* expressed in French ? Is it always used as a nominative, or is it also used objectively ? How is it expressed in either case ?

416. When *that* is used in the sense of *which*, and relates to one of the words *something* or *anything*, how is it expressed ?

417. Is the pronoun *which* used in relation to persons and things ? and how is it expressed in either case, whether it be used as a nominative or as an object ?

418. When is the pronoun *le quel* used instead of which ?

419. Is not *which* sometimes used as a demonstrative pronoun ? How is it expressed in such cases ?

420. How is *of which* expressed when it comes after a noun which is not preceded by a preposition ? What is the word which should always follow the pronoun *dont?*

421. How is *of which* expressed when it comes after a noun which is preceded by a preposition ?

422. How is the relative pronoun *which* generally expressed, when it is preceded by any other preposition than *of*, *de?*

422. (*Bis.*) Is not the pronoun *which*, in cases similar to the preceding, sometimes expressed idiomatically by another pronoun than *le quel ?*

423. How is *which* expressed, when, being preceded either by *from*, *at*, *through*, *by*, or *in*, it is used in a sentence implying an idea of *rest*, translation from one place to another, or extraction ?

424. Is not *from which* sometimes expressed by *dont?* in what case ?

424. Is not the pronoun *où* sometimes used as an adverb ? and by what preposition can it be preceded ?

425. When the pronoun *which* is preceded by a preposition, and signifies *what thing*, or *what fact*, in a sentence which is not interrogative, how is it expressed ?

426. If the sound of the pronoun should be disagreeable to the ear, how should it be supplied ? and how should the sentence be constructed ?

427. How is the pronoun *whom* expressed, when used without a preposition ?

428. How is *of whom* expressed ? Which is generally preferable, *de qui* or *dont?*

429. When should *du quel*, &c., be preferred to *de qui* and *dont?*

430. How is *whom* expressed, when it is preceded by any other preposition than *of ?* When is *le quel* to be preferred to *qui?*

431. How is *from whom* expressed, — by *de qui* or *dont?*

432. How is the relative pronoun *whose* expressed, when it is not preceded by a preposition ?

433. How is the same pronoun expressed, when it is preceded by a preposition ?

432, 433. What is the word which should always follow, in French, the pronouns *dont*, *de qui*, and *du quel?*

434. Does the pronoun *qui*, used without a preposition, relate to persons, or things, or to both ? Of what number and gender is it ? and is it repeated before each verb which it governs ?

435. With what words does the pronoun *qui* agree ? and what does this agreement signify ?

436. Can the pronoun *qui* be separated from its antecedent when that antecedent is a noun ?

437. Can the pronoun *qui* be separated from its antecedent when that antecedent is an objective pronoun ? If it can, why ?

438. When the antecedent of *qui* is either a relative or a nominative personal pronoun, can it be separated from them in French as it is in English ?

439. Cannot the pronoun *qui* be sometimes separated from its antecedent when that antecedent is a noun, and on what condition ?

440. Can the pronoun *qui* be separated from its antecedent by a preposition followed by its object ?

441. Can the pronoun *qui* be used at all when it relates to a noun followed by its object ? What is to be done if it cannot be used ?

442. Cannot the pronoun *qui* be used without an antecedent ? and if it can, what is the nature of the antecedent that can be dispensed with ?

443. What should be the nature of a noun, in order that it may serve as an antecedent to the pronoun *qui?*

443. Is the article *the*, or the adjective *a*, always expressed before the nouns which serve as an antecedent to the pronoun *qui?* (The pupils should give examples in which the article and the adjective *a* are not expressed, and show how these examples apply to the preceding rules.)

444. Does the pronoun *qui*, preceded by a preposition, relate to persons or things ? Of what number and gender is the expression *de qui*, and with what does it agree ?

445. Does the relative pronoun *que* relate to persons or things, or to both ? Is it ever preceded by a preposition ? and is it used as a nominative or as an object to the verb following ? What is the word which it generally follows ?

446. On what condition can the pronoun *que* be separated from its antecedent ?

447. How can it be ascertained whether the word *que* is either a relative pronoun or a conjunction ?

448. Why is *que* used, and not *à qui*, in a sentence like the following, *C'est à vous que je parle, It is to you that I speak?*

449. Is not *que* sometimes used without an antecedent ? To what word does it then correspond in English ?

450. What number and gender can the pronoun *le quel* take ? With what does it agree ?

451. For what purpose only should the pronoun *le quel* be used ?

452. Is not the use of the pronoun *le quel* inelegant, and is it not better to try to dispense with it ?

453. Of what number and person is the pronoun *dont?* Is it used in speaking of persons or things, or of both ? To what word does it correspond, in English ?

454. When is it that *dont* can be used instead of *whose?* and when should it be replaced by *du quel ?*

455. By what word should *dont* be invariably followed, in French ?

456. When *dont* takes the place of *what*, by what word should it be preceded ?

457. Is not *dont* sometimes used instead of *with which, by means of which?*

458. What are the English pronouns which can be expressed by *quoi ?* and what should be the nature of its antecedent ?

458. Is it not also sometimes used in relation to things used definitely, and in virtue of what privilege ?

459. When the words *something* or *anything* are used to denote the means or instrument necessary to do anything, how are they expressed in French ?

460. Of what number and gender is the pronoun *où*, and what is the nature of the nouns to which it relates ? What are the prepositions by which it can be preceded ?

460. To what English expression do *où*, *d'où*, and *par où*, correspond ?

461. What should be the meaning of the English sentence, for the above expression to be rendered by *où*, *d'où*, and *par où?*

461. Why cannot the pronoun *où* be used in a sentence like the following : *Est-ce à ce bureau que vous vous adressâtes l'année dernière ? Was it to this office you applied last year ?*

463. Can the adverb *when* be translated as such in French, where it relates to a noun already expressed ? If not, why ? and how is it expressed ?

464. In a sentence like the following : *What will you begin with*, what should be the meaning of *with what*, for it to be expressed in French either by *par quoi* or *par où?*

OF ABSOLUTE OR INTERROGATIVE PRONOUNS.

465. Absolute pronouns are those which have no relation to an antecedent; they are generally used in interrogative or exclamative, but sometimes also in affirmative sentences; they correspond to the English interrogative pronouns *who*, *whom*, *whose*, *what*, *which*, *where*, and are expressed as follows:

Who, qui, qui est-ce qui, or quel.
Whom, qui, or qui est-ce que.
Whose, à qui, à qui est-ce que.
What, quel, que, or qu'est-ce que, and quoi.
Which, le quel, qui.
Where, où.

OF THE ABSOLUTE PRONOUN *WHO*.

466. The absolute pronoun *who* is expressed by *qui*, or *qui est-ce qui*, (who is it who,) when, being taken in an absolute meaning, it does not relate to a noun expressed after the verb; and by *quel*, when the next verb is followed by a noun to which this pronoun *quel* relates.

The absolute pronoun *qui* is generally singular and masculine, on account of its vague and absolute meaning; but *quel* agrees in number and gender with the noun or pronoun with which it is connected in the sentence.

467. We should mention here that *qui* is far preferable to *qui est-ce qui*, which is a real pleonasm and a Gallicism, and ought to be avoided. The following interrogative and affirmative sentences will illustrate these rules:

Who gave you this beautiful dog? (absolute meaning.)	*Qui* vous a donné ce beau chien?
Who are those people we see on the hill? (relative meaning.)	*Quelles* sont *ces personnes* que nous voyons sur la colline?
Everybody knows who set fire to that house.	Tout le monde sait *qui* a mis le feu à cette maison. (absolute meaning.)
	Tout le monde sait *quel* est *celui* qui a mis le feu à cette maison. (relative meaning.)

468. The second sentence could idiomatically be expressed by:

Qui sont ces personnes que nous voyons sur la colline;

using *qui* in the plural; but the former should be preferred, because *qui* being absolute in its meaning, ought not, as we have said, to be

used in relation to any noun, whilst *quel*, on the contrary, should always be employed when the pronoun *who* relates to one.

The two last show how absolute pronouns are used in sentences which are not interrogative; in the first, *qui* is employed in an absolute meaning; it relates to no noun; in the second, *quel* is used in relation to *celui*, which, standing for the expression, *the man* or *the person*, that is singular and masculine, requires the pronoun *quel* to be used in that number and gender.

OF THE ABSOLUTE PRONOUN *WHOM*.

469. The absolute pronoun *whom* is expressed by *qui*, whether it is preceded by a preposition or not, or by *qui est-ce que*, (*who is it whom;*) but *qui* should be preferred, for the same reason we gave when we spoke of *qui est-ce qui*, *who*.

Qui used for *whom* is of either number and gender; it is absolute in its meaning, and only refers to persons; as in,

Whom have you seen in the public garden to-day?	*Qui* avez-vous vu aujourd'hui dans le jardin public?
Of whom were you speaking when my brother came in?	*De qui* parliez-vous quand mon frère est entré.
With whom will you go to the theatre to-night?	*Avec qui* irez-vous ce soir au théâtre?
I do not know whom you mean.	Je ne sais *de qui* vous voulez parler.
Nobody knows whom he will marry.	Personne ne sait *qui* il épousera.

In the first sentence, *qui* signifies *what persons*, and is plural and feminine; in the second, it means *what person*, and is feminine and singular, &c.; showing, as we have said, that this pronoun may be used in either number and gender. *Qui*, used instead of *whom*, has no other good equivalent in French; *qui est-ce que* being a Gallicism, which ought to be avoided in good language.

OF THE ABSOLUTE PRONOUN *WHOSE*.

470. The absolute pronoun *whose* is employed to convey different meanings in English; we shall examine them separately.

471. *Whose*, used in an interrogative sentence, before a noun followed by the verb *to be*, and signifying either *to belong*, *whose turn is it*, or *whose duty or right is it to do a thing*, is expressed in French by *à qui*, *to whom*, and the sentence takes the following form:

Whose book is this?	*À qui* est ce livre? or, *À qui* ce livre est-il?
Whose turn is it to play?	*À qui* est-ce *à* jouer?

Whose duty is it to mount guard to-day ?	*À qui* est-ce de monter la garde aujourd'hui ?

472. *Whose*, employed when a comparison is meant between two or more persons or things, is rendered by, *Who is that of whom*, or *Who are those of whom ; Quel est celui dont*, *Quelle est celle dont*, *Quels sont ceux dont*, *Quelles sont celles dont*, according to the number and gender of the noun to which that pronoun relates ; as in,

You had two French teachers; whose lessons do you like the best ?	Vous avez eu deux maîtres de Français ; *quel est celui dont* vous préférez les leçons ?
You had many friends, but we never knew whose feelings were the most congenial to yours.	Vous avez eu beaucoup d'amis, mais nous n'avons jamais su *quel est celui dont* les sentiments se rapprochaient le plus des vôtres.

We should state here that *whose*, used as an absolute pronoun, is never expressed in French by *dont*.

OF THE ABSOLUTE PRONOUN *WHAT*.

473. The absolute pronoun *what* is used either in interrogative, affirmative or exclamative sentences.

OF THE ABSOLUTE PRONOUN *WHAT*, USED IN INTERROGATIVE SENTENCES.

474. When the absolute pronoun *what* is used in an interrogative sentence, it may either signify *what thing*, or relate to a noun expressed after the next verb.

475. When *what* signifies *what thing*, and is not preceded by a preposition, it is expressed by *que*, or *qu'est-ce que*, when used objectively ; and by *qu'est-ce qui*, when employed as a nominative. Its meaning is absolute and indefinite, and it is therefore deprived of number and gender ; as in,

What are you doing there ?	*Que* faites-vous là ?
What does your brother want ?	*Que* désire votre frère ? or, Que votre frère désire-t-il ?
What wakes her up in the middle of the night ?	*Qu'est-ce qui* la réveille au milieu de la nuit ?

476. *What*, signifying *of what moment*, or *consequence*, and used before the verb *to be*, is also expressed by *que*, or *qu'est-ce que*, and the sentence is constructed as follows :

What are men before God ?	*Que*, or *qu'est-ce que*, sont les hommes devant Dieu ?

477. *Que*, or *qu'est-ce que*, when used with a verb followed by an adjective, requires the preposition *de* to be placed before that adjective, which is always singular and masculine. This preposition stands for the expression *which is*, always understood when the antecedent of an adjective has a vague and indefinite meaning; as in,

What is the news to-day? (What do they say which is [of] new to-day?)	*Que* dit-on *de nouveau* aujourd'hui? or, Qu'est-ce qu'on dit de nouveau aujourd'hui?

478. *What*, signifying *what thing*, and preceded by a preposition, whatever may be the place of that preposition in English, or whether it is expressed or understood, is expressed by *quoi;* as in,

What are you talking about?	*De quoi* parlez-vous?
What is that man aiming at?	*A quoi* cet homme vise-t-il?

479. *What*, preceded by a preposition, is sometimes elegantly expressed by *que* instead of *de quoi*, (of what,) and *à quoi*, (to what;) as in,

What is the use of science without virtue? (to what is science useful?)	*Que* (à quoi) sert la science sans la vertu?
What is the use for a miser to own riches? (of what use is it?)	*Que* (de quoi) sert à l'avare d'avoir des trésors?

480. Whenever *what* does not mean *what thing*, it relates to a noun which it precedes immediately, or which is placed after the verb; and whether it be preceded by a preposition or not, it is then expressed by *quel*, and this pronoun agrees in number and gender with the noun to which it relates; as in,

What is the news to-day?	*Quelles* sont les *nouvelles* aujourd'hui?
What are your motives to act as you you do?	*Quels* sont vos *motifs* pour agir comme vous le faites?
To what hotel do you go?	*À quel hôtel* allez-vous?
Of what dress do you speak to me?	*De quelle robe* me parlez-vous?

481. *What*, in proverbial interrogative sentences, may also be expressed by *qui*, which then relates to things; as in,

What gives a character to a bird? Its plumage.	*Qui*, or *qu'est-ce qui*, fait l'oiseau? C'est le *plumage*.
What makes a monk? It is not his dress.	*Qui*, or *qu'est-ce qui*, fait-le moine? Ce n'est pas *son habit*.

But we could not say,

What are the northern states?	*Qui* sont *les états du nord?*

What are the ancient empires ?	*Qui* sont les *anciens empires?*

because these sentences are not proverbial; *quel* should be used instead of *qui*.

OF THE ABSOLUTE PRONOUN *WHAT*, USED IN EXCLAMATIVE SENTENCES.

482. When the absolute pronoun *what* is used before a noun in an exclamative sentence, whether that noun be qualified by an adjective, or preceded by *a* or *an*, or not, it is expressed by *quel*, *quelle*, *quels* or *quelles*, according to the number and gender of that noun, and *a* or *an* is not expressed; as in,

What a beautiful morning ! let us go into the country.	*Quelle belle matinée !* allons à la campagne.
What splendid horses ! where do they come from ?	*Quels magnifiques chevaux !* d'où viennent-ils ?

483. When the absolute pronoun *what* is used before the verb *to be* followed by an adjective, the verb is omitted in French; its place is supplied, as we have seen in the preceding chapter, by the preposition *de*, and *what* is expressed by *quoi;* as in,

What is more instructive and amusing than to read celebrated writers in their own language ?	*Quoi de* plus *instructif* et *de plus amusant* que de lire les auteurs célèbres dans leur propre langue ?

484. *Que* and *combien* are sometimes used in exclamative sentences in the sense of *how*, *how many*, *how much*, or *what*, and the sentences are constructed as follows:

How terrible and powerful religion is !	*Que* (or *combien*) la religion est terrible et puissante !
What an amiable family is that of Mr. L**; but what a disgusting one is that of Mr. C** !	*Que* (or *combien*) la famille de Monsieur L** est aimable; mais *que* (or *combien*) celle de Monsieur C** est repoussante !

The first part of this sentence could also be constructed as follows:

Quelle aimable famille *que* celle de Monsieur L**, mais, &c.

What a fine girl she would have been if she had not experienced this misfortune !	*Que* (or *combien*) elle eût été *belle*, or *quelle belle fille*, elle aurait été si elle n'avait pas éprouvé ce malheur !

OF THE ABSOLUTE PRONOUN *WHAT*, USED IN AFFIRMATIVE SENTENCES.

485. When the absolute pronoun *what* is used in a sentence which is neither interrogative nor exclamative, it is expressed by *que* or

quoi, according to its being preceded by a preposition or not, when it relates to no noun ; and by *quel*, when it does relate to one ; as in,

I asked him many questions; but he did not know what to answer.	Je lui fis plusieurs questions; mais il ne sut *que* répondre.
Why do you not join in the conversation ? Because I do not know what you are speaking of.	Pourquoi ne vous mêlez-vous pas à la conversation ? Parceque je ne sais *de quoi* vous parlez.
I do not know what to decide.	Je ne sais *à quoi* me décider.
Do you go to the ball to-night ? Yes, but I do not know what dress I shall wear.	Allez-vous ce soir au bal ? Oui, mais je ne sais *qelle robe* je mettrai.

OF THE ABSOLUTE PRONOUN *WHICH*.

486. The absolute pronoun *which*, when used in an interrogative sentence, without being followed by the preposition *of*, and referring to a noun before expressed, is rendered in French either by *le quel*, *quel*, or *quel est celui qui* or *que*, which agree in number and gender with the noun referred to ; as in,

You have seen these ladies; which is the prettiest ?	Vous avez-vu ces dames; *quelle* est la plus jolie ? or, *quelle est celle* qui est la plus jolie ?
You have seen these ladies; which do you prefer ?	Vous avez-vu ces dames; *la quelle* préférez-vous ? or, *quelle est celle que* vous préférez ?

It results from these two examples, that, when the absolute pronoun *which* is followed by the verb *to be*, it is either expressed by *quel* or *quel est celui qui* or *que;* but when the verb which follows it is not the verb *to be*, it is rendered either by *le quel*, or *quel est celui qui* or *que*.

487. *Which*, when followed by *of*, and referring to a noun following, may be expressed either by *le quel de* preceding the noun used in the English sentence, which noun is then followed by the verb in the interrogative form, or by *quel est celui de* before the noun following, this noun being itself followed by one of the relative pronouns *qui*, *que*, *dont*, &c., before the next verb used in the affirmative form, according to this relative pronoun standing as its nominative, or its direct or indirect object ; as in,

Which of your sisters do you like the best ? (speaking of one sister only.)	*La quelle de vos sœurs aimez-vous* le mieux ? or, Quelle est celle de vos sœurs *que* vous aimez le mieux ?
Which of your sons have you heard from ? (speaking of more than one son.)	*Des quels* de vos fils avez-vous reçu des nouvelles ? or, *Quels sont ceux de vos fils dont vous avez reçu* des nouvelles ?

Which of these two gentlemen was speaking to you when I met you ?	*Le quel de ces deux messieurs* vous parlait quand je vous ai rencontré ? or, *Quel est celui de ces deux messieurs qui* vous *parlait* quand je vous ai rencontré ?
Which of these books costs you the most ? (speaking of more than one book.)	*Les quels de ces livres* vous *coûtent* le plus cher ? or, *Quel sont ceux de ces livres qui* vous *coûtent le* plus cher ?

488. When *which*, followed by *of*, instead of preceding a noun, comes before a pronoun, it may also be expressed by *qui*, which then may transmit to the following verb and adjectives the gender, but not the number, of the pronoun governed by *of;* as in,

Which of you, ladies, will be bold enough to attack me ? (speaking of one lady.)	*Qui*, or *la quelle de vous*, mesdames, sera assez *hardie* pour m'attaquer ? or, *Quelle est-celle de vous*, mesdames, *qui* sera assez *hardie* pour m'attaquer ?
Which of you, gentlemen, will go to Texas with me ? (speaking of more than one gentleman.)	*Les quels de vous*, messieurs, veulent aller au Texas avec moi ? or, *Quels* sont ceux de vous, messieurs, qui veulent aller au Texas avec moi ?

Qui may be followed by a feminine adjective, because the noun *ladies* shows sufficiently the gender of that pronoun; but as there is nothing in either of these sentiments which indicates in a definite manner whether the attack is to be made by more than one of the ladies, or if there is more than one gentleman offering to go to Texas, *qui* being deprived of the signs of the plural, the verb and adjective following cannot be used in that number; and when the mind alludes to more than one person, in sentences of this kind, the expressions *les quels*, or *quels sont ceux*, should be resorted to.

489. The absolute pronoun *which*, used in a sentence which is not interrogative, may relate to a noun either already expressed or mentioned afterwards; in the former case, it may be rendered by *quel*, or *quel est celui qui*, *que*, *dont*, &c., with the verb *to be;* or by *le quel*, or *quel est celui qui*, *que dont*, &c., with any other verb; as in,

You have seen these ladies, and you cannot tell which is the prettiest.	Vous avez-vu ces dames, et vous ne pouvez pas me dire *quelle est* la plus jolie, or, *quelle est celle qui est* la plus jolie.
Look at these two horses, and tell me which you prefer.	Regardez ces deux chevaux, et dites moi *le quel*, (or *quel est celui que*) vous préférez.

490. In the latter case, that is to say, when *which* relates to a noun which it precedes, that pronoun is expressed either by *le quel* or *quel*

est celui; the former followed by *de*, and the noun governed by that preposition; the latter by *de* and the same noun, followed by one of the relative pronouns *qui*, *que*, *dont*, &c., according to the meaning of the sentence; as in,

Tell me which of these houses you want to buy.	Dites moi *la quelle de* ces maisons, or, *quelle est celle de ces maisons, que* vous voulez acheter.
I should like to know which of these books cost you the most.	Je désirerais savoir *les quels de ces livres*, or, *quels sont ceux de ces livres, qui* vous coutent le plus cher.

491. The remark we have made when speaking of *which* followed by a personal pronoun, in interrogative sentences, is applicable to those which are affirmative; as in,

Tell me, ladies, which of you are my friends.	Dites moi, mesdames, *les quelles* de vous sont mes amies, or, *quelles sont celles de vous qui* sont mes amies.
I must know, children, which of you stole my preserves.	Il faut que sache, mes enfants, *le quel*, or, *qui de vous*, or, *quel est celui de vous qui*, a volé mes confitures.

OF THE ABSOLUTE PRONOUN *WHERE.*

492. The absolute pronoun *where* is used in interrogative and affirmative sentences, and is always expressed by *où.*

Where is an absolute pronoun whenever it is used without an antecedent, and may be turned by a noun of things united to the pronoun *quel*, or when it stands for *what*, *quoi;* this pronoun may be preceded by either of the prepositions *par* and *de;* as in,

Where do you go?	(En quel lieu) où allez-vous?
Where do you come from?	(De quel lieu) d'où venez-vous?
Which way (by where) will you go?	(Par quel lieu) par où passerez-vous?
What do you aim at?	(A quoi) où aspirez-vous?
How (by what) do you intend to succeed?	(Par quoi) par où en viendrez-vous à bout?
I do not know where I am going.	Je ne sais (en quel lieu) où je vais?
Tell me which way you came.	Dites moi (par quelle route) par où vous êtes venu?
I should like to know whence you came.	Je voudrais savoir (de quel lieu) d'où vous venez?

QUESTIONS.

465. What is the definition of an absolute pronoun ?
465. In what kind of sentences are they used ?
465. What are the French absolute pronouns corresponding to the English ones, *who*, *whom*, *whose*, *what*, *which* and *where?*
466. How is *who* expressed when taken in an absolute meaning ?
466. How is *who* expressed when it relates to a noun following ?
466. Of what number and gender is the pronoun *qui*, and with what does the pronoun *quel* agree ?
467. Which is preferable, *qui* or *qui est-ce qui?* and why ?
468. When *who* is used as the nominative of a plural verb in English, how should it be expressed, by *qui* or *quel?*
468. Why, in the preceding case, is *quel* preferable to *qui?*
468. Is the absolute pronoun *who* used in sentences which are not interrogative ? and how is it expressed then ?
469. How is the absolute pronoun *whose* expressed, whether it is preceded or not by a preposition ?
469. Which should be preferred instead of *whom*, *qui* or *qui est-ce que?*
469. Of what number and gender is *qui* used for *whom?* Is it absolute in its meaning, or does it refer to a noun ?
470, 471. Whenever *whose*, used as an absolute pronoun, conveys an idea of property, turn, or duty, how is it expressed in French ? If the sentence implies an idea of turn, what preposition should be used after the verb *to be*, before the infinitive following ? (The same question when the sentence implies an idea of duty or right.)
472. How is *whose* expressed when it implies an idea of comparison between several persons or things ?
472. Is the absolute pronoun *whose* ever expressed by *dont?*
473. In what kind of sentences is the absolute pronoun *what* used ?
474. What is the meaning of the absolute pronoun *what* in interrogative sentences ?
475. When *what* signifies *what thing*, and is not preceded by a preposition, how is it expressed ?
476. When *what*, signifying *of what moment* or *consequence*, is used with the verb *to be*, how is it expressed ?
477. When the verb which follows *what* is itself followed by an adjective, by what should this adjective be preceded ?
477. Why is the preposition *de* used before adjectives in cases similar to the preceding ?
478. How is *what* expressed when, signifying *what thing*, it is preceded by a preposition ?
479. How is the absolute pronoun *what* sometimes elegantly expressed, when preceded by a preposition, and meaning *what thing?*
480. Whenever *what* does not signify *what thing*, does it not relate to a noun following, and how is it expressed ?
480. Does *quel* agree with the noun to which it refers, and can it be or not preceded by a preposition ?
481. Cannot *what*, which relates to things, be sometimes expressed by *qui*, which generally relates to persons ? and in what kind of sentences ?
482. How is *what* expressed before a noun qualified or not by an adjective, in exclamative sentences ?
483. Is the adjective *a* or *an*, placed in English after *what*, ever expressed in French ?
483. When, in exclamative sentences, *what* is used before the verb *to be*, in English, this verb being followed by an adjective, is that verb expressed in French ? By what is it replaced ? and how is the pronoun *what* rendered ?
484. How are the English pronouns *how*, *how many*, *how much*, and *what*,

in exclamative sentences, sometimes rendered in English ? (Let the pupil recite the examples.)

485. How is the pronoun *what* expressed in sentences which are neither interrogative nor exclamative ?

486. When the absolute pronoun *which* is used in interrogative sentences, without being followed by *of*, and relating to a noun before expressed, how is it rendered in French, as the nominative of the verb *to be?*

486. How is that pronoun expressed, in the same circumstances as above, when used as the object of any verb ?

487. When the pronoun *which*, followed by *of*, relates to a noun following, how is it expressed ?

487. When, in the preceding case, *which* is expressed by *le quel*, what form does the sentence assume ? and how is it when *which* is expressed by *quel est celui que, qui dont*, &c.?

488. When *which*, still followed by *of*, relates to a pronoun instead of a noun, how can it be expressed besides *le quel* and *quel est celui?*

488. When *which* is expressed by *qui*, can it be followed by a feminine adjective, and why ? Can it be followed by a verb in the plural, and why not ?

489. When the absolute pronoun *which* is used in a sentence which is not interrogative, and relates to a noun already expressed, how is it expressed ?

490. What is the case when *which* relates to a noun expressed afterwards ? How is the sentence constructed in this latter case ?

491. When *which*, in a sentence which is not interrogative, is followed by a pronoun governed by *of*, instead of being followed by a noun, what rules should be observed ?

492. How is the absolute pronoun *where* expressed, and in what meaning is *où* a pronoun ?

492. By what prepositions can it be preceded ?

OF INDEFINITE PRONOUNS.

493. Indefinite pronouns are words which serve to designate persons and things in an indefinite manner, which relate only to a vague object, and present to the mind nothing fixed or precise.

The words which are called indefinite pronouns are not all real pronouns; some would be better qualified by being called adjectives; but, as they are generally known under the name of pronouns, for the sake of clearness we will give them this denomination.

Indefinite pronouns are divided into four classes, distinct from each other; as,

1st. Those which are never joined to a noun.

2d. Those which are always joined to a noun.

3d. Those which are sometimes joined to a noun, and sometimes not.

4th. Those which are followed by the conjunction *que*.

OF INDEFINITE PRONOUNS WHICH ARE NEVER JOINED TO A NOUN.

494. The pronouns of this class are the following:

Some one, they, you, we, somebody, people, &c.,	on.
Somebody, one, some one, anybody, any one, &c.,	quelqu'un.
Whoever, whosoever, any person that, all those who, &c,	quiconque.
Everybody, each, every one,	chacun.
One another, each other,	l'un l'autre.
Other people, others,	autrui.
Nobody, no one, none, no man, anybody, any one, any man,	personne.
Nothing, not anything, anything,	rien.

These words are real pronouns, because they are never joined to the noun to which they relate, but, on the contrary, take its place.

OF THE ENGLISH EXPRESSIONS, *THEY, ONE, A MAN, A WOMAN, SOMEBODY PEOPLE, WE, YOU, I,* ETC., TAKEN IN AN INDEFINITE SENSE.

495. Whenever any of the expressions *they*, *one*, *a man*, *a woman*, *somebody*, *people*, *we*, *you*, *I*, &c., or any other having the same vague meaning, are taken in an indefinite sense, they are expressed by *on*.

This pronoun is always used as a nominative; it indicates a sort of third person, vague and indefinite; it is probably derived from the word *homme*, man, as an abbreviation; in fact, when we say,

One plays, one studies,	On joue, on étudie,

it is as if we said, *man plays*, *man studies*. This pronoun, which is in constant use in the language, is only used in relation to persons; it always governs in the singular the verb of which it is the nominative, and generally requires the nouns and adjectives used in reference to itself to be in the singular and in the masculine; as in,

They.

They speak, they play.	On parle, *on* joue.
They came to fight.	On en vint aux mains.

One.

One loves to flatter one's self.	On aime à se flatter.

A man.

A man is not always master of his own temper.	On n'est pas toujours maître de soi.

A woman.

It is not always in the power of a woman to go where she likes.	On n'est pas toujours maîtresse d'aller où l'on veut.

Somebody.

Somebody knocks at the door.	On frappe à la porte.

People.

People think and say openly.	On pense et l'on dit tout haut.

We.

We acquire experience at our own expense.	On acquiert de l'expérience à ses dépens.

You.

You will find troublesome people everywhere.	On trouve partout des importuns.

I.

When I tell you that I depend upon you.	Quand on vous dit que l'on compte sur vous.

496. We have said that the pronoun *on* generally governs the singular and the masculine; this is always the case in reference to the verb following, which is never in the plural; but there are instances in which that verb can be followed either by nouns or adjectives used in the plural and in the feminine; this is the case when the sentence alludes clearly to several indivduals, and to ladies; as in,

A woman.

One is not always young and pretty.	On n'est pas toujours *jeune* et *jolie*.
When one is pretty, one is not ignorant of it.	Quand on est *jolie*, on ne l'ignore pas.

Men.

We are not slaves to be so badly treated.	On n'est pas des esclaves pour être si maltraités.

OF THE PRONOUN *ON*, PRECEDED BY *ET*, *SI*, *OU*, AND *QUE*.

497. When the pronoun *on* is preceded by any of the words *et*, *où*

si, l' ought to be prefixed to the pronoun, for the sake of euphony; as,

If we knew how to limit our wishes, we should spare ourselves a great deal of trouble, and we should gain many advantages.	*Si l'on* savait borner ses désirs, *on* s'épargnerait bien des maux, *et l'on* se procurerait beaucoup d'avantages.
The place where one goes.	Le lieu *où l'on* va.

But this rule should not be observed where the pronoun *on* is followed by a word beginning with an *l*, as *le*, *la*, *lui*, *les*, &c.; still, for the mere satisfaction of the ear; as,

They will receive a letter, and they will read it aloud.	On recevra une lettre, *et on la lira* tout haut.

L'on la lira would be intolerable.

The same remark is applicable to the word *que*, when followed by a verb beginning with the letter *c*, having the sound of *k*; as,

We learn much more easily what we understand, than that which we do not.	On apprend beaucoup plus facilement les choses *que l'on comprend*, que celles *que l'on* ne *comprend* pas.
Laziness is a fault which is rarely corrected.	La paresse est un défaut *que l'on corrige* rarement.

But when *que* is followed by a verb beginning with any other letter than *c*, the *l* is suppressed or not, according to taste.

OF THE REPETITION OF THE PRONOUN *ON*.

498. The pronoun *on* should be repeated before each verb which has it for its nominative; as,

They praise him, blame him, threaten him, caress him; but whatever they do, they cannot get along with him.	*On* le loue, *on* le blâme, *on* le menace, *on* le caresse; mais quoiqu'*on* fasse, *on* ne peut en venir à bout.

499. When the pronoun *on* is repeated, it must relate to the same object. The following phrase,

One believes himself to be loved, and one is not loved,	*On* croit être aimé, et *l'on* ne vous aime pas,

is incorrect, because the pronoun *on* has two antecedents; it is not the same person who believes he is loved and who does not love; we ought to say,

On croit être aimé, et on ne l'est pas.

OF THE INDEFINITE EXPRESSIONS, *SOME ONE, ANY ONE, SOMEBODY, ANYBODY, ONE, A FEW*, ETC.

500. The indefinite expressions *some one, any one, somebody, anybody, one*, or any other having the same meaning, are expressed by the indefinite pronoun *quelqu'un*.

This pronoun is either used in an absolute meaning, that is to say, relating to no noun, or it relates to one.

When used without reference to a noun or pronoun, *quelqu'un* is only employed in relation to persons, and has no feminine and no plural; it may be used as the nominative or the object of a verb; as in,

Somebody has been here to-day, who wanted to speak to you.	*Quelqu'un* est venu ici aujourd'hui, qui avait besoin de vous parler.
How do you know this? I have it from somebody.	Comment savez-vous cela? Je le tiens de *quelqu'un*.
Has any one come to-day?	Quelqu'un est-il venu aujourd'hui?

501. But, when referring to a noun or pronoun, it is used in relation to persons and things, it takes either number and gender, whether it be employed as a nominative or an object; and is always followed by *of*, *de*, before the noun, pronoun, or adjective which it governs; as in,

Speaking of a lady,

Tell me the name of your friends, and I will see whether I know any of them.	Nommez-moi *vos amies*, et je verrai si j'en connais *quelqu'une*.

Speaking of pamphlets,

Have you still any of those pamphlets you showed me the other day?	Avez-vous encore *quelques unes de* ces *brochures* que vous m'avez montrées l'autre jour?

Speaking of a gentleman,

Will any of you, gentlemen, go hunting with me to-day?	*Quelqu'un de vous, messieurs*, veut-il venir aujourd'hui à la chasse avec moi?

Speaking of jewels,

If you wish to buy rings, I have some very pretty ones, that I will sell you very cheap.	Si vous voulez acheter des bagues, j'en ai *quelques unes de* très jolies, que je vous vendrai bon marché.

Speaking of a horse,

Did any of my horses run away last night?	*Quelqu'un de* mes *chevaux* s'est-il échappé la nuit dernière?

The preposition *of*, *de*, is placed between the pronoun *quelqu'un* and the adjective which follows it, on account of the vague and indefinite meaning of that pronoun, which does not admit of its being immediately qualified by an adjective; *of* takes the place of the expressions *which is* or *which are*, which, as we have already explained it, are idiomatically rendered in French by *de*.

OF *WHOEVER, WHOSOEVER, ANY PERSON THAT, ALL THOSE WHO*, ETC.

502. The indefinite expressions *whoever*, *whosoever*, *any person that*, *all those who*, or any other conveying the same vague meaning, are expressed by *quiconque*. This pronoun has no plural; it is generally masculine, but takes the feminine occasionally.

It is only used in relation to persons, and has the peculiarity of containing the relative *qui* and its antecedent, so as to be used as the nominative of two verbs, or to be the nominative of one and the object of another; as in the following sentences,

Whoever knows men, learns not to trust them.	*Quiconque connait* les hommes, *apprend* à s'en défier.
This speech is for those who are guilty.	Ce discours s'*adresse* à *quiconque est* coupable.

In the first sentence, *quiconque* is nominative of the verbs *connait* and *apprend;* and in the second, it is nominative of *est* and objective of *s'adresse*.

In the following sentence, according to the decision of the Academy, the pronoun is used in the feminine, as having a positive relation to *women:*

Whoever of you will be bold enough to slander me, I will cause her to repent of it.	*Quiconque* de vous sera assez *hardie* pour médire de moi, je l'en ferai repentir.

But this mode of expression is out of use, and should be avoided; it should be as follows:

Celle de vous qui sera assez hardie, &c.

OF THE INDEFINITE EXPRESSIONS, *EVERYBODY, EVERY ONE, EACH, EACH ONE, EVERY*, ETC.

503. The indefinite expressions *everybody*, *every one*, *each*, *each one*, *every*, &c., or any other of the same kind, are expressed by *chacun*, which means, *all the individuals of a species taken one after another*. This pronoun follows nearly the same rules as *quelqu'un;* when used

in an absolute meaning, that is to say, without reference to any noun or pronoun, *chacun* is only used in relation to persons; it is always singular and masculine, and is always used as a nominative; as in,

Everybody says the king will declare war to England.	*Chacun* dit que le roi déclarera la guerre à l'Angleterre.
Every one should mind his own business.	*Chacun* devrait s'occuper de ses propres affaires.

504. But when *chacun* refers to a noun or a pronoun, it may relate either to persons or things; it is used in either gender, but not in the plural, and is always followed by *of*, which comes before the noun or pronoun which is governed by it, except when it is placed at the end of the sentence; but in this case, the pronoun *en*, *of it*, or *of them*, is placed before the verb; as in,

Each one of these books has its own place in my library.	*Chacun de* ces *livres* a sa place dans ma bibliothèque.
If you behave well, I will make a present to every one of you.	Si vous vous conduisez bien, je ferai un cadeau à *chacun de vous*.

Speaking of ladies,

You see these pretty flowers; if you are good, I will give one to each one of you.	Vous voyez ces jolies fleurs; eh bien! si vous êtes sages, je *vous en* donnerai une à *chacune;* or, j'en donnerai une à *chacune de vous*.

The old phrase *un chacun*, for *every one*, is no longer admitted in the language.

505. We have now to solve a difficulty, so much the more embarrassing that its solution rest upon a very subtle mode of reasoning.

Chacun, although it is always singular, is sometimes followed by the adjective pronouns, *son*, *sa*, *ses*, his, her, and sometimes by *leur*, *leurs*, their; the following rules must be observed in these cases.

When in the sentence there are no plural nouns of which *chacun* is the distributive, *son*, *sa*, *ses*, ought to be used; as in,

He gave each one his share.	Il donna à *chacun sa* part.
Let every one mind his own business.	Que *chacun* songe à *ses* affaires.
We shall reward each one according to his merit.	Nous récompenserons *chacun* suivant *son* mérite.

But when *chacun* is contrasted with a plural noun of which it is the distributive, the following distinction should be made:

506. *Son*, *sa*, *ses*, are used after *chacun*, when the verb of the first

proposition is immediately followed by an object with which it forms a complete sense; as in,

They all brought their offerings to the temple, each according to his means and devotion.	Ils ont tous apporté *leurs offrandes* au temple, *chacun* suivant *ses* moyens et *sa* dévotion.
Men ought to love one another, each for his own interest.	Les hommes devraient *s'aimer les uns les autres*, *chacun* pour *son* propre intérêt.

In these two sentences, the collective idea is completed after the plural objects *offrandes* and *les uns les autres* have been expressed; for,

Ils ont tous apporté leurs offrandes,
Les hommes devraient s'aimer les uns les autres,

are sentences complete in their meaning; and it remains for the pronoun *chacun* to show how the actions expressed by the verbs have been performed by their nominatives acting separately.

507. But when, on the contrary, *chacun* is placed before the object of the verb, which object denotes the things or persons to be distributed by that pronoun, the plural idea is not completed when *chacun* appears in the sentence, and that plural idea should be conveyed to the last by the pronouns *leur* or *leurs;* as in,

Men ought, for the interest of all, to love another.	Les hommes devraient avoir, *chacun* pour *leur* intérêt, de l'amour les uns pour les autres.

In this sentence, the first proposition, *les hommes devraient avoir*, does not form a complete sense, and therefore cannot, as in the first instance, be followed by the pronouns of the third person singular, *son*, *sa*, *ses;* *leur* or *leurs* should be used in their stead.

These rules in regard to the proper use of *chacun* are rather metaphysical, and do not strike the mind as being based upon the true principle of analogy; but they are admitted by all grammarians, through the authority of our best writers, and make a law in our language. Foreigners should study them carefully.

508. When the verb of the principal proposition has no object, it that proposition is complete in its meaning, either of the pronouns *son*, *sa*, *ses*, or *leur* and *leurs*, may be used, according to the manner in which the sentence is punctuated; as in,

All the judges have voted, each according to his own judgment.	Tous les juges ont voté, chacun selon ses lumières; or, Touts les juges ont voté, chacun, suivant leurs lumières.

The first sentence signifies,

All the judges have voted, and each one has voted according to his judgment;

whilst the second is elliptical, and means,

All the judges have voted according to their judgment;

and,

Each has done it according to his own.

This last proposition being inserted in the principal, and separated from it by the pronoun *chacun*, placed between two commas.

509. When *chacun*, contrasting with a plural noun of which it is the distributive, is followed by a pronoun, this pronoun is always used in the plural; as in,

The queen said to the deputies, that it was time for them to return to their home.	La reine dit aux députés, qu'il était tems qu'ils s'en retournassent *chacun* chez *eux*.

510. Whenever the expressions *everybody*, *every one*, &c., instead of conveying an idea of individuality, imply that of a whole, instead of being rendered by *chacun*, they are translated by *tout le monde*, all the world, and by *tous*, all; as in,

Everybody says the king is dead, but I do not believe it yet.	*Tout le monde* dit que le roi est mort, mais je ne le crois pas encore.
Every one of my friends has forsaken me in my misfortune.	*Tous* mes amis m'ont abandonné dans mon malheur.

OF THE INDEFINITE EXPRESSIONS, *OTHER PEOPLE* AND *OTHERS*.

511. The indefinite expressions *other people* and *others* are rendered by *autrui*, which is only employed in relation to persons; it is rarely used in speaking of a single individual; it has neither gender nor number; it is never joined to an adjective, and is always preceded by a preposition; as in,

Do not envy other people's property.	N'enviez pas le bien *d'autrui*.
Do not do to others what you would not have done to you.	Ne faites pas *à autrui* ce que vous ne voudriez pas qu'on vous fît.

512. The pronoun *autrui* presents a difficulty, which is, to know whether and when the adjective possessive pronouns *son*, *sa*, *ses*, *leur* and *leurs*, or the personal pronoun *en*, must be used with it.

Son, *sa*, *ses*, *leur*, and *leurs*, ought to be used with *autrui*, when

the nouns to which these pronouns are prefixed are themselves preceded by a preposition; as in,

You may take interest in others, without approving all their actions.	Vous pouvez épouser les intérêts *d'autrui*, sans être le panégyriste *de* toutes *leurs* actions.

But when the nouns to which *son*, *sa*, *ses*, *leur*, or *leurs*, ought to be prefixed are not preceded by a preposition, then the relative *en* is used with the article; as in,

Take interest in others, but take care not to espouse their quarrels.	Prenez les intérêts *d'autrui*, mais ayez soin de *n'en* pas épouser *les querelles*.

Leurs querelles would be a fault.

OF THE INDEFINITE EXPRESSIONS, *ONE ANOTHER* AND *EACH OTHER*.

513. The indefinite expressions *one another* and *each other* are rendered by *l'un l'autre*, which is used in relation to persons and things; it takes the feminine, *l'une l'autre*, and the plural, as, *les uns les autres*, *les unes les autres;* and always keeps the article before each of the words *un* and *autre*.

These two words are used conjointly or separately.

When used conjointly, they express a reciprocity between several persons or things; then *l'un* acts as *governing*, and *l'autre* as *governed*, so that the last only admits of a preposition before it; as in,

One must help another,	On doit se secourir *l'un l'autre*,

which means,

L'un doit secourir l'autre;

(*l'un* being nominative, and *l'autre* objective.)

People always suffer on account of the wars which states carry on against (each other) one another.	Les peuples souffrent toujours des guerres que les états se font *les uns aux autres*.

514. *L'un l'autre* should not be mistaken for *l'un et l'autre*, which has a signification entirely different; when we say,

They destroy themselves,	Ils se détruisent *l'un et l'autre*,

we express that each one destroys himself; but when we say,

Ils se détruisent *l'un l'autre*,

we express that one destroys the other, and the other destroys the one.

Fire and water destroy each other, *or* one another.	Le feu et l'eau se détruisent *l'un l'autre.*

L'un et l'autre, in a sentence like this, would have no meaning.

515. The two words *l'un* and *l'autre*, when used separately, indicate division; they are no longer a single pronoun, but two distinct ones; then *l'un* may be governed by a preposition as well as *l'autre*, which is not the case when they are united. *L'un* is used for the *person* or *thing* spoken first; *l'autre*, for the other; as in,

Passions understand one another; if we give way to one, we cause another to appear.	Les passions s'entendent *les unes* avec *les autres;* si l'on se laisse aller *aux unes*, on attire *les autres.*

OF THE INDEFINITE EXPRESSIONS, *NOBODY, NO ONE, NONE, NO MAN, ANYBODY, ANY ONE*, ETC.

516. The indefinite expressions, *nobody, no one, none, no man, anybody, any one*, &c., or any other having the same negative meaning, are expressed by the indefinite pronoun *personne.*

The word *personne* is also sometimes a noun; but in either case, it is only used in relation to persons.

Personne, as a noun, is always feminine, and signifies *a person.*

Personne, as a pronoun, is always masculine and singular.

517. It is always accompanied by the negation *ne* in sentences which are not interrogative; but when used interrogatively, the negation is sometimes dispensed with: as in,

There is no person so badly informed about business as not to know his own interest.	Il n'y a *personne*, si peu *instruit* des affaires, qui *ne* sache quels sont ses intérêts.
No one knows whether he is worthy of love or hatred.	*Personne ne* sait s'*il* est digne d'amour ou de haine.
Is any one willing to come with me?	*Personne* veut-il venir avec moi? or, *Personne ne* veut-il venir avec moi?
That office suits him better than anybody else.	Cette place lui convient mieux qu'à *personne.* (Elliptical.)

In the following sentence,

Is there any one here? No, nobody,	Y-a-t-il quelqu'un ici? Non, *personne,*

personne is used elliptically for *il n'y a personne;* so that, if the negation is not apparent in the sentence, it is easily supplied by the mind, in destroying the ellipsis.

518. When *personne* means *quelqu'un*, *anybody* or *any one*, it is used only as nominative, and in phrases expressing interrogation or doubt; then it is never followed by the negation; as in,

I doubt if anybody has ever described nature so well as Guessner.	Je doute que *personne* (quelqu'un) *ait* jamais peint la nature aussi bien que Guessner.
Has any one ever told a tale with more candor than La Fontaine?	*Personne* (quelqu'un) a-t-il jamais conté plus naïvement que La Fontaine?
If ever any one is bold enough to undertake it, he will succeed.	Si jamais *personne* (quelqu'un) *est* assez hardi pour l'entreprendre, il réussira.

519. Although the generality of grammarians admit that the pronoun *personne* is always masculine and singular, some pretend that when it evidently refers to ladies, it ought to take the feminine; we agree with them, that in such cases the masculine should not be used, but we further say, that the pronoun ought not to be used at all, and the phrase be turned so as to dispense with it, as in the following; instead of saying,

Ladies, there are none of you bold enough to deny the truth of my arguments,	Mesdames, il n'y a *personne* de vous assez *hardie* pour nier la vérité de mes arguments,

the sentence ought to be turned thus:

Mesdames, il n'y a *aucune de vous qui soit* assez *hardie* pour, &c.

The difficulty thus disappears, and the sentence is correct.

520. Whenever the indefinite pronoun *personne* is followed by an adjective the preposition *de* should be placed between them, because, on account of its vague and indefinite meaning, *personne* cannot serve as an antecedent for an adjective; *de*, as in the case of the pronoun *quelqu'un*, is used instead of the relative pronoun *which*, followed by the verb *to be;* as in,

I know nobody as brave as you are.	Je ne connais personne d'aussi brave que vous.
There are no poor people in America.	Il n'y a personne *de* pauvre en Amérique.

Personne, although of an indefinite character, may be the antecedent of the personal pronoun *il;* as in,

No man is rash when he is sure not to be seen.	*Personne* n'est téméraire quand *il* est sûr de n'être pas vu.
Nobody knows whether he is worthy of love or hatred.	*Personne* ne sait s'*il* est digne d'amour ou de haine.

Whenever the noun *personne*, which is always feminine, relates either to an adjective or a personal pronoun, this adjective or pronoun, instead of agreeing with that noun, agrees with the idea which it represents, and is used in the masculine; but this can only take place when this adjective or pronoun is placed at some distance from the noun *personne*, or is not in the same proposition; as in,

Persons of consummate virtue have in everything a rectitude of mind and a judicious attention which prevent them from slandering anybody.	*Les personnes consommées* dans la vertu ont en toutes choses une droiture d'esprit et une attention judicieuse qui les empêchent d'être *médisants*.

The adjective *médisants*, in this sentence, is masculine plural, although it relates to the feminine noun *personnes*, because this noun relates to *man* in general, and does not forcibly recal to the mind a feminine idea so as to compel the agreement of the adjective.

Although the interests of these three persons were entirely different, they were nevertheless all tormented by the same passion.	Quoique ces trois *personnes* eussent des intérêts bien différents, *ils* étaient *tous* néanmoins *tourmentés* de la même passion.

In this sentence, the pronoun *ils*, and the adjective and past participle *tous* and *tourmentés*, are not very far from the noun *personne;* but they are not used in the same proposition, and as the noun to which they refer does not positively represent a feminine idea, they may not agree with their antecedent itself, but with the idea which it represents, and be used in the masculine.

OF THE INDEFINITE EXPRESSIONS, *NOTHING, NOT ANYTHING, ANYTHING*, ETC.

521. The indefinite expressions *nothing*, *not anything*, *anything*, &c., are expressed by the indefinite pronoun *rien*.

Rien is also a noun, and as a noun it signifies *a thing of little value.*

As a pronoun, it is always singular and masculine, and only used in relation to things.

522. *Rien* has two different significations, whether it is used with or without a negation.

Rien, accompanied by a negation, signifies *nulle chose*, nothing; as in,

It is better to do nothing than to spend one's time in trifles.	Il vaut mieux *ne rien* faire que de faire des *riens*.

In this sentence, the first word, *rien*, is a pronoun, and is preceded

by the negation; the second word, *riens*, is in the plural as a noun, and means *trifles*.

He does not apply himself to anything substantial.	Il *ne* s'applique à *rien* de solide.

523. *Rien*, joined to the verb *compter*, to count, although without a negation, still signifies *nothing;* as in,

When one speaks as you do, it makes others think that you count for nothing virtue, honor, and probity.	Quand on parle comme vous le faites, on donne à penser que *l'on compte* pour *rien*, la vertu, l'honneur, et la probité.

524. *Rien*, without a negation, signifies *quelque chose*, anything, and is used only in sentences expressing interrogation or doubt; as in,

I doubt if there is anything better calculated to make an impression upon people than the sight of the calamities which have visited France.	Je doute que *rien* (quelque chose) soit plus capable de faire impression sur les peuples que la vue des malheurs qu'a éprouvés la France.
Is anything better calculated to flatter the mind and the ear than a speech wisely conceived and nobly delivered?	*Rien* flatte-t-il si délicieusement l'esprit et l'oreille qu'un discours sagement conçu et noblement exprimé?

525. *Rien*, used as a direct object, is, in the simple tenses of verbs, placed after the verb, and in the compound tenses, between the auxiliary and the past participle; as in,

He says nothing.	Il ne dit *rien*.
He has said nothing.	Il n'a *rien* dit.

But when it is the object of an infinitive, it is placed before that infinitive; as in,

I cannot give you anything.	Je ne puis vous *rien* donner.

As an indirect object it is always placed after the verb, whatever may be the mood; as in,

Not to think of anything is better than to think of evil.	*Ne penser à rien* vaut mieux que de *penser au mal*.

526. *Rien* governs the preposition of, *de*, before the following adjective; as in,

Is anything more delightful?	*Est-il rien de plus délicieux?*
That man has nothing pleasing about him.	Cet homme n'a en lui *rien d'agréable*.

OF INDEFINITE PRONOUNS ALWAYS JOINED TO A NOUN.

527. The pronouns of this class are four in number; as,

Some, any,	quelque.
Every, each,	chaque.
Whatever, whatsoever, any, any whatever, any whatsoever,	quelconque.
Certain, some,	certain.

These words ought not to be classed as pronouns; they are adjectives; but as custom and usage have determined their denomination we shall keep it, so as to be understood by all.

OF THE INDEFINITE EXPRESSIONS, *SOME* AND *ANY*.

528. *Some* and *any* are sometimes expressed by *of*, followed or not by the article *the*, and sometimes by *quelque*, which signifies one or several among a greater number, but always conveys the idea of a few; it is used in relation to persons and things, and takes either number and gender; as in,

Do you bring any news?	Apportez-vous *quelque* nouvelle?
Some (a) writer has said that.	*Quelque* auteur a dit cela.
I have bought some books.	J'ai acheté *quelques* livres.
I heard from some persons that you were dead.	J'ai entendu dire *par quelques personnes* que vous étiez mort.

OF THE INDEFINITE EXPRESSIONS, *EVERY* AND *EACH*.

529. *Every* and *each* are expressed by *chaque*, which is of either gender, but has no plural; it is a distributive adjective which designates a person or a thing taken separately.

Each man has his tastes, each country its manners.	*Chaque* homme a ses goûts, *chaque* pays ses usages.

The English pronoun *every* gives rise to many mistakes among foreigners, and consequently requires some explanation.

530. When *every* is joined to a noun, the extent of its signification must be ascertained before translating it; if the meaning of the noun, joined to the pronoun *each*, awakens in the mind the idea of individuality, this pronoun ought to be expressed by the word *chaque;* as in,

During the review, each soldier received a compliment for his good behavior in presence of the enemy.	Pendant la revue, *chaque* soldat reçut un compliment pour sa conduite en présence de l'ennemi.
At the exhibition of paintings, each picture was placed in a proper light.	À l'exposition de peinture, *chaque* tableau était placé dans un jour convenable.

The mind, in these two sentences, cannot help dividing the soldiers and pictures by individualities, because one soldier received his compliment after another had received his, and each picture was placed one by one, so as to receive its proper light.

531. But if, on the contrary, the meaning expressed by *each* or *every*, and the noun which follows, presents to the mind the idea of a whole, without reference to individualities, then each is rendered by *tout*, *all;* as in,

Every man is born with good and bad propensities.	Tous les hommes naissent avec de bons et de mauvais penchants.
I visited my cellar and found every bottle empty.	J'ai visité ma cave et j'ai trouvé *toutes* les bouteilles vides.

In these two sentences, the mind attaches no importance to the individuality of man and bottle ; it is struck only with the idea of them as a whole, and *every* is expressed by *tout*.

532. When *chaque* is used for *every*, it should always be followed by a noun ; this phrase, which is generally used,

These books cost me one dollar each,	Ces livres me coutent une gourde chaque,

is wrong, and ought to be turned thus :

Chacun de ces livres me coute une gourde.

OF THE INDEFINITE EXPRESSIONS, *WHATEVER, WHATSOEVER, ANY, ANY WHATEVER, ANY WHATSOEVER.*

533. The indefinite expressions *whatever*, *whatsoever*, *any*, *any whatever*, *any whatsoever*, are expressed by the indefinite pronoun *quelconque*, which is of either gender and number.

Although generally applied to things, this pronoun is sometimes used in relation to persons.

It is generally accompanied by a negation, and placed after it; then it is only used in the singular.

He was left with nothing at all.	Il *ne* lui est demeuré chose *quelconque* (not used.)
There is no reason which could compel him to do it.	Il *n'*y a raison *quelconque* capable de l'y obliger (not used.)
There is nobody in the world whom I may trust.	Il *n'*y a *homme quelconque* auquel je puisse me fier (not used.)
A line being given, you must find its length.	Une ligne *quelconque* étant donnée, trouvez sa longueur.
Two points being given, you must find the third.	Deux *points quelconques* étant *donnés* trouvez le troisième.

OF THE INDEFINITE EXPRESSIONS, *CERTAIN, SOME.*

534. The indefinite expressions *certain* and *some* are sometimes expressed by the indefinite pronoun *certain*, which is used in relation to persons and things, and takes either number and gender.

It is usually preceded by *un*, a, an, but sometimes not; as in,

I know this from a certain author.	Je sais ceci *d'un* certain auteur.
Certain facts have come to my ear.	*Certains* faits sont parvenus jusqu'à moi.

The pronoun *certain* must not be mistaken for the adjective, which means *sure, positive;* as in,

A certain fact and a fact certain are two different things.	Un *certain* fait et un *fait certain* sont deux choses très différentes.

QUESTIONS.

493. What is the definition of an indefinite pronoun?

493. Into how many classes are indefinite pronouns divided? (Mention the four classes.)

494. What are the indefinite pronouns of the first class? (Let the pupil mention these pronouns, with their significations in English.)

495. Is the pronoun *on* ever used objectively? Of what person is it, and what is its meaning?

495. What is its probable etymology? Is it used in relation to persons or things? In what number does it govern the verb following, as well as the noun and adjectives used in relation to itself?

496. Are there not cases in which nouns and adjectives relating to the pronoun *on* can be used in the feminine and in the plural?

497. Whenever the pronoun *on* is preceded by any of the conjunctions *et*, *si*, *ou*, and *que*, what does euphony require to be placed before it?

498. Should the pronoun *on* be repeated before each verb?

499. Can the pronoun *on* be repeated where it does not relate to the same object?

500. How are the English expressions *some one*, *any one*, *somebody*, *anybody*, &c., rendered in French?

500. When the pronoun *quelqu'un* is used without any reference to a following noun or pronoun, is it used in relation to persons and things? Is it used in the feminine and in the plural? Can it be used both as the nominative and the object of a verb?

501. How is the pronoun *quelqu'un* used, when it relates to a noun or pronoun used afterwards?

501. Can the pronoun *quelqu'un* be immediately followed by an adjective?

501. Why is the preposition *of*, *de*, used after the pronoun *quelqu'un*, before an adjective?

502. How are the expressions *whoever*, *whosoever*, *whomsoever*, *any person that*, *all those who*, &c., rendered in French?

502. What are the number and gender of the pronoun *quiconque?*

502. Is the pronoun *quiconque* applied to persons or things?

502. Is it never used in relation to a feminine noun?

503. How are the expressions *everybody*, *every one*, *each*, *each one*, *every*, &c., expressed in French?

503. When the pronoun *chacun* is used in an absolute meaning, does it refer to persons or things? Of what number and gender is it?

504. How is the pronoun *chacun* used, when it relates to a noun or pronoun? Does it relate to persons and things, and does it take the plural?

504. When followed by a noun or pronoun, what preposition is used between them?

505. When *chacun* is not contrasted by a plural noun, what are the possessive adjective pronouns which are used in relation to it?

506. What are the possessive adjective pronouns which are used after *chacun*, when the verb of the first proposition has an object and forms with it a complete sense?

507. But when *chacun* is placed between the verb and its object, what is the possessive adjective pronoun which should be used after *chacun?*

508. When the verb of the first proposition has no object, and however the sense is completed, what possessive adjective pronoun should be used after *chacun?*

509. How should the sentence be punctuated, when using either *son*, *sa*, *ses*, or *leur* or *leurs?*

509. What should always be the number of the personal pronoun used after *chacun?*

510. How are the expressions *everybody*, *every one*, &c., rendered, when, instead of referring to individualities, they carry the idea of a whole?

511. How are the expressions *other people*, *others*, &c., rendered?

511. Is the pronoun *autrui* used in relation to persons or things? Is it used in speaking of one or more persons? Has it any plural or feminine? Is it ever joined to an adjective? and is it ever used without being preceded by a preposition?

512. In what case is the pronoun *autrui* followed by any of the possessive adjective pronouns *son*, *sa*, *ses*, *leur*, and *leurs?*

512. In what case is the same pronoun used with *en* and the article?

513. How are the indefinite expressions *one another* and *each other* rendered in French?

513. Is the pronoun *l'un l'autre* used in relation to persons and things? Does it take the feminine and the plural?

513. What idea does the pronoun *l'un l'autre* convey, when the two words *l'un* and *l'autre* are used together?

514. What is the difference between the expressions *l'un l'autre* and *l'un et l'autre?*

515. What do the words *l'un* and *l'autre* indicate, when used separately? Do they form thus one or two distinct pronouns?

516. How are the indefinite expressions *nobody*, *no one*, *none*, &c., rendered in French?

516. Is the pronoun *personne* employed in relation to persons or things?

516. Is not the word *personne* sometimes used as a noun?

516. Of what gender is that word, when used either as a pronoun or a noun?

517. What should be the form of the sentence for the pronoun *personne* requiring to be accompanied by a negation?

517. What is the English meaning of the pronoun *personne*, when used without the negation *ne?*

518. When the pronoun *personne* is used without the negation *ne*, how is it employed, — as a nominative, or objectively?

519. Can the pronoun *personne* be followed by a feminine adjective?

520. Can the pronoun *personne* be immediately followed by an adjective? Why cannot that pronoun be the antecedent of an adjective, and what is the meaning of the preposition *de*, which separates them?

520. Notwithstanding the indefinite character of the pronoun *personne*, cannot this pronoun be followed by the personal pronoun *il?* and if it can, why?

520. When the word *personne* is used as a noun, although it is then feminine,

cannot the adjective or personal pronoun used in relation to it be used in the masculine, and why ? and in what case ?

521. How are the indefinite expressions *nothing*, *not anything*, *anything*, &c., rendered in French ?

521. Is not the word *rien* sometimes used as a noun, and what does it signify then ?

521. When the word *rien* is used as a pronoun, of what number and gender is it ? Is it used in speaking of persons or things ?

522. What does *rien* signify, when accompanied by a negation ?

523. What does *rien* signify, when used without a negation, with the verb *compter?*

524. What does *rien* signify, when used without a negation ?

525. Where is the pronoun *rien* placed in simple and compound tenses, when used as the direct object of a verb ?

525. Where is it placed, when the direct object of a verb in the infinitive mood ?

525. Where is that pronoun placed, when used as the indirect object of a verb ?

526. What preposition does *rien* govern before an adjective ?

527. What are the indefinite pronouns which are always joined to a noun ? and what do they signify in English ?

528. How are *some* and *any* expressed, when used as indefinite pronouns ? When expressed by *quelque*, do they convey the idea of a great number or of a few ?

528. Is not the pronoun *quelque* sometimes used to signify *one*, in a vague manner ? Does it apply to persons or things ? Is it of either number and gender ?

529. How are the indefinite expressions *every* and *each* expressed before a noun ? Is the pronoun *chaque* of either gender, and does it take the plural ? What does this pronoun signify ?

530. When the meaning of a noun preceded by *every* awakens in the mind an idea of individuality, how is it expressed ?

531. How is this word *every* expressed, when it conveys the idea of a whole ?

532. Can *chaque*, used for *every*, be used without its being followed by a noun ?

533. How are the indefinite expressions, *whatever*, *whatsoever*, &c., expressed when joined to a noun ?

533. Is the pronoun *quelconque* employed in relation to persons and things, and is it used in either number and gender ?

533. When used with a negation, does it take the plural ?

534. How is the indefinite expression *certain* expressed ?

534. What is the difference in the meaning of the word *certain*, when used either as a pronoun or an adjective, and where is it placed in either case ?

OF INDEFINITE PRONOUNS SOMETIMES JOINED TO NOUNS, AND SOMETIMES NOT.

535. The pronouns of this class are the following :

No, none, not one, no man, no woman, nobody,	nul.
Not any, none, not one,	aucun.
No, not one,	pas un.
Other,	autre.
Both, either,	l'un et l'autre, l'un ou l'autre.
Neither,	ni l'un ni l'autre.
Same, even,	même.

Such,	tel.
Several, many,	plusieurs.
All, every, everything, however, although, very,	tout.

These words, employed by themselves, are real pronouns; when joined to a noun, they are mere adjectives. Some of them are sometimes adverbs.

OF THE INDEFINITE EXPRESSIONS, *NO, NONE, NOT ONE, NO MAN, NO WOMAN, NOBODY*, ETC.

536. The indefinite expressions, *no, none, not one, no man*, &c., can be rendered by the indefinite pronouns *nul*, *aucun*, and *pas un*.

537. *Nul*, either as a pronoun or an adjective, is a sign of exclusion; it is stronger in its meaning than *aucun* and *pas un*. It is always accompanied by a negation, takes either gender, but is never used in the plural as a pronoun; as in,

No one knows whether he deserves love or hatred.	*Nul ne* sait s'il est digne d'amour ou de haine.

Speaking of ladies,

None shall be received in my house unless she deserves it.	*Nulle* ne sera reçue chez moi à moins qu'elle ne le mérite.

538. *Nul* is never followed by an adjective, but may be used in relation to a noun or a pronoun; it is then separated from them by the preposition *of*, *de;* as in,

None of those who went into that cavern has ever returned.	*Nul de ceux* qui sont entrés dans cette caverne n'en est revenu.

539. *Nul*, as an adjective, takes the feminine, but is never used in the plural, except when relating to a noun expressed before; it means then *void*, or *of little* or *no value;* as in,

There is no truth in that picture.	Il n'y a *nulle* vérité dans ce tableau.
These men have no capacity.	Ce sont des hommes *nuls*.
These deeds are void.	Ces actes sont *nuls*.

The Academy authorizes the use of *nul*, adjective, as qualifying a noun used objectively; as in,

This man is so obstinate that he will yield to no reason.	Cet homme est si entêté qu'il ne se rend à *nulle* raison.

But it would be better to use *aucun*, and say:

Cet homme est si entêté qu'il ne se rend à *aucune* raison.

540. *Aucun*, as a pronoun, takes either gender, but is not used in

the plural; it is always accompanied by a negation when, used in relation either to a noun, a pronoun, or an adjective, it is followed by the preposition *de*, *of;* as in,

I have looked for your books, but I have not found any.	J'ai cherché vos livres, mais je n'*en* ai trouvé *aucun*.
Where are your pens? There are none on the table.	Où sont vos plumes? Il n'y *en* a *aucune* sur la table.
None of you, young ladies, has yet given me her exercises.	*Aucune de vous*, mesdemoiselles, ne m'a encore donné ses exercises.
None of these soldiers will die of his wounds.	*Aucun* de ces *soldats* ne mourra de ses blessures.

541. *Aucun*, as an adjective, is of either gender and number; it is used with a negation, except in sentences expressing either interrogation or doubt; as in,

There is no way by which you can succeed in this affair.	Vous *n*'avez *aucun moyen* de réussir dans cette affaire.
I do not wish it in any way.	Je *ne* le veux en *aucune manière*.
I have paid no attention to your sister.	Je *n*'ai rendu *aucuns soins* à votre sœur.
Was ever a man more happy than you?	*Aucun homme* fut-il jamais plus heureux que vous?
The best comparison, perhaps, that has ever been made, is that of Pope about the Alps, in his Essay on Criticism.	La plus belle comparaison qu'il y ait, peut-être, en *aucune langue*, est celle que Pope a tirée des Alpes, dans son Essai sur la Critique.

542. *Pas un*, as a pronoun, is only used in familiar or proverbial expressions; it takes either gender, but is never used in the plural. When employed in relation either to a noun, a pronoun, or an adjective, which has not been already expressed, it is followed by the preposition *de*, *of;* it excludes more strongly than *aucun*, and is not always accompanied by a negation; as in,

Not one believes it, not one says it.	*Pas un ne* le croit, *pas un ne* le dit.
He is as learned as any one.	Il est aussi savant que *pas un*.
There is not one of these pictures that does not come from a great master.	Il n'y a *pas un de* ces *tableaux* qui ne soit d'un grand maître.
None of those cows belong to me.	Il n'y a *pas une de* ces *vaches* qui m'appartienne.

543. *Pas un*, as an adjective, takes either number and gender, but no plural; it is expressed in relation to persons and things, and is always accompanied by a negation; as in,

At the ball last night, there was not a lady who wore diamonds.	Au bal hier soir, il n'y avait *pas une* femme qui portât des diamants.
There is not an officer in the army who is not ready to die for his country.	Il n'y a *pas un officier* dans toute l'armée qui ne soit prêt à mourir pour sa patrie.

OF THE INDEFINITE EXPRESSION, *OTHER*.

544. *Autre*, other, is either a pronoun or an adjective, and takes both number and gender; it is applied to persons and things, and serves to distinguish them.

It is a pronoun when not joined to a noun.

Would another be more useful to you?	Un *autre* pourrait-il vous être plus utile?

Nevertheless, in this case, it is more of an adjective than a pronoun, because there is a noun understood, which is *homme*, man.

545. It is an adjective when joined to a noun, or preceded by the pronoun *en*, which takes the place of the noun, or when used in elliptical sentences; as in,

The ancients did not believe in another world.	Les anciens ne croyaient pas qu'il y eût *un autre monde*.
The temple of Solomon being destroyed, they built another by order of Cyrus.	Le temple de Solomon ayant été détruit, on *en* rebâtit *un autre* par les ordres de Cyrus.
We cannot be happy in this world and the other.	Nous ne pouvont être heureux dans ce monde et dans *l'autre* (monde.) (Ellipsis.)

Autre is sometimes used to represent a person, but indefinitely, as in,

I had rather you would learn it of any other person than of me.	J'aime mieux que vous l'appreniez de *tout autre* que de moi, (Ellipsis.)

OF THE INDEFINITE EXPRESSIONS, *BOTH, EITHER*.

546. The indefinite expressions *both* and *either* are rendered in French by either of the indefinite pronouns *l'un* and *l'autre*, which take either number and gender, or by *tous deux*, which is used also in the feminine.

L'un et l'autre is a pronoun when not joined to a noun; as in the following,

Both state the same fact.	L'un et l'autre (or tous deux) rapportent le même fait.
I know them both.	Je les connais *l'un et l'autre*, or *tous deux*.

But it is an adjective when joined to a noun; it is then only used in the singular; as in,

It is rare to use both hands equally well.	Il est rare qu'on puisse se servir également bien de *l'une et l'autre* main.

547. Here a difficulty is raised by grammarians; must the verb which follows *l'un et l'autre* be placed in the singular or plural?

The Academy thinks that we may indifferently use the singular or the plural after *l'un et l'autre*, and in the last edition of its Dictionary we find,

Either is good.	{ *L'une et l'autre* est bonne. { *L'une et l'autre* sont bonnes.

Voltaire almost always employs the singular; as in,

Both will soon see their last hour.	*L'un et l'autre* bientôt *voit* son heure dernière.
Either thing now would be too blamable.	*L'un et l'autre* aujourd'hui *serait* trop condamnable.

Many distinguished authors do the same; but, notwithstanding these respectable authorities, we think the plural alone ought to be admitted, because each of the pronouns *l'un l'autre*, taking the place of a noun, ought to act upon the verb as the nouns would; therefore, two nouns, employed as nominative, always commanding the plural, when they are united by the conjunction *et*, the singular cannot possibly be used after *l'un et l'autre*.

OF THE INDEFINITE EXPRESSION, *NEITHER*.

548. The indefinite expression *neither* is rendered by the indefinite pronoun *ni l'un ni l'autre;* this pronoun is used in relation to persons and things; it takes either number and gender; when followed by a noun or pronoun to which it relates, the preposition *de*, *of*, is placed between them; *ni l'un ni l'autre* is also used as an adjective; as in,

Neither of your brothers shall marry my sister.	*Ni l'un ni l'autre* de vos frères n'épousera ma sœur.
I know neither of your sisters.	Je ne connais *ni l'une ni l'autre* de vos sœurs.
Are you acquainted with these gentlemen? No, I know neither of them.	Connaissez-vous ces messieurs? Non, je ne les connais *ni les uns ni les autres*.

549. When *neither* is preceded by a preposition, this preposition is repeated before each of the pronouns *l'un* and *l'autre;* as in,

Tears were shed on neither side.	On ne répandait de larmes *ni de l'un ni de l'autre* côté.
Have you written to your brothers? No, I have written to neither.	Avez-vous écrit à vos frères? Non, je n'ai écrit *ni à l'un ni à l'autre*.

450. Whenever the indefinite pronoun *ni l'un ni l'autre* is used as the nominative of a verb, this verb should be used in the plural if the

action which it expresses could possibly be performed by the two nominatives represented by the pronouns *l'un* and *l'autre;* as in,

Either of your brothers solicit this office, but neither has talent enough to occupy it.	Vos deux frères sollicitent cette place, mais *ni l'un ni l'autre n'ont* assez de talent pour la remplir.
Either of your sons were in the battle of Waterloo, but neither of them was wounded.	Vos deux fils étaient à la bataille de Waterlo, mais *ni l'un ni l'autre n'ont été blessés.*

In these two sentences, both brothers might have had talent enough to fill the office, and both sons might have been wounded; the verbs, therefore, have been used in the plural.

551. But if the action expressed by the verb could not possibly have been performed by the two nominatives represented by the pronouns *l'un* and *l'autre*, that verb should be used in the singular; as in,

Neither of them is my father.	*Ni l'un ni l'autre* n'*est* mon père.
Neither of them will be elected mayor of the city of Boston.	*Ni l'un ni l'autre* ne *sera* élu maire de la ville de Boston.

A man can have but one father; the city of Boston has only one mayor; therefore, the actions expressed by the verbs *to be* and *to be elected* could not possibly be performed by the two nominatives *l'un* and *l'autre*, and these verbs should be used in the singular.

Grammarians do not agree upon this rule; but we give it as a guide to foreigners, who will always write correctly by conforming to it.

552. *Remark.* The indefinite pronouns *both*, *either*, and *neither*, should not be mistaken for the conjunctions expressed by the same words. As conjunctions, they are not expressed in French. The conjunctions *and* or *or*, used between the words preceded by *both* or *either*, and *nor* repeated before those which come after *neither*, are sufficient to convey the meaning of the sentence; as in,

This young lady is either foolish or wicked.	Cette jeune personne est folle *ou* méchante.
This lesson is both difficult and tedious.	Cette leçon est difficile *et* ennuyeuse.
This horse is neither handsome nor good.	Ce cheval n'est *ni* beau *ni* bon.

OF THE INDEFINITE EXPRESSIONS, *SAME*, *SELF*, AND THE ADVERB *EVEN.*

553. The indefinite expression *same* is rendered by the indefinite pronoun *même.*

Même, as a pronoun, relates to persons and things, and takes either number or gender. It denotes identity, that is to say, that the

person or thing so spoken of is no other than that which has been spoken of already. Thus, speaking of a man, we say,

The same has come to see me.	Le *même* est venu me voir.

Speaking of an affair,

I always work at the same.	Je travaille toujours à la *même*.

554. When an adjective, *même* may signify identity or similarity, and always precedes the noun which it qualifies.

(Identity.)

In Germany, the same churches sometimes serve for Catholics and Protestants.	En Allemagne, les *mêmes* églises servent quelquefois pour les Catholiques et les Protestants.

(Similarity.)

It is rare to find two persons of the same character.	Il est rare de trouver deux personnes du *même* caractère.

Même is sometimes added to a noun to give more force to its signification, and then signifies the word *self*, in English; as in,

Is it virtue itself.	C'est la vertu même.
It is myself.	C'est moi-même.

555. *Même*, as a pronoun or an adjective, must not be mistaken for the adverb, which means *even;* in which case it should remain invariable; as in,

Stars, animals, and even plants, were among the Egyptian deities.	Les astres, les animaux, les plantes *même*, étaient au nombre des divinités Egyptiennes.

The following verses of Racine have been criticised:

> Jusqu'ici la fortune et la victoire *mêmes*
> Cachaient mes cheveux blancs sous trente diadèmes,

because it has been supposed that *même* was used by him as an adjective, qualifying the two nouns, *fortune* and *victoire;* if such was the case, Racine would not have failed to recall the idea of the two nouns, by adding the pronoun *elle* to *même;* saying,

> La fortune et la victoire *elles mêmes*;

but *même* here is an adverb, and used in the plural, because at the time when Racine was writing, usage still permitted to orthography

this adverb *mêmes* or *même;* he was then right in choosing such a termination as would suit the rhyme of the next verse.

OF THE INDEFINITE EXPRESSION, *SUCH.*

556. The indefinite expression *such* is rendered by the indefinite pronoun *tel*. *Tel* is masculine or feminine, and applies to persons and things. This pronoun is used to designate a person or thing in an indefinite manner; as in,

The storm will fall upon such a one who does not think of it.	L'orage tombera sur *tel* qui ne s'y attend pas.

It takes also the place of a proper name; as in,

Who told you that? Such a one.	Qui vous a dit cela? Un *tel*.

And, in fine, is used instead of *such a person who*, in some Gallicisms; as in,

He who sows does not always reap.	*Tel* qui sème ne moissone pas toujours.

Tel is used in this sentence for the pronoun *celui*.

557. *Tel*, as an adjective, indicates a comparison between two persons or things, but without expressing what or whom they are compared to; as in,

Such a man as you is born to aspire to honor and glory.	Un homme *tel* que vous est né pour aspirer à la gloire et aux honneurs.
The obstinacy of the rebels is such as not to be easily conquered.	L'obstination des rebelles est *telle* qu'on ne peut facilement la vaincre.

558. When *such*, in English, is placed at the beginning of a sentence, and used in a partitive sense, if it refers to a single object or individual, it must, in French, be preceded by *un*, *une*, and if to several, by the preposition *de*, when placed before the noun, and *des*, if placed after it; as in,

Such a man is not calculated to command respect.	*Un tel* homme n'est pas fait pour commander le respect.
Such men are not calculated to be loved.	*De tels* hommes ne se font point aimer.
Such horses as yours cannot run very fast.	Des chevaux *tels* que les vôtres ne peuvent courir très vîte.

559. But when used in the middle of a sentence, *un*, *de* or *des*, are

not used before *tel*, provided the noun following is not used in a partitive sense; as in,

Give me such a pen as you please, and I shall write better than you.	Donnez-moi *telle* plume que vous voudrez, et j'écrirai mieux que vous.
Give me such horses as you please, and I will break them.	Donnez-moi *tels* chevaux que vous voudrez, et je les dompterai.

OF THE INDEFINITE EXPRESSIONS, *SEVERAL* AND *MANY*.

560. The indefinite expressions *several* and *many* are rendered by the indefinite pronoun or the adjective *plusieurs;* as a pronoun, *plusieurs* is of either gender, and always plural. When used in an absolute meaning, that is to say, without referring to any noun or pronoun expressed afterwards, it only relates to persons; as in,

Many are deceived by attempting to deceive others.	Plusieurs sont trompés en essayant de tromper les autres.

This sentence, although correct, is wanting in elegance; it would be better translated by:

On est souvent trompé en essayant de tromper les autres.

561. When *plusieurs* is used in relation either to a noun, a pronoun, or an adjective, expressed afterwards, it is employed in relation to persons and things, and is always followed by the preposition *de;* as in,

Several or many of my friends will sail for Europe to-morrow.	*Plusieurs de mes amis* partiront demain pour l'Europe.
A great number of soldiers could not follow the army, and many of them died of cold and hunger.	Un grand nombre de soldats ne purent suivre l'armée, et *plusieurs d'entr'eux* moururent de froid et de faim.

(*Entre* is used after *de*, before a personal pronoun, for the sake of euphony.)

The want of fodder compelled us to abandon several of our horses on the road.	Le manque de fourrage nous força à abandonner *plusieurs de nos chevaux* sur la route.

562. *Plusieurs*, as an adjective, relates to persons and things, and is never followed by *of*, *de;* as in,

Many philosophers have been deceived upon the nature of the soul.	*Plusieurs* philosophes se sont trompés sur la nature de l'âme.

OF THE INDEFINITE EXPRESSIONS, *ALL, EVERY, EVERYTHING.*

563. The indefinite expressions *every*, *everything*, and *all*, are rendered by the indefinite pronoun *tout*.

Tout, as a pronoun, is always masculine and singular, and signifies *everything;* as in,

Everything in our heart ought to yield to justice.	*Tout* doit dans notre cœur céder à l'équité.
He laughs at everything.	Il rit de *tout*.

564. This pronoun, used as the direct of object of a verb, is placed after it in simple tenses, and, in compound tenses, between the auxiliary and past participle; as in,

He confesses all.	Il avoue *tout*.
He has confessed everything.	Il a *tout* avoué.

But when an indirect object, it is always placed after the verb, either in simple or compound tenses; as in,

He thinks of everything.	Il pense à *tout*.
He has thought of everything.	Il a pensé à *tout*.

The same rule is observed in the infinitive mood.

565. *Tout*, as an adjective, is employed in relation to persons and things; it takes either number and gender, and has two different meanings; it expresses either the generality or the whole extent of a thing; or it means *every*. In the first acceptation, it requires the article before the noun which it qualifies, as in,

We must all die.	*Tout le monde* meurt.
All the horses have been taken for the army.	*Tous les chevaux* ont été pris pour l'armée.

In the other meaning, the article is not used before the noun which immediately follows the adjective; as in,

Every man ought to sacrifice his life for his country.	*Tout homme* doit sacrifier sa vie pour son pays.

When used for *every*, *tout* is always placed in the singular.

566. In the first signification, *tout* may accompany, not only the adjective possessive pronouns, but even the following: *nous*, *vous*, *eux*, *ce*, *celui*, *ceci*, *cela*, *celui-ci*, *celui-là*, and *le*.

567. With the adjective pronouns, *tout* is always placed first; as in,

All my friends, all thy brothers, and all his family, were at my nuptials	*Tous mes* amis, *tous tes* frères, et *toute sa* famille, étaient à mon mariage.

568. *Tout* always follows *nous*, *vous*, and *eux;* as in,

All of us, all of you, all of them.	Nous tous, vous tous, eux tous.

569. *Tout* precedes the demonstrative pronoun *ce celui*, *ceci*, *cela*, *celui-ci*, and *celui-là;* as in,

All that I say is true.	*Tout* ce que je dis est vrai.
All those who were at the party were my friends.	*Tous ceux* qui étaient au bal étaient mes amis.
I do not like all this, nor all that.	Je n'aime ni *tout ceci*, ni *tout cela*.
Look at those books, and give me all these and all those.	Regardez ces livres, et donnez-moi *tous ceux-ci* et *tous ceux-là*.

570. With *le*, *la*, and *les*, as objective pronouns, *tout* follows the verb which governs them, in simple tenses, and, in compound ones, is placed between the auxiliary and past participle, as follows,

I like them all.	Je les *trouve tous* bons.
I have experienced them all.	Je les *ai tous éprouvés*.

571. *Tout* is sometimes used adverbially; its signification then is merely expletive, and it takes neither gender or number; as in,

He speaks aloud.	Il parle *tout* haut.
He told her coldly that he did not love her.	Il lui dit *tout* froidement qu'il ne l'aimait pas.

572. Sometimes *tout* signifies *although very*, *quoique-très; entirely*, *entièrement;* or, *however*, *quelque*. Then it is subject to some particular rules.

573. Rule I. *Tout*, employed for any of the three above words, remains unchanged before a masculine adjective; as in,

Horses of that color are generally very good or very bad.	Les chevaux de ce poil sont généralement *tout* bons ou *tout* mauvais.
Children, however amiable they may be, have always a great many faults.	Les enfants, *tout aimables* qu'ils sont, ne laissent pas d'avoir bien des défauts.
Although much frightened, they made a good defence.	*Tout effrayés* qu'ils étaient, ils se défendirent bien.

574. Rule II. *Tout*, employed instead of the same three words

and placed before a feminine adjective beginning with a vowel or an *h* mute, takes neither gender nor number ; as in,

These fruits are entirely different from the others.	Ces fruits là sont *tout* autres que les premiers.
Virtue, however strict it may be, is a source of true pleasure.	La vertu, *tout* austère qu'elle est, fait goûter de vrais plaisirs.
These engravings, although very interesting, do not always please.	Ces gravures, *tout* intéressantes qu'elles sont, ne laissent pas d'ennuyer à la longue.

575. But *tout* takes both number and gender before a feminine adjective beginning with a consonant or an *h* aspirated ; as in,

They were much surprised to see us.	Elles furent *toutes surprises* de nous voir.
This is an empty head.	C'est une tête *toute vide*.
Although very wise and learned, their company is very irksome.	*Toutes sages* et *toutes savantes* qu'elles sont, leur société est très ennuyeuse.
These young ladies, however pretty they may be, are not pleasing at all.	Ces demoiselles, *toutes jolies* qu'elles sont, ne sont nullement aimables.

576. Rule III. *Tout*, used for one of the three above words, changes neither gender nor number before a feminine adjective beginning with a consonant, when the adjective is immediately preceded by an adverb ; it also remains unchanged before an adverb ; as in,

These young ladies are as pretty as you.	Ces demoiselles sont *tout aussi jolies* que vous.
She is just like you.	Elle est *tout comme* vous.
This river flows softly.	Cette rivière coule *tout doucement*.

OF THE INDEFINITE PRONOUN ALWAYS FOLLOWED BY *QUE*.

OF THE INDEFINITE EXPRESSIONS *WHOEVER*, *WHOSOEVER*, *WHOMEVER*, ETC.

577. The indefinite expressions *whoever*, *whosoever*, *whomever*, and *whomsoever*, when used in an absolute meaning, that is to say, without referring to any noun, are rendered by *qui que*, or *qui que ce soit*. These two expressions are always in the singular number, and only employed in relation to persons.

They are used with or without a negation.

578. Without a negation, they mean, as we have said, *whoever*, *whatever person it may be*, and govern the next verb in the subjunctive mood ; as in,

Whoever may call, say that I am engaged.	Qui que ce soit qui *vienne*, dites que je suis occupé.

Whomever we speak to, we must be polite.	À qui que ce soit que nous parlions, nous devons être polis.
Whoever you may be, I do not wish to associate with you.	Qui que vous soyez, je ne desire pas me lier avec vous.

From these examples it results, that when *qui que ce soit* is a nominative, it is followed by the relative *qui*, and when objective by *que;* thus, when nominative, the words *que ce soit* must follow the first *qui*, to avoid the immediate repetition of the same word *qui;* but, when objective, these words, *que ce soit*, may be omitted, as may be seen in the last example.

579. Accompanied by a negation, *qui que ce soit* signifies *personne*, anybody or nobody, according to the construction of the English sentence, and the verb following is then used in the indicative mood; as in,

We ought never to slander anybody.	On *ne* doit jamais mal parler de *qui que ce soit*.
Nobody has prejudiced me against you.	*Qui que ce soit* ne m'a prévenu contre vous.

580. When *whoever* is used in relation to a noun, it is then expressed by *quel que*, in two words, and *quel* agrees with that noun in number and gender; as in,

Criminals ought to be punished, whoever they may be.	Les *criminels* doivent être punis, *quels qu'ils* puissent être.

In this sentence, the expression *however* relates to the noun *criminals*, which, being masculine plural, requires the word *quel* to be of that number and gender.

OF THE INDEFINITE EXPRESSIONS, *WHATEVER, WHATSOEVER*, ETC.

581. Whenever the indefinite expression *whatever* is used in an absolute meaning, it is rendered by *quoi que* or *quoi que ce soit*. These two expressions are always used objectively, and only employed in relation to things. When preceding the verb of which they are the object, either may be used; but when the verb comes first, it can only be followed by *quoi que ce soit*.

According to the construction of the English sentence, they are used with or without a negation.

582. Without a negation, they mean *whatever it may be*, and govern the next verb in the subjunctive mood; as in,

Whatever he is doing, he leaves it at once when his duty calls him out.	*Quoi que ce soit qu'il fasse*, il quitte sur le champ, quand son devoir l'appelle.

Whatever he may do, he will never succeed.	*Quoi qu'il fasse*, il ne réussira jamais.

583. With a negation, they signify *anything* or *nothing*, *rien*, and are followed by the indicative; as in,

Without proper care we cannot succeed in anything.	Sans une application convenable nous *ne* pouvons réussir en *quoi que ce soit*.

Remark. Although *quoi que* has the same signification as *quoi que ce soit que*, its similarity with *quoique*, *although*, both in meaning and writing, requires, for the sake of clearness, that it should be rendered by *quelque chose que*, which conveys the same meaning and destroys the ambiguity; thus, in the above example, it would have been better to write:

Quelque chose qu'il fasse, &c.

584. When *whatever* is used in relation to a noun, it is expressed by *quelque*, provided that noun, preceded or not by an adjective, should follow it immediately, and by *quel que*, in two words, if the verb should be placed between *whatever* and the noun. In the first instance, the indefinite pronoun *quelque* agrees in number and gender with the noun following; in the latter, it is the word *quel* which agrees with that noun, and *que* remains invariable; as in,

Whatever riches you may possess, you will never be happy.	*Quelques richesses* que vous possédiez, vous ne serez jamais heureux. *Quelles que soient les richesses* que vous possédiez, vous ne serez jamais heureux.
Whatever may be the great deeds which he accomplishes, he will never be rewarded for them.	*Quelques belles actions* qu'il fasse, il n'en sera jamais récompensé

OF THE EXPRESSION *HOWEVER*, USED BEFORE AN ADJECTIVE, A PAST PARTICIPLE, OR A QUALIFICATIVE ADVERB.

585. Whenever the indefinite expression *however* is joined to an adjective not immediately followed by a noun, an adverb implying qualification, or a past participle, it is rendered by *quelque*, which then acting as an adverb, remains invariable, and the verb following is used in the subjunctive mood; as in,

However powerful they may be, they are neither loved nor respected.	*Quelque puissants qu'ils soient*, ils ne sont ni aimés ni respectés.
However respected you may be, they will not obey you.	*Quelque respectés* que vous soyez, on ne vous obéira pas.

However skilfully they attempt to do this, they will not succeed.

Quelque adroitement qu'ils s'y prennent, ils ne réussiront pas.

586. It results from what precedes, that, whenever the word *quelque* is used before a verb, it is spelled in two words, *quel* and *que*, and the first part, *quel*, agrees with the noun which follows the verb.

587. When used immediately before a noun preceded or not by an adjective, *quelque* is spelled in one word; it acts as an adjective, and agrees as such with the noun which follows it.

588. When placed before an adjective, or a past participle not followed by a noun, or a qualificative adverb, *quelque* is still spelled in one word, acts as an adverb, and remains invariable.

Foreigners should bear in mind the preceding remarks, which will assist them in using this word correctly.

OF THE EXPRESSION *ALTHOUGH VERY*, USED BEFORE AN ADJECTIVE, A PAST PARTICIPLE, OR AN ADVERB OF QUALIFICATION.

589. We have, when speaking of the indefinite pronoun *tout*, explained how this word should be used when corresponding to the English expression *although very;* it remains for us to point out the difference in meaning existing between *tout*, *although very*, and *quelque*, *however*, so as to justify the use of the indicative mood with the former, and that of the subjunctive with the latter.

When we say,

Although very pretty, you do not please everybody,

we admit as a fact that the person spoken of is very pretty. No doubt or uncertainty exists in the mind of the person who speaks in reference to the beauty of the person spoken of; the indicative shows that state of positiveness, and we say,

Toute jolie que vous *êtes*, vous ne plaisez pas à tout le monde.

But in the sentence following:

However pretty you may be, you do not please everybody,

the degree of beauty is not ascertained; there is a doubt in the mind in reference to how pretty the lady is, and this state of doubt requires the use of the subjunctive mood; thus we say,

Quelque jolie que vous *soyez*, vous ne plaisez pas à tout le monde.

OF THE EXPRESSION, *SUCH AS.*

590. The expression *such as* is rendered by *tel que*, which is employed in making comparisons; as in,

We fear to see ourselves such as we are, because we are not such as we ought to be.	On craint de se voir *tel qu'*on est, parcequ'on est pas *tel qu'*on devrait être.

This expression governs the indicative mood.

It would be a fault to use *quel que* instead of *tel que.*

QUESTIONS.

536. How are the indefinite expressions *no, not one, none, no man, no woman, nobody*, &c., rendered?

537. Does the word *nul* exclude more strongly than *aucun* and *pas un?* Is it always accompanied by a negation? Does it take either gender? and is it used in the plural as a pronoun?

538. Is the pronoun *nul* ever used in relation to an adjective? When used in reference to a noun or pronoun, is it not separated from either by a preposition, and which is it?

539. In what case does *nul*, used as an adjective, take the plural? What is its meaning when used in the plural?

540. Does the word *aucun*, used as a pronoun, take either gender and number? Is it accompanied by a negation? When employed in relation to a noun, a pronoun, or an adjective, what preposition does it take before them?

541. Does the adjective *aucun* take either number and gender? Is it always accompanied by a negation? In what cases is the negation dispensed with?

542. In what kind of expressions is *pas un* used as a pronoun? Does it take either number and gender?

542. When employed in relation to a noun, a pronoun, or an adjective, is it not separated from them by a preposition, and which is it? Does it exclude more strongly than *aucun?*

543. When *pas un* is used as an adjective, does it take either number and gender? Is it employed in relation to persons and things, and is it accompanied by a negation?

544. Does the word *autre*, used either as a pronoun or an adjective, take both number and gender? Is it applied to persons and things?

545. In what case is the word *autre* used as an adjective?

546. How are the indefinite expressions *either* and *both* rendered in French? Does the pronoun *l'un et l'autre* take either number and gender? and how is it in regard to *tous deux?*

546. In what cases is the pronoun *l'un et l'autre* either a pronoun or an adjective?

547. In what number does the pronoun *l'un et l'autre* govern the verb following?

548. How is the indefinite expression *neither* rendered? Is the pronoun *ni l'un ni l'autre* used in relation to persons and things? Does it take either number and gender? When followed by a noun or a pronoun to which it relates, is it not separated from either by a preposition, and which is it? Is it also used as an adjective?

549. When *ni l'un ni l'autre* is governed by a preposition, how is that preposition used ?

550, 551. When *ni l'un ni l'autre* is employed as the nominative of a verb, in what case is that verb used in the singular, and when is it used in the plural ?

552. How are *both*, *either*, and *neither*, expressed, when used as conjunctions ?

553. How are the indefinite expressions *some*, *self*, and the adverb *even*, rendered in French ?

553. Does *même*, as a pronoun, take either number and gender, and does it relate to persons and things ?

554. What is the meaning of the word *même*, used as an adjective ? Does it precede or follow the noun which it qualifies ?

554. When *même* is used instead of the word *self*, how does it modify the signification of the noun which it follows ?

555. In what signification is *même* an adverb ? Is *même* invariable when used as an adverb ?

556. How is *such* expressed in French ? Does the word *tel*, used as a pronoun, take either number and gender ? Does it apply to persons and things ?

556. Does not *tel* sometimes take the place of a proper noun ? By what word should it then be preceded ?

556. Is not the pronoun *tel* sometimes used instead of the demonstrative pronoun *celui?* In what kind of sentences ?

557. What does the word *tel* indicate, when used as an adjective ?

558. When *such* is used in English at the beginning of a sentence, and relates to a singular noun, by what should the pronoun *tel* be preceded in French ? What should be done if *such* should relate to a plural noun ?

559. But when *tel* is used in the middle of a sentence before a noun which is not employed in a partitive sense, what should be done ?

560. How are the indefinite expressions *several* and *many* rendered in French ?

560. Is not the word *plusieurs* sometimes an adjective and sometimes a pronoun ? As a pronoun, is *plusieurs* of either number and gender ?

560. When *plusieurs* is used as a pronoun, in an absolute meaning, does it relate to persons and things ?

561. When the pronoun *plusieurs* is used in relation either to a noun, an adjective, or a pronoun which it precedes, is it not separated from them by a preposition ? and which is it ?

562. Does *plusieurs*, used as an adjective, relate to persons and things, and is it ever followed by the preposition *de?*

563. How are the indefinite expressions *every*, *everything*, and *all*, expressed in French ?

563. Of what number and gender is the word *tout*, used as a pronoun ?

564. What is the place of the pronoun *tout*, used as the direct object of a verb in simple and compound tenses ?

564. Where is it placed when the indirect object of a verb ?

565. When *tout*, used an adjective, signifies either the whole extent or the generality of a thing, is it followed by the article or not ? Is it used in either number and gender ?

565. When *tout* means *every*, is it also followed by the article, and does it take either number and gender ?

566. When *tout* is used in the meaning of *all*, by what pronouns can it be accompanied ?

567. What is the place of *tout*, when used with an adjective possessive pronoun ?

568. What is the place of *tout* with *nous*, *vous*, and *eux?*

569. What is the place of *tout* with the demonstrative pronouns ?

570. What is the place of *tout*, when relating to the objective pronouns *le*, *la*, or *les*, in simple and compound tenses ?

571. When the meaning of *tout*, used adverbially, is merely expletive, does it take either the feminine or the plural ?

572, 573. When *tout* used in the sense of *although very, entirely, however*, is placed before a masculine adjective, does it change its termination on account of the number of that adjective ?

574. When *tout*, used in the same meaning as above, is placed before a feminine adjective beginning with a vowel or an *h* mute, does it take the number and gender of that adjective ?

575. When *tout*, still used in the same meaning, comes before a feminine adjective beginning with a consonant or an *h* aspirated, does it agree with that adjective ?

576. If *tout* should be placed before a feminine adjective beginning with a consonant or *h* aspirated, preceded itself immediately by an adverb, should it agree with that adjective ?

576. Does *tout* change before an adverb which is not followed by an adjective ?

577. How are the indefinite expressions *whoever, whosoever, whomever*, &c., rendered in French, when used in an absolute meaning ? In what number are the two expressions *qui que* and *qui que ce soit* used ? Do they relate to persons and things ?

578. When used without a negation, what is the meaning of *qui que* and *qui que ce soit?* and in what mood do they govern the verb following ?

579. When used with a negation, what is the meaning of *qui que ce soit?* and in what mood is the verb following used ?

580. How is *whoever* expressed, when used in relation to a noun ? With what does the pronoun *quel* agree ?

581. When the expression *whatever* is used in an absolute sense, how is it rendered in French ?

581. Are the expressions *quoi que* and *quoi que ce soit* ever used as nominatives, and do they relate to persons or things ?

581. When *whatever* is used after the verb, can it be expressed by *quoi que ?*

582. When used without a negation, what is the meaning of the expressions *quoi que* and *quoi que ce soit?* In what mood do they govern the next verb ?

583. What is the meaning of the above expressions, when used with a negation ? By what mood are they then followed ?

583. When *quoi que*, on account of its similarity in pronunciation with the conjunction *quoique*, in one word, and meaning *although*, would create an ambiguity in the meaning of the sentence, by which expression should *quoi que* be replaced ?

584. When *whatever* is used in relation to a noun, how is it expressed when that noun follows it immediately ?

584. How should the same word be rendered if it was separated by a verb from the noun to which it relates ?

585. When *however* is used before an adjective not immediately followed by a noun, how is it expressed ? Is the word *quelque*, in this case, an adjective or an adverb ?

586. When the word *quelque* is used before a verb, is it spelled in one or two words ? What part of that word does agree, and with what does it agree ?

587. When the word *quelque* is used immediately before a noun preceded or not by an adjective, how is it spelled, in one or two words ? and with what does it agree ?

588. When the word *quelque* is placed before an adjective or past participle not immediately followed by a noun, how is it spelled, and what part of speech is it then ?

589. Why does *tout, although very*, govern the indicative mood, whilst *quelque, however*, requires to be followed by the subjunctive mood ?

590. How is the expression *such as*, rendered in French, and what mood does it govern ?

OF THE VERB.

591. "The verb is a part of speech which expresses either an action performed or felt by the nominative or subject, or simply the situation or the quality of the subject, and which is conjugated with the assistance of *persons*, *numbers*, *tenses*, and *moods*."

592. In French, as well as in English, it is always easy to recognise a verb from another part of speech by the temporary addition of the personal nominative pronouns *je*, *tu*, *il*, &c.; in this sentence, for instance:

A judgment according to law,	Un jugement *conforme* aux lois,

the word *conforme* is an adjective, because it qualifies *jugement*, and does not permit any of the pronouns *je*, *tu*, *il*, &c., to be placed before it; but in the following:

An honest man always suits his conduct to his duty and the laws of his country,	L'honnête homme *conforme* toujours sa conduite à ses devoirs et aux lois de son pays,

the word *conforme* is a verb, because with the pronouns *je*, *tu*, *il*, &c., it presents to the mind an idea able to satisfy it.

Each verb expresses the idea of existence, real or intellectual, and that of a determinate modification attached to existence; and as our mind may attribute this combination either to a single object or to several, to the person who speaks, to that who is spoken to, or who is spoken of, the verbs must have modifications in order to express these different views of the mind; thus the following sentences:

I am ploughing, thou art, he or she is, we are, you are, they are ploughing,	Je laboure, tu laboures, il ou elle laboure, nous labourons, vous labourez, ils ou elles labourent,

express all the existence attached to the idea of ploughing, but the first, *je laboure*, shows that the idea of existence, thus modified, refers to a single person, and that this person is myself; the second, *tu laboures*, means that the same idea, with the same modification, is addressed to the person spoken to, &c.

Since the only verb to be, *être*, being modified according to the wants of the mind, expresses sufficiently all its ideas, why is it, then, that we have invented so many words which contain in themselves the verb and its modifications? Let us attempt, as an answer to

this question, to construct a sentence without the help of these compound words, and see how our ear and taste would be pleased; as in,

Ambition is a passion which raises man or degrades him, makes him a hero or exposes him to the greatest crimes.	L'ambition est une passion qui *élève* l'homme ou le *dégrade*, qui en fait un héros ou le *rend* capable des plus grands crimes.
	L'ambition est une passion qui *est élevant* l'homme, ou *est le dégradant*, qui est *faisant* de lui un héros ou est le *rendant* capable des plus grands crimes.

Without any further remarks, it is evident, that if the first sentence is elegant and pleases the ear, the other is shocking by the repetition of the same sound, *ant*, and the dulness which reigns in the arrangement of the words.

OF NUMBERS AND PERSONS IN THE VERBS.

593. The verb, having to express the modified existence of its subject, should receive alterations corresponding to the different situtions in which the subject is to be found.

594. We then distinguish in a verb, the numbers, that is to say, the singular, when the action expressed by the verb is performed by a single person; as,

This child is reading.	*Cet enfant lit.*

And the plural, when that action is performed by several persons; as in,

These children are reading,	*Ces enfants lisent.*

595. By the word *personne*, applied to verbs, we understand the modifications which it receives as referring to *one* who speaks, one who is spoken to, or is spoken of; this modification is felt both by the nominative or subject of the verb, and the verb itself. The subject is either a noun or a pronoun. When a pronoun, this pronoun, by its alterations, indicates the person of the verb, and the verb, by its termination, shows under the control of what pronoun it is. The subject, when a noun, always governs the third person.

We say of a verb that it is in the first person, when the action ex-

pressed by the verb is performed by the person who speaks; as, *I sing, je chante; we sing, nous chantons.*

The verb is in the second person, when it is the person spoken to who performs the action; as in,

Thou singest, *tu chantes;* you sing, *vous chantez.*

The verb is in the third person, when it is the person spoken of who performs the action; as in,

He or she sings, *il ou elle chante;* they sing, *ils ou elles chantent.*

596. In French, as well as in English, although we speak only to one person, politeness requires that we should employ the second person plural instead of that of the singular; thus we say,

Sir, you write very well.	Monsieur, *vous écrivez* (and not *tu écris*) fort bien.

In passive and neuter verbs, conjugated with *to be*, of which we shall soon speak, when *vous* is used instead of *tu*, the verb *to be* takes the plural, but not the word which modifies that verb; thus we say,

Madam, you are loved,	Madame, *vous êtes aimée,* (and not *aimées,*)

although *vous* and *êtes* are in the plural.

The same remark applies to the case when *nous*, *we*, is used instead of *I*, *je*, as is the custom of writers when speaking of themselves; as in,

We are satisfied that a language cannot be learned without a complete knowledge of the grammar.	*Nous* sommes *convaincu* qu'on ne peut savoir un langue sans en connaître parfaitement la grammaire.

Convaincu is in the singular, although referring to the plural pronoun *nous*, because, in fact, that pronoun relates only to one individual, and stands in the sentence for the singular pronoun *I*, *je*.

OF THE TENSES OF THE VERB.

597. We have said that a verb expresses an action or a situation. But this action or situation may have taken place in the past, or may be taking place at the time we speak, or may take place in the future.

There are, then, new accessory ideas to be added to those of number and persons, and to that of the principal idea expressed generally by the verb.

Since, as we have seen, the termination changes in the verb, to express, by this material alteration, the modification of the subject, in regard to persons and number, it ought to change, also, to characterize these new accessory ideas relating to different periods of time; thus,

I did plough yesterday, Je labourai hier,

expresses an action which is past at the time I speak.

I am ploughing now, Je laboure maintenant,

expresses an action which takes place at the time I speak.

I shall be ploughing to-morrow, Je labourerai demain,

expresses an idea in the future, which has not been accomplished yet, but shall be.

These three expressions, *je labourai*, *je laboure*, and *je labourerai*, which all belong to the same primitive idea of ploughing, and stand modified in the same manner in regard to the accessory idea of number and persons, being all in the first person singular, have received different terminations to express, besides, the new modifications of times; and it is by the difference in these terminations, that one expresses the present, another the past, and the last the future.

598. These different forms are called *tenses*, in the verbs, because they express the relations existing between the action represented by the verb, and the different periods during which this action might have taken place.

Each verb has, then, three distinct forms.

One to express an action in the present;

One to express an action in the past;

One to express an action in the future.

We shall follow this order, in the examination of tenses, so as not to differ with the general arrangements of most grammarians, although it would be more rational to begin with the past.

OF THE PRESENT.

599. There is, and there can be, but one way to conceive the idea of the *present*. As soon as a fact has taken place, it belongs entirely to the past, and if it has not yet taken place, it belongs to the future.

a fact cannot, then, be more or less present, and for this reason we have but one way to express it; as in,

I am ploughing, I am suffering.	Je laboure, je souffre.

600. The actuality of an action, or situation, does not consist in its being instantaneous, as taking place in a time which is metaphysically indivisible; it depends upon what is taken as a unity of time; thus, we say, very properly,

I study the grammar,	J' étudie la grammaire,

although we do not pretend to express, that the study of the grammar takes place at the moment the person speaks, but that the study of the grammar is his habitual occupation, and will remain such until he has learned it.

601. The measure of time which constitutes the present is, then, relative to what is spoken of, and may be of a longer or shorter duration.

When we say,

He sows some wheat this year, and the next he will sow some oats,	Il sème du blé cette année, et l'année prochaine il sèmera de l'avoine,

we do not pretend to express that he is sowing wheat during the whole year, but he has sown wheat when he had to do it.

602. We also employ the present to express the habitual action or situation of the subject; as in,

He loves music, he fights like a lion, he feels the misfortunes of his country.	Il *aime* la musique, il se *bat* comme un lion, il *souffre* des malheurs de sa patrie.

Which does not signify, that he loves music, or fights, or feels, at the moment spoken of; but that his habitual and natural dispositions are such as is expressed by the verbs.

603. The present is, sometimes, expressed under the form of the imperfect; as when we say to a person we meet in the street,

I was going to see you.	J'allais vous voir.

Or to some one who enters the room,

I was thinking of you at this moment.	Je m'occupais de vous dans ce moment.

This form of the present is owing to the circumstances of the fact;

for when I say, *j'allais chez vous*, I express that I was in the act of going when I met you; the action of going to your house is, then, in part, past at the time I speak, and simultaneous with our encounter, and it is only because this encounter is itself present that *j'allais* expresses the present on this occasion. The same mode of reasoning is applicable to all phrases of similar construction.

604. Sometimes, also, we use the present, in speaking of facts utterly past, but it is then because we bring our mind back to the time when the fact took place, as if we were present at the action; it is a figure allowed by the laws of the language, which often gives to the style more rapidity, elegance, and animation; as in,

He takes a hatchet, cuts down the mast, which was already broken, throws it into the sea, calls me by name, and encourages me to follow him.	Il *prend* une hâche, il *coupe* le mât, qui était déja brisé, le *jette* à la mer, il m'*appelle* par mon nom, et m'*encourage* à le suivre.

The meaning of this sentence is not that the person spoken of is performing now the several acts which it relates; but the form of the present strikes the imagination, and renders the idea more impressive.

605. Whenever *if*, meaning *suppose that*, is used in English before a verb in the future tense, it should be remarked whether that verb expresses the idea of a will, or that of a contingency. In the first instance, the English expression *will* is rendered by the present tense of the verb *vouloir*, *to be willing*, and the verb following is used in the infinitive mood; in the latter, *will* is suppressed, and the verb following is employed in the present tense; as in,

If you will (are willing to) do this for me, I will do that for you.	Si vous voulez faire cela pour moi, je ferai cela pour vous.
I will go and see you next week, if you will promise me to return with me.	J'irai vous voir la semaine prochaine, *si* vous me *promettez* de revenir avec moi.

606. The present tense is very often used in English instead of the future; this is also sometimes the case in French, as will be seen when speaking of the future tense; but foreigners not being able to discriminate when this privilege should be used with propriety, they should always examine whether the English verb expresses a situation or a fact implying either an idea of actuality or futurity, and use the verb in French according to the result of that examination; as in,

The next time you come, I will pay you what I owe you.	La première fois que vous *viendrez*, je vous paierai ce que je vous dois.
I will love you as long as I live.	Je vous aimerai tant que je *vivrai*.

It is evident, in these two sentences, that the verbs *to come* and *to live*, although in the present tense in English, do not express an idea of actuality, and they are accordingly used in the future in French.

607. The present tense is also invariably used in French, whatever may be the tense employed in English, when the verb expresses a fact which is true at all times; as in,

The Pagans did not believe that there was a God.	Les Payens ne croyaient pas qu'*il y a* un Dieu.
What charmed me the most during my journey through Italy, was the beauty of the climate.	Ce que j'ai trouvé de plus agréable pendant mon voyage en Italie, *c'est* la beauté du climat.

It has always been, it is, and it will always be true, that there is a God, and the climate of Italy is beautiful; the present should then be used in French instead of the imperfect in English.

608. It should be remarked, that, whilst the English have three different forms to express a fact in the present, the French have but one; therefore, the expressions *I plough*, *I do plough*, and *I am ploughing*, are all rendered by the literal translation of the first, *I plough*, *je laboure*. This remark is very important to foreigners, who are very apt to translate the word *do* by the verb *faire*, *to do*, and *I am ploughing* by the verb *to be* followed by the present participle, which is never the case in French.

OF THE IMPERFECT.

609. One of the greatest difficulties of the French language, for English scholars, consists in distinguishing the difference existing between this tense and the preterite definite; a difference which does not exist in their language, or which, at least, there is no particular manner of representing by words; therefore, we shall enter into such details as are necessary in order to leave no doubt as to the proper use of these two tenses.

The imperfect is used to express a past action in several different points of view, which we shall examine separately.

610. When I say,

I was ploughing when your father came,	Je *labourais* quand votre père arriva,

the act of ploughing is, in reality, past at the time when I speak, but it was present at the time when the father came; it was simultaneous with this last fact. By this tense, then, we express a past in regard to

the time when we speak, and a present in regard to the time we speak of, and, for this reason, of a mixture of the present with the past, this form of the verb has been called imperfect. Therefore, we shall lay down this first rule:

1st. The imperfect is used to express an action which was taking place at the same time that another action took place.

611. When we say,

During your absence, I went (I used to go) to the post-office every day,	Pendant votre absence, j'*allais* à la poste tous les jours,
When I was in Washington, I went (I used to go) to Congress every day,	Quand j'*étais* à Washington, j'*allais* au Congrès tous les jours,

in the first of these two sentences, the verb expresses an action often repeated, a habit of life; in the second, the verb *j'étais* expresses a situation of some duration, and *j'allais* a habit. In both cases, the imperfect should be used to convey to the mind the idea of the speaker; thus we lay down as a rule,

2d. When we wish to express an action in the past as being habitually done, or which implies an idea of situation or duration, the imperfect should be used to convey these ideas.

612. When we say,

Napoleon was a great man, but he was too much addicted to war,	Napoléon *était* un grand homme, mais il *aimait* trop la guerre,

we express in this sentence neither a fact having taken place at the same time with another, nor a habit or situation, but a qualification, a disposition of the mind, of the soul, and the imperfect is still used in cases of the kind; hence the following rule:

3d. When we wish to express a situation of the mind, or natural feeelings and dispositions, in a time which is passed, the imperfect should be used.

613. When we say,

My father was a hundred years old when he died,	Mon père *avait* cent ans quand il mourut,

we express a fact which seems at once definite, but which, in reality, does not signify that my father had only lived ninety-nine years, and three hundred and sixty-five days, but that, after having reached his hundredth year, he still continued to live, but did not reach his hundredth and first year. This sentence expresses, then, the situation of my father in reference to his age, which situation lasted from the day when he was one hundred years old to the moment when he

died; this situation, implying an idea of duration, should still be expressed by the imperfect tense; hence the following rule:

4th. When speaking of the age of a person who is no more, the imperfect tense should be used to express what the age of the person was.

614. When we say, *My father was born in England*, using the imperfect tense of the verb *to be born*, in English, if the person spoken of is still living, the compound of the present and the past participle, that is to say, the preterite indefinite, should be used in French; and if that person is no more, the pluperfect is required by the genius of the French language, as we will explain when we speak of these two tenses; as in,

Mon père est né en Angleterre, (the father is still living.)
Mon père était né en Angleterre, (the father is no more.)

615. 5th. When, in English, the signs of the conditional, *would*, *should*, *might*, *ought*, are employed with a verb, and preceded by *if*, *si*, signifying *suppose that*, the imperfect is used in French, instead of the conditional; as in,

If you would come to-morrow, I would pay you.	Si vous *veniez* demain, je vous paierais.
If I should go into the country to-morrow, I should want your services.	Si j'*allais* à la campagne demain, j'aurais besoin de vos services.

616. 6th. The imperfect may be used when we speak of an event, the *effect* of which was continued, although it occurred in a time definitely past, as yesterday; as in,

When did you lose your purse? I lost it this morning; I had it last night.	Quand avez-vous perdu votre bourse? Je l'ai perdue ce matin; je l'*avais hier* au soir.

The action expressed by the verb *avoir*, although past definitely, yesterday, implies duration, since the fact of having the purse yesterday was continued until this morning, when I lost it; consequently, it requires the imperfect.

617. The imperfect, in French, is only expresssed in one way, as, *je labourais*, which corresponds to the English expressions, *I ploughed*, *I did plough*, and *I was ploughing*, when employed in such case as to require the use of that tense.

OF THE PRETERITE DEFINITE.

618. The preterite definite is the perfect of the Latin; it is used in speaking of an action or a fact which took place at a time entirely past, of which nothing remains, which is specified in the sentence, or clearly understood, and may always be discovered by the thread of events in the relation.

The time, to be entirely and definitely past, so as to require the preterite definite, must be such as to show clearly that what has been taken as the unit of time is completely elapsed.

619. What is called the unit of time is either the period during which the fact expressed by the verb took place, or the length of time necessary for that fact to be accomplished. It should be remarked, besides, that the shortest period of time which, being accomplished, requires the use of the preterite definite, is twenty-four hours; therefore, if we speak of a fact which took place *to-day*, *this week*, *this month*, *this year*, *this age*, &c., the words *day*, *week*, *month*, *year*, being used in the sentence to mention the period of time during which the fact expressed by the verb took place, the preterite definite cannot be used, because the unit of time, *a day*, *a week*, *a month*, *a year*, &c., is not entirely elapsed; but if the fact we wish to mention took place *yesterday*, *last week*, *last month*, *last year*, *last age*, &c., the unit of time, *a day*, *a week*, *a month*, &c., being entirely passed, the preterite definite is the tense which should be employed to express it; as in,

Your brother came to see me yesterday, and told me that he had not heard from you for two months.	Votre frère *vint* me voir *hier*, et me *dit* qu'il n'avait pas reçu de nouvelles de vous depuis deux mois.
What did you tell my father when you saw him last week?	Que *dîtes*-vous à mon père quand vous le *vîtes* la *semaine dernière?*
When the President went to Boston, last month, what sensation did his presence produce there?	Lorsque le Président *alla* à Boston, *le mois dernier*, quelle sensation sa présence y *produisit*-elle?
When did Congress meet last year? They met, as usual, on the fourth of December.	Quand le Congrès s'*assembla*-t-il l'*année dernière?* Il s'*assembla* le quatre Décembre, comme à l'ordinaire.
When did Franklin go to France? He went there towards the end of the last century.	À quelle époque Franklin *alla*-t-il en France? Il s'y *rendit* vers la fin du *siècle dernier*.

620. But it is not often the case that the unit of time is expressed by the words *day*, *week*, *month*, &c.; most generally it is to be discovered by the thread of events in the relation. The question is, then, whether the period during which the fact described by the verb took

place is entirely elapsed or not; the analysis of the following sentence will show how to reason in similar cases.

Amenophis conceived the design of making his son a conqueror; he set about it after the manner of the Egyptians, that is to say, with great ideas; all the children who were born on the same day as Sesostris were brought to court by order of the king; he had them educated as his own children, and with the same care as Sesostris; when he was grown up, he made him serve his apprenticeship in a war with the Arabs; this young prince learned there to bear hunger and thirst, and subdued that nation, till then invincible.

Let us examine each verb separately, and see which of them should be used in the preterite definite.

Conceived. Amenophis had a son; after having considered what he should do with him at some future day, he concluded he would make him a conqueror; the unit of time is, then, the length of time during which he thought of his son's fate, till he conceived the design mentioned in the sentence; that period of time is entirely elapsed, and *conceived* should be used in the preterite definite.

He set about it. Amenophis, after having made up his mind that his son should be a conqueror, commenced the execution of that design. What he set himself about is entirely accomplished, since his son became in fact a conqueror, and the unit of time, which is the period of time necessary for these preparations to be completed, being entirely over, *set* should be used in the preterite definite.

Were brought. Amenophis, wishing that his son should have companions of his own age, ordered that all the children who were born on the same day as his son should be brought to court. This does not, certainly, mean that the children were all brought to court on the same day, but it is, however, represented as a single fact, the result of a single order, and the unit of time is the period which was necessary for that order to be executed; it is all over, since these children were educated like Sesostris; therefore, *were brought* should still be used in the preterite definite.

He had them educated. This expression embraces the whole period of time during which the education of the children took place; the unit of time is the length of that period; it is entirely elapsed, since the sentence expresses that this education was the same as that of the children of Amenaphis, which did not certainly remain unfinished; the preterite definite should then still be used in this case.

When he was grown up. The unit of time, in this expression, is the length of the period which had been necessary for the son of Amenophis to grow up to manhood. This period is entirely elapsed

since Sesostris entered then upon his new career of a conqueror; hence the preterite definite again.

He made him serve his apprenticeship, &c. The unit of time is here the whole time of Sesostris' apprenticeship; it is past altogether, since he became afterwards a great monarch himself; *made* should then be used in the preterite definite

This young prince learned there, &c. This sentence expresses a fact which took place during the apprenticeship of Sesostris; and since this apprenticeship is entirely past, the unit of time implied in this case is also past, and the same tense should be used as in the preceding case.

And subdued that nation, &c. The unit of time is here the length of time which was employed by Sesostris to effect the conquest of the nation spoken of; it is entirely past, since the nation was subdued; therefore, the preterite definite should still be used, and the whole sentence translated as follows:

Aménophis *conçut* le dessein de faire de son fils un conquérant; il *s'y prit* à la manière des Egyptiens, c'est à dire, avec de grandes idées; tous les enfants qui étaient nés le même jour que Sésostris *furent amenés* à la cour par ordre du roi; il les *fit* élever comme ses propres enfants, et avec le même soin que Sésostris; quand il *fut* grand, il lui *fit* faire son apprentissage par une guerre avec les Arabes; ce jeune prince y *apprit* à souffrir la faim et la soif, et il *subjugua* cette nation, jusqu'alors invincible.

620. The principles developed in the preceding explanations, although perfectly correct, and sufficient to guide a foreigner in the use of the preterite definite, do not find their application in conversation, or in writing letters, when speaking of facts of a common and daily occurrence; because it should be well understood that the use of the preterite definite always requires that the mind should be strongly impressed with the idea of the precise moment when the fact mentioned took place, which is not generally the case in conversation, when we think a great deal more of the fact itself than of the very moment when that fact took place; the use of the preterite definite in like cases would show an air of affectation, which should always be avoided when speaking French; the preterite indefinite is the tense which should then be properly used, to conform with the habit of the people and the genius of the language. We shall, in the next chapter, illustrate this difficulty by a series of examples.

621. The preterite definite is invariably expressed in French by one word; as, *je labourai*, which corresponds to the English expressions, *I ploughed*, *I did plough*, or, *I was ploughing*, when the meaning of the sentence is such as to require the use of that tense.

OF THE PRETERITE INDEFINITE.

622. This preterite is used to express that an action or a fact has taken place, but without reference to any particular time, or period of time, and without intimating whether the action or fact spoken of is entirely past or not. There is, in fine, in the idea conveyed by this preterite, something vague and indefinite, which completely distinguishes it from the preceding tense; when I say,

I have ploughed my field this morning, J'ai labouré mon champ ce matin,

the act of ploughing is certainly in the past, as regards the time when I speak; but it took place during the morning, which is a part of the day, which day is not over. This last circumstance is characterized in the language by using the preterite indefinite; according to this principle, we would say,

He has worked much this week, and he worked much yesterday, or the day before yesterday, *Il a beaucoup travaillé cette semaine*, et il *travailla* beaucoup *hier* ou *avant hier;*

because, the week not being entirely past, the preterite definite could not be used; whereas, it should be employed in the last part of the sentence, the *day* spoken of being entirely over, though the week is not. According to the same principle, we should say,

My pupils have studied well this year, and they did study well last month, Mes élèves *ont bien étudié cette année*, et ils *étudièrent* bien le *mois dernier;*

using the preterite indefinite first, because the year is not past, and the preterite definite afterwards, because the month is over.

We see, then, that the choice to be made between these two tenses depends upon what is taken as a *unit* to measure the time, whether a day, a week, a month, or a year; if that unit of time be over, the preterite definite ought to be used; if not entirely done, then the preterite indefinite; but it must be observed that this unit of time can never be less than twenty-four hours.

623. The preterite indefinite is also used when we wish to express an action or a situation which is past, without fixing the time in a precise manner, or when we speak of a fact or action which has usually taken place; thus, we say,

He has read much, studied much; he has benefited himself by his reading; he has reflected all his life, *Il a* beaucoup *lu*, beaucoup *étudié; il a profité* de ses lectures; *il a réfléchi* toute sa vie;

because, in all these propositions, we wish to express but a habit, or a past action, without any precise reference to the time when it took place. It seems that, in cases like these, the time taken as the unit is the life of the person spoken of; and as this life is not over, according to the preceding rules, this preterite is the tense which should express it.

624. This explanation conforms so much to the principles already explained, that, if we spoke of a person who is no more, we should use the preterite definite or the pluperfect, and say,

Il lut beaucoup, *il profita* de ses lectures,
or, *Il avait* beaucoup *lu; il avait* beaucoup *profité*, &c.;

by using the preterite definite, we only show that the unit of time, *life*, is over; by using the pluperfect, the mind embraces two facts, that which was performed during the life of the person spoken of, and and that of his death, both being past; but the former having taken place before the latter, without mentioning how long before, which, as we shall see, is characteristic of the pluperfect.

625. The analysis of the following sentence will sufficiently illustrate the rules contained in the preceding paragraphs.

Inflamed with the desire of knowing mankind, I have travelled, not only among the most polished nations, but even among the most barbarous. I have observed them in the different degrees of civilization, from the state of simple nature to the most perfect state of society; and wherever I went, the result was the same: — that is to say, I have everywhere seen beings occupied in drying up the different sources of happiness that nature had placed within their reach.

I have travelled. It is clear, that the time when the journey spoken of was made is past; but where is the unit of time to be found? Is there expressed in this sentence, anything to show when the journey took place; is it even necessary that this time should be known? It is not; the only thing mentioned is that the person who speaks has travelled; but when and how long do not occupy the mind, and this want of precision in reference to the time when the fact mentioned took place is characteristic of the preterite indefinite.

I have observed them, &c. If the principal fact of travelling is vague and indefinite, in reference to time, the facts which took place during the voyage partake of the same vagueness, and should be expressed by the same tense.

And wherever I went, the result was the same. The two verbs I *went* and *was* should also be used in the preterite indefinite, because the facts which they represent having taken place during the jour-

ney, which, we have seen, is indefinite, assume the same character, and should be expressed by the same tense.

I have everywhere seen, &c. The preceding remarks apply to this verb, and need not be repeated; the above sentence should then be rendered as follows:

Enflammé du desir de connaître les hommes, j'*ai voyagé*, non seulement parmi les nations les plus policées, mais aussi parmi les plus barbares; *je les ai observées* dans leurs différents dégrés de civilisation, depuis l'état de simple nature jusqu'à l'état de société le plus parfait; et partout où *je suis allé*, le résultat *a été* le même: — c'est-à-dire, que j'*ai vu* partout des êtres occupés à tarir les sources de bonheur que la nature avait placées à leur portée.

626. *Remark.* The preterite indefinite is also used generally in conversation and in writing letters, although the unit of time is specified and entirely elapsed; this is a matter of habit, which arises, very likely, from the fact, that, when speaking of events of a daily occurrence, the mind is more strongly impressed with the idea of the fact itself than with that of the precise moment when that fact took place. Thus, when I say, *I went to the theatre last night with your sister*, the idea which predominates in my mind is, that I went to the theatre with your sister; it is what I wish you to know; the fact that it was last night is of a secondary consideration; hence the habit of saying, *I have been to the theatre last night*, instead of, *I went*, or *I did go*. This remark is very important, because the use of the preterite definite in like cases would show a desire for precision which would appear rather pedantic, and expose the speaker to be ridiculed. The following sentences will give a sufficient idea of this peculiarity in our habits:

627. What have you been doing these two weeks? I went to New York, where I spent several days. Did you enjoy yourself much there? Yes, I had a very pleasant time; the weather was very fine; I had a sleigh-ride every day, and went to the opera every evening; my father was very kind to me, and let me do all I pleased.

Qu'*avez-vous fait* depuis quinze jours? Je *suis allée* à New York, où j'*ai passé* plusieurs jours. Vous y *êtes vous beaucoup amusée?* Oui, j'y *ai passé* le temps de la manière la plus agréable. Il *a fait* un temps magnifique; je me *suis promenée* en traineau tous les jours, et j'ai été à l'opéra tous les soirs; mon père *a été* très bon pour moi, et m'*a laissé* faire tout ce que j'*ai voulu*.

Every verb used in the above sentence expresses a fact which is entirely past; the unit of time, *week*, is entirely elapsed, but it is evident that the mind is more strongly impressed with the idea of the facts themselves than with that of the very moment when these facts took place; hence the use of the preterite indefinite.

628. But if the facts which are related were of such a nature as to follow one another in succession, and form a narrative, which, in order to be made impressive and clear, should require that they should be taken singly, this want of precision would require the use of the preterite definite; as in,

You wish me to tell you the particulars of the accident which happened to my wife yesterday. Here they are: She wished to take a ride on horseback, and, after dinner, I sent my servant after the horse. She rides very well, as you know, and she jumped on her horse without my assistance; but she was no sooner in the saddle, than the horse started at full gallop. I ran after her, but the horse became furious; she could not manage him, and I perceived she was frightened. I then succeeded in getting hold of the bridle, but the horse reared and she fell; fortunately, her foot did not remain entangled in the stirrup. I alighted, raised her in my arms, and she fainted away. Several persons gathered around us; I begged of a gentleman to get me a carriage, and I brought her home insensible; but she soon recovered, and is now doing well.

Vous désirez que je vous raconte les détails de l'accident qui est arrivé hier à ma femme. Eh bien! les voici: Elle désirait faire une promenade à cheval, et, après dîner, j'*envoyai* mon domestique chercher les chevaux. Elle est très bonne écuyère, comme vous le savez, et elle *sauta* à cheval sans mon secours; mais elle ne *fut* pas plutôt en selle, que le cheval *partit* au galop. Je *courus* après elle, mais son cheval s'*emporta;* elle ne *put* le conduire, et je m'*aperçus* qu'elle avait peur. Cependant je *réussis* à me saisir de la bride, mais son cheval se *cabra* et elle *tomba;* heureusement, son pied se *désengagea* de l'étrier. Je *descendis* de cheval, je la *relevai*, et elle s'*évanouit* dans mes bras. Plusieurs personnes s'*assemblèrent* autour de nous; je *priai* un monsieur d'aller me chercher une voiture, et je la *ramenai* à la maison sans connaissance; mais elle *revint* bientôt à elle, et elle est assez bien aujourd'hui.

The use of the preterite indefinite would render this narration flat and intolerable to the ear.

629. *Remark.* Whenever a verb in the future past in English is preceded by the conjunction *if*, meaning *suppose that*, that verb is expressed in French by the preterite indefinite; as in,

I will give you five dollars, if you will have my coat done to-morrow at six o'clock.

Je vous donnerai cinq gourdes, si *vous avez fini* mon habit demain à six heures.

630. It should be remarked, that the preterite indefinite is always expressed in French by the present of the indicative of the verb *to have*, and the past participle of the verb to be used in that tense; thus, *J'ai labouré* corresponds to the English expressions, *I have ploughed*, and *I have been ploughing*.

631. When speaking of the age of a person who is no more, if we wish to express with accuracy how many years, months, and days

he did live, either of the preterites definite or indefinite should be used; as in,

He was a hundred years old when he died. (Meaning that he accomplished his hundredth year on the day of his death.)	*Il a eu*, or *il eut*, cent ans le jour de sa mort.

632. When speaking of the birth of a person who is still living, the preterite indefinite should be used, because the unit of time being *life*, during which the fact of the birth is not destroyed, it is not entirely elapsed; as in,

My father was born in 1800.	Mon père est né en 1800.

But if we speak of a person who is no more, the preterite definite or the pluperfect should be used; as in,

Mon père naquit, or était-né, en 1800.

With the preterite definite, the mind embraces but one idea, that of the cessation of life, with which the fact of the birth disappears; with the pluperfect, the mind refers to the fact of the birth as having preceded that of death, both being over, but the first having taken place before the other, without the circumstance that it was immediately before, which particulars are the characteristics of the pluperfect.

Although the distinction thus established between these two preterites ought to be strictly observed in the language, foreigners might be deceived by hearing Frenchmen using them indifferently, one for the other. The only conclusion to be derived from this remark is, that a great many of my countrymen do not speak their own language properly; but their example ought not to be followed.

OF THE PLUPERFECT.

633. The pluperfect is used to express that a fact has taken place before another fact which is also past, without reference to the length of time elapsed between the two; the fact expressed by this tense is then doubly past, once in regard to the time when it is mentioned, and once as to the event which it has preceded; which makes it more than past, and from which originated its name of the pluperfect, which means *past more than perfectly past*, or *past twice;* as in,

I had breakfasted when you came to my house.	*J'avais déjeuné* quand vous vîntes chez moi.

The breakfast is done, and it was done before you came; hence the pluperfect.

634. The analysis of the following sentences will illustrate the rule we have given above.

Calypso, having shown Telemachus all these natural beauties, said to him, "Rest yourself; your clothes are wet; it is time for you to change them; then we shall see each other again, and I will tell you facts which will touch your heart." In the mean time, *she brought him*, with Mentor, into the most secret part of a grotto, near that where the goddess *dwelt*. The nymphs *had kindled* in this grotto a large fire of cedar wood, the pleasant smell of which *spread* itself on all sides; and *they had left* there some clothes for their new guests.

She brought him expresses a fact which took place at a certain precise time entirely past, and should be used in the preterite definite.

Dwelt expresses a situation implying an idea of duration, and requires the use of the imperfect.

Had kindled expresses an action performed by the nymphs before the goddess came to the grotto with her guests, but without specifying how long before their coming the fire had been kindled; this vagueness, in reference to the time when the first fact took place before the other, is characteristic of the pluperfect.

And they had left there, &c., expresses, also, a fact which took place before the goddess came to the grotto with Mentor and Telemachus, but with the same vagueness as in the preceding case, in reference to the time which elapsed between the two facts; hence the pluperfect again.

Spread itself expresses the repetition of the same action, the constant renewal of the smell produced by the burning of the cedar wood, and should be rendered by the imperfect.

The above sentence should, then, be rendered as follows:

Calypso, après avoir montré à Télémaque toutes ces beautés naturelles, lui dit, "Reposez-vous; vos vêtements sont mouillés; il est temps que vous en changiez; ensuite nous nous reverrons, et je vous dirai des choses qui toucheront votre cœur." Elle le *conduisit* alors avec Mentor, dans le lieu le plus secret d'une grotte, près de celle où la déesse *demeurait*. Les nymphes *avaient allumé* dans cette grotte un feu de bois de cèdre, dont l'odeur agréable se *répandait* de tous côtés; et elles y *avaient laissé* des vêtements pour les nouveaux hôtes.

635. *Remark.* Whenever a verb in the conditional past in English is preceded by the conjunction *if*, meaning *suppose that*, that verb is used in the pluperfect in French, if *would* or *should* expresses a mere contingency; and in the infinitive mood, preceded by the pluperfect

of the verb *to be willing*, *vouloir*, if an idea of *will* is implied in the meaning of the sentence; as in,

If they would, or should, have pursued him, they might have caught him.	S'ils l'*avaient poursuivi*, (no will,) ils l'auraient attrappé. S'ils *avaient voulu* le *poursuivre*, (a will,) ils l'auraient attrappé.

When *could* is used, instead of *would* or *should*, to express a conditional past in English, after *if*, meaning *suppose that*, as that word always implies an idea of possibility, it is expressed in French by the pluperfect of the verb *to be able*, *pouvoir*, and the verb following is used in the infinitive mood; as in,

I would have been much obliged to you, if you could have done this work yesterday at twelve o'clock.	Vous m'auriez rendu un grand service, *si vous aviez pu finir* cet ouvrage hier à midi.

PRETERITE ANTERIOR.

636. We have said, speaking of the pluperfect, that it expresses that a fact has taken place before another fact which is also past, without reference to the time elapsed between the two facts; but, if we wish to establish a more intimate relation between these two facts, so as to show that one took place immediately before the other, this circumstance of one fact following the other immediately, requires the use of a distinct tense, which is called the *Preterite Anterior*; as in,

As soon as I had dined, I went out.	Aussitôt que *j'eus diné*, je sortis.

The meaning of this sentence shows in a definite manner the precise moment when the two facts which it mentions took place; for the end of my dinner preceded immediately the fact of my going out, and my going out took place immediately after I had dined; the two verbs are, then, preterites, definite in reference to time; but one expresses a fact which took place before that expressed by the other, and, in consequence of it, is called *Preterite Anterior*. It follows, from this definition, that the verb which is used after a preterite anterior cannot be in any other tense than the preterite definite.

637. The following analysis will illustrate the preceding rule.

As soon as the moon *had appeared* above the horizon, Mentor, who *had heard* the voice of the goddess, who *was calling* her nymphs in the woods, *awakened* Telemachus.

Had appeared expresses a fact which took place immediately before Mentor awakened Telemachus; it is, then, a *preterite anterior*, and *awakened* is a preterite definite.

Had heard expresses a fact which took place before the moon had appeared above the horizon; but how long before? This circumstance is not mentioned, and is not implied in the meaning of the sentence; this verb is, then, a pluperfect, and not a preterite anterior, as the first.

Was calling expresses a fact which was taking place at the same time as the moon was rising above the horizon; it implies, besides, an idea of repetition and duration; it should, therefore, be expressed by the imperfect.

ANALYSIS OF SEVERAL SENTENCES, SHOWING HOW THE PUPILS SHOULD REASON IN ORDER TO ASCERTAIN WHICH OF THE PAST TENSES THEY SHOULD USE.

638. Telemachus and Mentor had been exposed to great danger; in the midst of a tempest, they were thrown among the fleet of the Trojans, their most deadly enemies. In this emergency, Mentor, by his courage and presence of mind, saved his friend and himself; and Telemachus, living afterwards in the island of Calypso, relates the fact of their escape to the goddess, in the following words:

The mildness and courage of the wise Mentor *charmed* me; but I *was* still more *surprised* when I *saw* with what skill he *rid* us of the Trojans. When the skies *began* to clear up, and the Trojans *were* about to discover who we *were*, he *remarked* one of their ships, which *was* similar to ours, and which the tempest *had separated* from the others; she *had* her poop crowned with certain flowers. He *hastened* to place on our poop wreaths of similar flowers; he *attached* them himself, with little bands of the same color as those of the Trojans; he *ordered* all our rowers to stoop as low as they *could* along their seats, so as not to be recognised by the enemy; in this position, we *passed* in the midst of their fleet. They *screamed* with joy when they *saw* us, as if they *saw* again friends whom they *had thought* lost. We *were* even *compelled*, by the violence of the storm, to sail some time with them; finally, we *stood* a little in the rear, and, whilst the boisterous winds *drove* them towards Africa, we *used* our greatest exertions to land on the neighboring coast of Sicily.

Charmed me. If the idea expressed by the verb is, that Telemachus was habitually charmed by the mildness and courage of Mentor, *charmed* should be used in the imperfect; but, if it is only intended to signify that, on a particular occasion, previous to his getting rid of the Trojans, the mildness and courage exhibited by Mentor charmed him, the verb *charmed* should be used in the preterite definite; the unit of time being the period during which he was charmed before he got rid of the Trojans.

I was still more surprised expresses an instantaneous fact, which took place when Telemachus saw with what skill Mentor acted afterwards. The unit of time is the period during which the surprise did last; it is entirely past at the time he speaks; hence the preterite definite.

He rid us expresses a fact entirely accomplished, since Telemachus is then safe in the island of Calypso; the time when that fact took place is fixed in his mind, and the unit of time is the length of time which was necessary to accomplish his deliverance.

When the skies began to clear up. The verb *began*, in this case, may be used either in the imperfect or the preterite definite; it depends altogether upon the view of the mind. If Telemachus means that, *whilst the skies were beginning to clear up, Mentor remarked*, &c., the verb *began* should express an action which was taking place at the same time when another action took place, and should be used in the imperfect; but if, on the contrary, he means that, after the skies had begun to clear up a little, Mentor remarked, &c., the verb *began* should express a distinct part of an action, which, itself, was already accomplished when Mentor remarked, &c., the unit of time being the length of the beginning of the clearing up, which would be entirely elapsed at the moment when the remark was made; hence the preterite definite.

Were about to discover, &c. *Were* expresses here a mere situation, and not a fact, for Telemachus and Mentor were not discovered at all; this situation implies an idea of duration, for it lasted as long as the skill of Mentor had not modified it; *were* should, then, be used in the imperfect.

Who we were. *Were* expresses also a situation; the two individuals spoken of had always been, previous to that time, the one Telemachus and the other Mentor; they were still such men then, and would always be the same; the situation implies, then, an idea of duration, and should be expressed by the imperfect.

He remarked. This verb expresses a single isolated and instantaneous fact, which took place at a certain moment, when the skies had cleared up so far; it is altogether past, the unit of time being that of a mere glance; hence the preterite definite.

Which was similar, &c. *Was* expresses here the situation of the ship spoken of, which, by a mere chance, was built on the same pattern as that of Telemachus; this situation implies an idea of duration; for these two ships would remain similar till they would be altered or destroyed; hence the imperfect.

Had separated expresses a fact which had taken place before another, both being past, without specifying how long the one had taken place before the other; for it only signifies that the storm had separated that ship from the others before they saw it; hence the pluperfect.

She had her poop, &c., expresses the mere situation of the poop;

it implies duration, since the poop had been crowned with certain flowers before the ship was discovered; hence the imperfect.

He hastened, &c. When Mentor saw the Trojan ship, a fact took place; he saw that he could take advantage of this circumstance by decorating his own vessel in the same way, and he *hastened*, &c.; *hastened* expressed, then, an action which took place at a certain precise time entirely elapsed, the unit of time being the mere instant which separated the thought from the act of hastening; hence the preterite definite.

He ordered our rowers expresses a fact of the same nature as the preceding, and requires no other explanation.

As low as they could. *Could* is a verb which signifies either, *as they were naturally able to stoop*, or, *as they would be able to stoop if they tried to do it as low as possible.* In the first instance, *could* should express a mere ability of doing a thing, that is to say, a situation, and should require the use of the imperfect; in the latter, it should express a fact which would take place if a condition were accomplished, that of trying as much as possible, and should, then, be rendered by the conditional present of the verb *to be able.*

We passed in the midst of their fleet. After the rowers had obeyed the order of stooping as low as they could, a fact took place, that of passing through the Trojan fleet; the unit of time is the period which was necessary for Telemachus and Mentor to effectuate that passage; it is altogether past, since they landed afterwards on the coast of Sicily; therefore, the time being specified, and the unit of time elapsed, the preterite definite should be used.

They screamed with joy when they saw us. The second verb, *saw*, shows the time when the fact expressed by the first took place; the unit of time is the time during which they screamed; it is entirely past; therefore, *screamed* should be used in the preterite definite. As to the verb *saw*, it expresses a fact which implies no idea of duration, which took place all at once; the unit of time is a mere instant; the whole is altogether over; this last verb should, then, also be expressed by the same tense as the first.

As if they saw again, &c. The preterite definite, always implying the idea of a fact as having taken place at a certain precise time which is entirely elapsed, cannot be used in reference to a mere matter of fancy, such as is expressed in this case; the verb *saw* only expresses a situation of the mind in the past, and should, therefore, be rendered by the imperfect.

Had thought lost. The Trojans thought their friends were lost

before their meeting with the vessel of Telemachus; *had thought* expresses, then, a fact which had taken place before another; but how long before they met with this vessel had they thought their friends lost? Nothing shows, in this case, that it was immediately before; and, therefore, the fact expressed by that verb has all the characteristics of the pluperfect, and should be rendered by that tense.

We were even compelled, &c., expresses a fact which was the result of the storm; the unit of time is the period during which they had to remain restrained in their wish to escape from the sight of the Trojans; that unit of time is elapsed, since they finally escaped to the coast of Sicily; hence the preterite definite.

We stood a little in the rear expresses a fact of the same nature as the preceding; the unit of time is the period during which they stood in the rear; it is past, for the same reason as before; hence the same tense.

Whilst the boisterous winds drove them, &c., expresses a fact which was progressing, and during which another fact, expressed by the next verb, took place; it implies duration, and requires the use of the imperfect.

We used our greatest exertions, &c., expresses a fact which took place at the period mentioned in the first part of the sentence; it does not imply the idea of duration; it is presented to the mind as a whole; the unit of time is the period during which the efforts were made; it is elapsed since Telemachus landed on the coast of Sicily; hence the preterite definite.

We deem the preceding analysis sufficient to guide foreigners in the choice of the proper tenses to be used in our language; and we may assure them, that, if they are willing to use this mode of reasoning for some time in the course of their studies, they will soon acquire a facility for discovering at once what is the tense which is required by the meaning of the sentence they have to translate.

OF OTHER WAYS OF EXPRESSING THE PAST.

639. We sometimes, in order to be more precise, use expressions of a peculiar nature, which belong to the idiom of the language.

For instance, to express that a fact has just taken place, instead of making a phrase which would require the use of several words, the verb *venir*, to come, is elegantly used; as in,

I have just done reading this work.	*Je viens* de finir la lecture de cet ouvrage.
I have just spoken to him about this affair.	*Je viens* de lui parler de cette affaire.

These sorts of preterite express the past which is the nearest to the present. We also use the imperfect of the verb *aller*, to go, to express that we were about doing a thing; as in,

John, why do you not bring my coat?	Jean, pourquoi n'apportez-vous pas mon habit?
I was going to bring it, sir, when you called me.	J'allais l'apporter, monsieur, quand vous m'avez appelé.

OF THE FORMS OF VERBS WHICH RELATE TO THE PAST.

640. We have, then, according to what precedes, five different ways of expressing past events:

The Imperfect;
The Preterite Definite;
The Preterite Indefinite;
The Pluperfect;
The Preterite Anterior;

without mentioning the manner of expressing a fact just past, with the verbs *venir* and *aller*.

With these forms, we may indicate with precision all that is connected with the past, so as to satisfy the mind of both the speaker and hearer.

OF THE FUTURE.

641. The future is, as we have already said, a tense which expresses that an action or a fact has not yet taken place, but will or shall take place.

This action or fact in the future may be understood in two different manners; when I say,

I shall plough my field,	*Je labourerai* mon champ,

I express, in a manner simple and absolute, an action which I intend to perform in the future, without referring to any particular time. This form remains the same, whatever may be the epoch in the future when the action shall be performed; for I may say, with the same propriety,

I shall plough in an hour, this evening, to-morrow, in a week, in a month, in a year, in an age.	*Je labourerai* dans une heure, ce soir, demain, dans une semaine, dans un mois, dans un an, dans un siècle.

642. This form is called *Future Present*, *Simple*, or *Absolute*. *Present*, because it is not mixed with any idea connected with the past. *Simple*, because it is expressed without the assistance of any

of the auxiliary verbs. *Absolute*, because it expresses an action or situation in the future in an absolute manner, without reference to any particular time in that future.

But sometimes the form of the present is used to express a future, as in this sentence:

I start to-morrow at eight o'clock.	*Je pars demain* à huit heures.

It is evident that the idea of the future is not rendered by the present *je pars*, but by the addition of the adverb *demain;* and, if we say, *je pars*, and not *je partirai*, it is probably because we wish to express, that the person who speaks has positively made up his mind *to go*, in a manner as positive and sure as if he had to go right away, the very minute he speaks; he wishes to express how certain, how positively sure, he is to start the next day.

OF ANOTHER WAY OF EXPRESSING A FUTURE.

643. When we wish to express, not only that a fact will or shall take place, but that it will take place immediately, which in English is rendered by the expressions *to be about* and *to go*, this idea of immediate futurity is expressed in French by the verb *to go*, *aller*, used in the present tense; as in,

John, I want my coat.	John, je veux mon habit.
It is ready, sir; I am about, or I am going, to bring it to you.	Il est prêt, monsieur; je *vais* vous l'apporter.

OF THE FUTURE PAST, OR ANTERIOR.

644. The other form of expressing a future is the following:

I shall have ploughed my field when you come back.	*J'aurai labouré* mon champ quand *vous reviendrez*.

In this case, we express an action which is not done yet, and consequently future in regard to the moment we speak, but which shall be done and past when another fact takes place.

This form, then, expresses altogether a *future* as to the time when we speak, and a *past* as to another action in the future. This double consideration of a future joined to a past has caused this tense to be called *Future Past;* and we see well enough how these two qualifications do not imply contradiction.

It is also called a *Composed* or *Compound Future*, because the use of this tense requires the assistance of the auxiliary verb *to have*.

QUESTIONS.

591. What is the definition of a verb ?

592. How can a verb be distinguished from any other word which is spelt like it ?

592. What idea does a verb express in any language ?

592. Has not the verb modifications in order to express the different views of the mind ?

592. Since there is but one verb, *to be*, which, being modified according to the views of the mind, expresses sufficiently all our ideas, why have men invented so many words, generally called verbs, and which contain, in their meaning, the principal idea of existence, with such modifications as are required by the wants of the mind ?

593. Is the verb modified in its spelling according to the different situations in which its subject can be found ?

594. What is the meaning of a verb being used in the singular or plural ?

595. What are persons in the verbs ? and what do we understand by saying that a verb is in the first, second, or third person singular or plural ?

596. When we address, in French, a person we are not very familiar with, do we use the second person singular or plural ?

596. When the pronoun *you*, *vous*, is thus used instead of *thou*, *tu*, are the adjectives and past participles relating to that pronoun used in the singular or in the plural ?

596. Do not writers and speakers generally use the plural pronoun *we*, *nous*, when speaking of themselves ? Should, then, the adjectives and participles relating to that pronoun, *nous*, be used in the singular or in the plural ?

597, 598. How are the several modifications called which a verb receives to express, either that a fact has taken place in the past, does take place now, or will take place in the future ?

599. How many tenses are used to express that a fact is present ?

600. A fact, to be expressed in the present tense, should it absolutely take place instantaneously, at a time which is metaphysically indivisible ?

600, 601. What should be considered as the unit of time, for a verb to be used in the present tense ?

602. If we wish to express an habitual situation or action of the subject, still existing at the time we speak, what tense should be used ?

603. Is not the imperfect sometimes used to express a fact in the present ? In which case ?

604. Is not the present sometimes used in speaking of facts entirely past ? For what purpose ?

605. When *if*, meaning *suppose that*, is used in English before a verb in the future tense, what tense is used in French instead of the future ?

606. When a verb, although in the present tense in English, expresses a fact which has not yet taken place, what tense should be used in French ?

607. Whenever a verb expresses a fact which is true at all times, what tense should be used in French, whatever may be the tense used in English ?

608. Have the French, like the English, three different manners of expressing a fact in the present tense ?

609, 610. When a verb expresses that a fact was taking place in the past at the same time that another action took place, what tense should be used in French, in reference to the first fact ?

611. When a verb in the past expresses an action as being habitually done, or implies an idea of situation or duration, what tense should be used in French ?

612. When a verb expresses a situation of the mind, or natural feelings and dispositions, in a time which is past, what tense should be used in French ?

613. What tense is used in French to express the approximate age of a person at the time of his death? Why is the imperfect used in such a case?

614. What tenses are used in French when speaking either of a person still living, or of one who is no more?

615. When *if*, meaning *suppose that*, precedes a verb in the conditional in English, in what tense should that verb be used in French?

616. When a verb expresses a fact which, although happening at a time entirely past, implies an idea of continuation or duration, in what tense should that verb be expressed in French?

617. Have the French, like the English, three different manners of using a verb in the imperfect tense?

618. In what case is the preterite definite used in French?

618. What is understood in grammar by the expression, "unit of time"?

618. Can the preterite definite be used in speaking of a fact which took place to-day, this week, this month, this year, &c.?

618. Why cannot the preterite definite be used in speaking of a fact which took place to-day, this week, this month, &c.?

619. Is the unit of time always clearly expressed in a sentence which requires the verbs to be used in the preterite definite?

619. When the unit of time is not expressed, how should a foreigner reason in order to discover what that unit of time is, and whether it is entirely elapsed or not?

(Here the teacher should exact from his pupils that they should parse, with a great deal of attention, the examples given in the grammar. He should make them analyze each verb, so as to show clearly why the preterite definite, or any other tense, should be used for each particular case.)

620. In conversation, or in writing letters, although the facts which are related have taken place at a definite period, and the unit of time is entirely elapsed, is the preterite definite properly used to express those facts?

620. Why is the preterite indefinite used in the preceding case, in preference to the preterite definite?

621. Have the French, like the English, three different manners of using a verb in the preterite definite?

622. What should be the circumstances in which a fact took place, for that fact to be expressed in French by the preterite indefinite?

622. What is the difference between the preterite definite and the preterite indefinite?

622. If the unit of time, expressed or understood in a sentence, should not be entirely elapsed, which of the preterites, definite, or indefinite, should be used?

622. If the fact which is expressed by the verb took place in the past, at a time which is neither mentioned nor understood, but indefinitely past, what tense should be used to express that fact?

622. When the verb expresses a fact which was habitually done at a time which is entirely past, but during the life of the person spoken of, and who is still living, what tense should be used?

624. But, if the person spoken of in the preceding case was no more, what tenses should be used to express the same fact? What is the reason of this difference in the choice of tenses?

625. (The teacher should make his pupils analyze the sentence contained in paragraph 625, with the same care as was recommended for the preterite definite.)

626. What is the tense which is generally used in conversation or in writing letters, when speaking of facts entirely past, and the unit of time of which is altogether elapsed?

626. Why is the preterite indefinite, in such cases, preferred to the preterite definite?

627. (Parse the sentence, paragraph 627.)

628. But when, even in conversation, the facts which are related follow one another so as to form a narrative, is not the preterite definite more properly used

than the preterite indefinite ? and what character would the use of the latter give to the sentence ?

(Analyze the sentence, paragraph 628.)

629. Whenever the conjunction *if*, meaning *suppose that*, is used in English before a verb in the future past, how should that verb be expressed in French ?

630. Have the French more than one way to use a verb in the preterite indefinite ?

631. When speaking of the age of a person who is no more, if we wish to express with accuracy how many years, months, and days he has lived, what tense should we use ?

632. When speaking of the birth of a person still living, what tense of the verb *to be born* should be used in French ?

632. If the person spoken of should be dead, what tense might be used to express that fact ? and what difference exists between the use of the preterite definite and that of the pluperfect ?

633. In what case is the pluperfect used in French ? and why is this tense so called ?

634. (Analyze the sentence, paragraph 634.)

635. Whenever *if*, meaning *suppose that*, is used in English before a verb in the conditional past, how should that verb be used in French, according to the English conditional being expressed by *would*, *should*, or *could?*

636. For what purpose is the preterite anterior used in French ? What is the difference existing between this tense and the pluperfect ?

636. By what tense is the preterite anterior invariably followed ? Why is it so ? Why is this tense called a preterite anterior ?

637. (Analyze the sentence, paragraph 637.)

638. (The analysis contained in paragraph 638, having a reference to the five tenses used in French to express a fact in the past, should be studied with great care; and the teacher cannot be too particular in making his pupils try to give him an account of all that belongs to the proper use of those tenses.)

639. If we wish to express a fact in the past as having just taken place, how is this done in French ?

639. What verb is used in French to express that a person was about doing a thing ? and in what tense should that verb be used ?

640. (Review the tenses in the past in a summary manner.)

641. When the action expressed by the verb has not taken place, what tense should be used to express it ?

641. Is there more than one tense to express that a fact will or shall take place ?

641. If there is but one tense, how should the sentence be modified in order to express the future period in which the fact expressed by the future tense shall take place ?

642. Why is this tense called either future simple, absolute, or present ?

642. Is not the present tense sometimes used to express a fact which has not yet taken place ? How can this be ?

643. Is there not an idiomatical expression used in French to show that a fact is about to take place immediately ? What is that expression ? in what tense should it be used ?

644. If we wish to express that a fact will have taken place when another fact shall take place, what tense should be used to answer this view of the mind ?

644. Explain why this tense is called a *future past*, or a *compound future?*

OF MOODS.

645. The word *mood* is derived from the Latin word *modus*, and signifies *manner*.

We understand, then, by *moods*, different ways of expressing the existence of a subject, with its attribute; in other words, *moods* contain different forms assumed by the verb, in order to express either an action or a situation. There are in French five moods, which are,

The Indicative;
The Conditional;
The Imperative;
The Subjunctive;
The Infinitive.

646. There are in languages two general kinds of moods; some are *personal*, some *impersonal*.

The *personal moods* are those where the verb, by its terminations, agrees with its subject; there are four of this class:

The Indicative;
The Conditional;
The Imperative;
The Subjunctive.

The impersonal moods are those in which the verb does not change its termination, and has no subject to agree with. There is but one mood of this class in French, which is the *infinitive*.

Personal *moods* are the only ones which may be used to express a proposition, since it is only in these moods that the verb identifies itself with its subject, and receives modifications from it in number and person.

Impersonal *moods*, on the contrary, cannot be used to express a proposition, because they are deprived of the forms which would enable them to receive the influence of a subject; they require, to form a proposition, the assistance of another verb in a personal mood; as,

To revenge the death of a father,	Venger la mort d'un père,

is not a proposition; nothing is affirmed or denied by a subject; it may be considered, at the most, as the nominative of another phrase, with a verb in a personal mood; as,

To revenge the death of a father is always legitimate.	*Venger* la mort d'un *père est* toujours légitime.

The extent of the meaning of what are called moods, and of their functions, in enabling the mind to communicate its conceptions, will be entirely demonstrated by examining each mood in its private capacity.

OF THE INDICATIVE MOOD.

647. The *indicative mood* is that which expresses affirmation in a positive and absolute manner, and has, for accomplishing its functions in the language, eight tenses or forms, which are, as we have already seen,

The Present;
The Imperfect;
The Preterite Definite;
The Preterite Indefinite;
The Pluperfect;
The Preterite Anterior;
The Future Absolute;
The Future Past.

OF THE CONDITIONAL MOOD.

648. When I say,

I should plough if my oxen were in good order,	Je *labourerais* si mes bœufs étaient en bon état,

or,

I would have ploughed if it had not rained,	*J'aurais labouré* s'il n'avait pas plu, or, J'eusse labouré s'il, &c.,

I do not express any longer, as in the indicative, that I am, have been, or shall be ploughing, in a positive, absolute manner, but that the act of ploughing is depending on a condition or a supposition; *if my oxen were well, if it had not rained.*

The action expressed by the verb is then understood in a different manner; it is no longer an absolute affirmation, but a conditional one, depending on a supposition. All the forms of language which express this condition of the mind produce a new *mood*, a new manner of thinking, which is called conditional. Let us see now what are the different forms of this mood.

649. In the sentence,

I would plough if it did not rain,	Je labourerais s'il ne pleuvait pas,

I express that the act of ploughing would be performed now, if the rain did not fall now; the mind is then in the present, in reference to the act itself and the condition attached to it, and the tense which expresses that idea is called *Conditional Present*. But when I say,

I should have ploughed if it had not rained,	J'aurais labouré s'il n'avait pas plu,

I express a fact which would have taken place in the past, if another fact, also in the past, had not prevented it. This double character of the past, attached to the fact itself and the condition on which it depends, gives to this tense such a character as to deserve the name of *Conditional Past*. This tense is applied with equal propriety to the past, in all its modifications; for we say,

I should have ploughed this morning, yesterday, twenty or a hundred years ago, &c.,	J'aurais labouré ce matin, hier, il y a vingt ans ou il y a cent ans, &c.

650. The conditional affirmation is, then, the distinct characteristic of every form of the conditional mood; sometimes, it is true, the condition is not expressed, but it is always understood. In this sentence, for instance,

One would never believe that he was the same person,	On ne *croirait* jamais que ce fût la même personne,

the condition is not expressed, but understood, and may be easily supplied; as,

(If one would only look at his appearance.)	On ne croirait jamais que ce fût la même personne, si l'on s'en tenait aux apparences.

The forms proper to the conditional are, then:

The Conditional Present;
The Conditional Past.

OF THE IMPERATIVE MOOD.

651. Sometimes we do not affirm positively, nor conditionally, but we order, we request the subject to perform the act, or to place himself in the situation, expressed by the verb. This new mode of considering the effect of the verb is called *imperative*, and is expressed by the *imperative mood*, from the Latin *imperare*, which signifies *to order, to command*.

Thus, the *command*, or *positive demand*, is the qualification, the characteristic, which constitutes the form of the imperative.

These forms are only two in number.

We may order the action expressed by the verb to take place immediately; as in,

Plough.	Laboure.
Let us plough.	Labourons.
Plough.	Labourez.

And this form, relating to the time present, is necessarily a *present;* or it expresses a fact or situation which should always be such at any period of our life, and is still a present; as,

Let us be always just.	*Soyons* toujours justes.
Let us always be on our guard.	*Soyons* toujours sur nos gardes.

652. We may also give an order which is to be executed in the future; as in,

Plough to-morrow;	Labourez demain;

but the verb does not change its form, and the adverb *to-morrow* has to show that the action of ploughing is not to take place now.

653. But, if we wish the action of the verb to be performed before a certain time or fact which we specify; as in,

Have ploughed this field before my return,	Ayez labouré ce champ avant mon retour,

we thus express a wish or order which has to be performed or accomplished at a future period. This form belongs also to the *future;* but, as it signifies that this act should be passed before another, (my return,) this future would be the *future past* of the imperative.

However, this last tense of the imperative mood is not considered by grammarians as an indispensable accessory of the imperative, and does not appear in the conjugation of verbs. We mention it here only as a natural consequence of an operation of the mind which may render its use necessary.

654. Neither of these two forms of the imperative has a first person in the singular, because, generally, man does command or order himself. We do what we have in view without proffering the order, or if we do it, as in this phrase,

Keep up thy courage, my friend,	Prends courage, mon ami,

which is sometimes used in speaking to one's self, we use the second person singular, because the mind divides him who speaks into two persons, one of whom addresses the other. It should be remarked, that a verb in the imperative mood, being naturally deprived of a nominative, cannot be used in the third person singular and plural. These two persons belong to the subjunctive mood, and always suppose the fact of another verb understood before them.

OF THE SUBJUNCTIVE MOOD.

655. Sometimes the action expressed by the verb depends upon an idea expressed by a preceding verb, existing or understood in the sentence, whose signification should be the manifestation of a desire, fear, doubt, order, anxiety, wish, or any other expression showing that the mind is not in a positive state of affirmation ; as in,

I wish he may plough.	*Je désire* qu'il *laboure.*
I feared that he might not plough in time.	*Je craignais* qu'il ne *labourât* pas à tems.
I doubt if he comes.	*Je doute* qu'il *vienne.*
I order you to leave the premises.	*J'ordonne* que vous quittiez les lieux, etc.

All the forms which express this particular view of the mind belong to a mood called subjunctive, from the Latin word *subjungere*, which means *to unite, with an idea of submission.*

Let us examine the different forms or tenses of this mood.

When I say,

I wish him to plough now,	Je désire qu'il laboure dans ce moment,
I wish him to plough next week,	Je désire qu'il laboure la semaine prochaine,

the form, *qu'il laboure*, which is the same in either case, expresses a present in the first sentence, and a future in the second. To these two questions,

Does he plough ? Shall he plough ? Laboure-t-il ? Labourera-t-il ?

the same answer may be made ;

I doubt if he ploughs, or, if he shall plough.	Je doute qu'il laboure.

Therefore this form is altogether a present and a future, and we shall call it the *Present and Future of the Subjunctive.*

OF THE IMPERFECT OF THE SUBJUNCTIVE.

656. We may say,

I had doubted, I have doubted, I doubted, that he might plough.	J'avais douté, j'ai douté, je doutai, je doutais, qu'il labourât.

In either of these cases, the action of ploughing is past in regard to the moment when I speak, but it is simultaneous with that of doubting; it thus represents a past and a present in two different points of view, and at the same time, the dependence required by the subjunctive; the tense used to express this situation of the mind, represented by the verb, ought, then, to be called the *Imperfect of the Subjunctive*, for the same reasons which have qualified the imperfect of the indicative.

OF THE PRETERITE OF THE SUBJUNCTIVE.

657. The preterite of the subjunctive expresses an action already past at the moment we speak, or an action in the future at that moment, but which the mind considers as being already past, when that expressed by the first verb takes place; as in the following,

It has been necessary that he should plough.	Il a fallu qu'il *ait labouré.*
He shall not come to my house before he has ploughed.	Il ne viendra pas chez moi *qu'il n'ait* labouré.

The first sentence expresses a definite past, entirely accomplished. In the second, although the action of ploughing is in the future, it will be past and completed at the time when the action of the first verb is performed; this circumstance justifies the appellation of *preterite* given to this tense; and on account of the dependence of the second verb in regard to the first, the tense which represents this situation is called the *Preterite of the Subjunctive.*

OF THE PLUPERFECT OF THE SUBJUNCTIVE.

658. They had feared that I might have ploughed too soon.	On avait craint que j'*eusse labouré* trop tôt.

This sentence expresses, evidently, a pluperfect, according to what has been said when speaking of the indicative mood, because the fact of having ploughed too soon was past before the time when the fear was experienced.

They wished that I might have ploughed before such a time.	On désirerait que j'*eusse labouré* avant telle époque.

This phrase, which expresses a future in regard to the time when we speak, is a pluperfect in regard to the time spoken of; and the second verb being under the control of the first, this tense is named the *Pluperfect of the Subjunctive.*

OF THE INFINITIVE MOOD.

659. When a verb expresses an action or a situation without reference to time, number, and persons, that verb is said to be in the infinitive mood. This denomination does not express in itself the meaning of the word, but it is authorized by usage and practice.

To plough, to suffer, to render, Labourer, souffrir, rendre,

signify, simply, *to be ploughing*, *to be suffering*, *to be rendering*, or to exist with the modification of ploughing, suffering, or rendering, without saying whether the action expressed by the verb is performed by me, or some other, by one or several, now, in the past, or the future; these verbs are then said to be in the infinitive mood.

Let us examine now what are the modifications or different forms of this mood.

OF THE PRESENT PARTICIPLE.

660. The present participle is a modification of the infinitive mood, being deprived of number and persons, but always referring to the time present; it expresses, like the verb, the fact of existence, modified by the meaning of the verb.

Ploughing, Labourant,

signifies, existing in performing the act of ploughing. This tense, joined to the verb *to be*, serves to decompose, and express the action contained in the verb itself; it is invariably terminated in *ant*, and expresses always the idea of simultaneousness with the epoch spoken of, and for this reason is called the *Present Participle.* The appellation *participle* comes from the fact that it participates with the verb *to be* in expressing the action of all the verbs.

OF THE PAST PARTICIPLE.

661. The past participle is a modification of the infinitive mood, having no persons, expressing no action, but a situation.

Ploughed, Labouré,

signifies, existing with the modification of being ploughed.

The past participle, with the verbs *to have* and *to be*, forms the compound tenses of all the verbs; it always expresses a relation anterior to the time present, and for that reason is called the *Past Participle.*

With the verb *to have* it shows the action of the subject, and with the verb *to be* its situation; and in this latter case agrees with it in number and gender.

The termination of this tense varies considerably, according to the different conjugations, and the fact of the verb being regular or irregular.

The rules which establish its agreement with its nominative and direct object constitute the most difficult part of our language. We shall, hereafter, explain them, so as not to leave any embarrassment in the mind of the student.

RECAPITULATION OF ALL THE MOODS AND TENSES.

662. Let us now recapitulate, in a few words, what we have said at some length, of the different moods of the verb.

Infinitive.

This mood expresses simply the fact of existing, with a specified modification.

It has three forms or tenses:

The Present of the Infinitive.
The Present Participle.
The Past Participle.

Indicative.

This mood has for its distinct characteristic, to affirm in a positive and absolute manner.

It has eight forms or tenses:

The Present.
The Imperfect.
The Preterite Definite.
The Preterite Indefinite.
The Pluperfect.
The Preterite Anterior.
The Future Present or Absolute.
The Future Past.

Conditional.

This mood affirms, but on a condition expressed or understood.

Its principal forms or tenses are two in number:

The Conditional Present.

The Conditional Past.

Imperative.

This mood expresses order or demand; it is applicable to the present and future, and has but one form or tense:

The Imperative Present.

Subjunctive.

This mood expresses fear, doubt, anxiety, wish, order, and is always under the control of another verb, which precedes it, expressed or understood; it is also always preceded either by *que* or one of the relative pronouns in all its tenses and persons.

These tenses or forms are four in number:

The Present;
The Imperfect;
The Preterite;
The Pluperfect.

The verb, instead of being affirmative, might be interrogative, thus answering to the wants of the mind when any question is to be asked.

Under this form, the verb has but two moods, the *Indicative* and *Conditional*, and may be expressed under ten different forms or tenses, which belong to these two moods.

OF THE DIFFERENT SORTS OF VERBS, IN REFERENCE TO THEIR FORMS.

663. The verbs, in regard to the manner in which they are employed with their tenses and persons, are divided into three classes:

Regular Verbs;
Irregular Verbs;
Defective Verbs.

Regular verbs are those whose terminations in their different tenses and persons, primitive or derivative, are like those of the verb which is used as a model.

The irregular verbs are those whose terminations do not conform to those of the standard verbs in all the tenses and persons.

Defective verbs are those which are deficient in some of their tenses and persons.

OF THE DIFFERENT SORTS OF VERBS, IN REFERENCE TO THEIR FUNCTIONS IN THE LANGUAGE.

664. The verbs, in regard to their functions in the language, are divided into six distinct classes :

1st. The Auxiliaries *to have* and *to be*, which are used to form the compound tenses of all the verbs, including themselves.

2d. The Active Verbs.

3d. The Passive Verbs.

4th. The Neuter Verbs.

5th. The Reflected Verbs.

6th. The Impersonal Verbs.

AUXILIARY VERBS.

665. The auxiliary verbs are, *to have* and *to be*, *avoir* and *être*. They are called auxiliary from the Latin word *auxilium*, which means *succor*, *help;* because they serve to conjugate all the verbs in their compound tenses.

ACTIVE VERBS.

666. Active verbs are those which have a direct object; as, *aimer*, to love; *lire*, to read; *écrire*, to write. They are known to be active, because they may be followed by the words *somebody* or *something*, *quelqu'un* or *quelque chose*, without the assistance of a preposition; thus, we may say,

To love something or somebody; to read something, to write something.	*Aimer* quelqu'un ou quelque chose; *lire* quelque chose, *écrire* quelque chose.

The verb *avoir*, to have, when not employed as an auxiliary, but expressing possession, is an active verb; as in,

I have a book; I have, what? a book.	J'ai un livre; j'ai, quoi? un livre.

PASSIVE VERBS.

667. Passive verbs are those whose action is applied or felt by the subject; as in,

I am loved, he is burned, we are beaten.	Je suis aimé, il est brûlé, nous sommes battus.

In these sentences, the subject does not act, but is acted upon by the verb. Passive verbs are conjugated with the auxiliary *être*, to be.

All the active verbs may be conjugated in the passive form, but the neuter verbs cannot.

NEUTER VERBS.

668. Neuter verbs are those which have no direct object, that is to say, after which the words *somebody* or *something* cannot be placed, without these words being preceded by a preposition; as in,

We must obey the laws of our country.	Il faut *obéir aux lois* de son pays.
You must obey your father.	Vous devez *obéir à votre père*.

The same remark applies to the following verbs:

To go,	Aller,
To speak ill (of,)	Médire,
To fall,	Tomber,

because we cannot say,

To go somebody, speak ill somebody, fall something.	*Aller* quelqu'un *or* quelque chose, *médire* quelqu'un *or* quelque chose, *tomber* quelqu'un *or* quelque chose.

669. *Remark.* There are a great number of verbs which are active in speaking of things and neuter in speaking of persons, that is to say, after which a noun of things can be used without being preceded by a preposition, whilst a noun of person cannot. These verbs require particular attention, because, whilst they can be used passively in speaking of things, they cannot when speaking of persons; let us take, for example, the verb *to tell*, *dire;* the English expression,

I was told that your father was dead,

cannot be used passively in French, because the verb *dire* is not active, speaking of persons; for we do not say, *to tell a person*, but *to tell to a person;* the sentence should, then, be inverted, as, *they told to me that your father*, &c., and rendered by,

On m'a dit que votre père était mort.

The same mode of reasoning should be applied to all the verbs; therefore, before translating a passive verb by the passive form in French, it must be ascertained whether, in that particular case, the verb could be used actively. If it can, the passive form may be used;

if it cannot, the construction should be changed, and the verb *to have* should be used instead of the verb *to be*. When speaking of the relation existing between the verb and its objects, we shall enter into more particular explanations on this subject.

OF REFLECTED VERBS.

670. Reflected verbs are those which are conjugated with two personal pronouns of the same person, one nominative, and the other objective. They are called reflected, because the nominative receives the action of the verb, or, in other words, the action of the verb reflects upon the nominative; as in,

I flatter myself, he flatters himself, &c. Je me flatte, il se flatte, &c.

In *je me flatte*, *je* is the subject who flatters, *me* is the object or person flattered; therefore, the one who flatters, and he who receives flattery, being the same person, the action of the verb returns or reflects upon him who acts, or upon the nominative, and the verb is thus made reflected.

671. In reflected verbs, the objective pronoun is sometimes the direct and sometimes the indirect object of the verb; in this sentence,

I love myself, — Je m'aime, *or* J'aime moi,

me or *moi* is the direct object of the verb; but, in the following:

I say to myself, *Je me dis*, or *Je dis à moi*,

me or *à moi* is the indirect object, and should be preceded by a preposition, to receive the action of the verb.

672. There are two sorts of reflected verbs: 1st. Those which are never conjugated, or used, without two pronouns of the same person preceding the verb; as in,

I repent, I mock, &c., Je me repens, Je me moque, etc.;

we could not say, *je repens*, *je moque*, &c.

Those which are sometimes conjugated with one and sometimes with two pronouns of the same persons, according to the idea we have to express; as in,

I praise myself, Je me loue,
I burn myself, Je me brûle,

because we may say, in other cases, *je loue*, *je brûle*.

(A list containing the reflected verbs of the first class will be found at the end of the grammar.)

673. *Remark.* Reflected verbs are invariably conjugated in French with the auxiliary verb *to be*, *être*. This is an oddity which can only be accounted for by the meaning of the verb itself; for, when we say, *we have avenged ourselves*, we express the fact that *we have been avenged; by whom? by ourselves;* hence, very likely, arises the use of the verb *to be* in such verbs; but, the preposition *by* being suppressed, it becomes impossible to parse those verbs with the verb *to be;* it would, then, perhaps, be better to take this fact of the reflected verbs being conjugated with the auxiliary *to be*, for one of those idiomatical oddities which are to be found in every language, which custom and time have sanctioned, and which should be respected and observed, without attempting either to explain or legitimate them. However, foreigners should pay particular attention to this fact, which, being in opposition to their own habits, exposes them to repeated mistakes when they are compelled to make use of a reflected verb.

OF RECIPROCAL VERBS.

674. Reciprocal verbs are those which are used to express a reciprocal action between two or more persons. We have explained the mechanism of those verbs when speaking of the reciprocal pronouns; and we refer the student to that part of our grammar.

OF IMPERSONAL VERBS.

675. Impersonal verbs are those which, in their conjugation, admit only the third person singular of each tense; as,

It rains it snows, it is necessary, &c.	Il pleut, il neige, il est nécessaire.

The verb *there to be*, in English, admits of the two third persons, singular and plural; but, in French, it follows the general rule, and is only used in the third person singular.

OF CONJUGATIONS.

676. The word *conjugation* comes from the Latin *conjugatio*, which means union, junction, coupling together under the same yoke.

To conjugate a verb is to recite it with all its tenses, persons, and

numbers; that is to say, to repeat it, with all the modifications produced by moods, tenses, persons, and numbers.

We have already examined and explained all that relates to the tenses and moods; let us see now what we understand by persons and numbers.

OF PERSONS AND NUMBERS.

677. There are three persons in the verb:

The *first* is that who speaks;

The *second* is that who is spoken to;

The *third* is that who is spoken of.

As we have seen, under the article *personal pronouns nominative*, the pronouns of the first person are, *je* in the singular, and *nous* in the plural: thus, when we say, *je parle*, I speak, there is but one person who speaks; when we say, *nous parlons*, there are several persons speaking.

The pronoun of the second person is *tu* in the singular, and *vous* in the plural; but usage and politeness require generally the use of these two pronouns in the singular; thus, addressing a single person, we say, *tu parles*, or *vous parlez;* addressing several, *vous parlez*.

The pronouns of the third person are *il* and *elle* in the singular, *ils* and *elles* in the plural; thus, speaking of one person, we say, *il* or *elle parle*, he or she speaks; and of several, *ils* or *elles parlent*, they speak.

Names of things or persons are all in the third person, singular or plural; as,

The sun shines.	*Le soleil* brille.
Men are good.	*Les hommes* sont bons.
Napoleon was great.	*Napoléon* était grand.

Verbs have two numbers, the singular and the plural. What we have just said of persons renders further explanation unnecessary.

OF DIFFERENT SORTS OF CONJUGATIONS.

678. We have, in French, *four* conjugations distinguished from each other by the difference in the termination of the present tense of their infinitive.

The first conjugation has its infinitive terminating in *er;* as, *aimer*, to love, *parler*, to speak.

The second conjugation has its infinitive ending in *ir;* as, *finir*, to finish, *mourir*, to die.

The third conjugation has its infinitive terminating in *oir;* as, *recevoir*, to receive, *vouloir*, to be willing.

The fourth conjugation has its infinitive ending in *re;* as, *rendre*, to render, *prendre*, to take, *boire*, to drink.

The four conjugations include all the French verbs in their compass. Grammarians are at great variance as to the classification of verbs in conjugations; although they cannot find any other terminations than these four, some pretend, in order to facilitate the study of verbs, that they ought to divide them into as many conjugations as there are groups of them which may be conjugated alike, and call them regular, reducing thus the number of the irregular verbs almost to nothing

Some do not go so far, and admit as regular those only which, by their number, may form separate classes, leaving thus a larger number irregular.

But these different systems, after all, are of no assistance to the student; on the contrary, they produce a confusion in his mind. Having a great number of classes of regular verbs with the same termination, he is at a loss to remember to which class any particular verb may belong; therefore, we will preserve the old plan, and admit only four conjugations; take a verb as a model in each one; call regular all those which are conjugated alike in all tenses and persons, and irregular, those which differ from them.

In order to facilitate the study of the conjugations, we shall place at the end of this grammar the models of each one, with its modifications in form, as well as a complete table of all the irregular verbs, conjugated in full with all their tenses and persons.

OF MIDDLE VERBS.

679. Now that we have shown the verb in all its phases of regularity and irregularity; in its different forms, affirmative, negative, and interrogative; in its four conditions, active and passive, reflective and reciprocal; it becomes necessary to explain a peculiar property of a certain number of them, that of being used sometimes actively and sometimes passively, with or without the same auxiliary verb *to have*.

These verbs are called *Middle Verbs*, from the Greek, which admits of three voices, *active*, *passive*, and *middle;* the last of which is so called because it partakes of the two others.

The knowledge of these verbs is of great importance to foreigners, who have no indications to understand their meaning without it. We shall give here a list of those which are of general use in the language.

ACTIVE MEANING.	PASSIVE MEANING.
Accroître.	
To increase.	To augment.
He has much increased his fortune.	His fortune augments every day.
Il a beaucoup accru sa fortune.	Sa fortune accroît tous les jours.
Arrêter.	
To arrest.	To stop.
We must arrest this man.	We stopped at Boston.
Il faut arrêter cet homme.	Nous arrêtâmes à Boston.
Augmenter.	
To increase.	To augment.
He increases his income every day.	His income augments every day.
Il augmente son revenu tous les jours.	Son revenu augmente tous les jours.
Baisser.	
To let down.	To fall.
They let down the curtain at ten o'clock.	The stock begins to fall.
On baissa le rideau à dix heures.	Les actions commencent à baisser.
Battre.	
To beat.	To beat.
He beats the drum.	The drum was beating.
Il bat la caisse.	Le tambour battait.
Blanchir.	
To whiten.	To grow white.
This paste whitens the skin.	A fool's head never grows white.
Cette pâte blanchit la peau.	Une tête de fou ne blanchit jamais.
Brûler.	
To burn.	To be burning.
Formerly they used to burn the dead.	One could see the ship burning.
Autrefois on brûlait les morts.	On pouvait voir le vaisseau brûler.
Casser.	
To break.	To break.
The fatigues of war have broken his constitution very much.	In the midst of the operation the rope broke.
Les fatigues de la guerre l'ont beaucoup cassé.	Au milieu de l'opération la corde cassa.

Changer.

To change.	To change.
This storm will change the weather.	Fashion changes from day to day.
Cet orage changera le temps.	Les modes changent de jour en jour.

Chauffer.

To heat.	To be heated.
While they heat the bath.	While the bath is heating.
Pendant qu'on chauffera le bain.	Pendant que le bain chauffera.

Commencer.

To begin.	To begin.
We must begin the day well.	The day did not begin successfully.
Il faut bien commencer la journée.	Le jour n'a pas commencé heureusement.

Continuer.

To continue.	To last.
He has continued his inquiries.	If the war lasts, we are lost.
Il a continué ses recherches.	Si la guerre continue nous sommes perdus.

Coucher.

To put to bed.	To sleep.
We must put this child to bed.	We slept at the house of a friend.
Il faut coucher cet enfant.	Nous couchâmes chez un ami.

Descendre.

Take down.	To reach.
You must take down this picture.	Her hair reaches to her waist.
Descendez ce tableau.	Les cheveux lui descendent jusqu'à la ceinture.

Diminuer.

To impair.	To lessen.
His misfortunes have impaired his credit.	His credit lessens every day.
Ses malheurs ont diminué son crédit.	Son crédit diminue tous les jours.

Discontinuer.

To stop.	To cease.
They stopped playing.	War has not ceased for the last twenty years.
Ils discontinuèrent le jeu.	La guerre n'a pas discontinué depuis vingt ans.

Doubler.

To double.	To be doubled.
He has doubled his fortune in two years.	His fortune has been doubled by trade.
Il a doublé sa fortune en deux ans.	Sa fortune a doublé dans le commerce.

Embellir.

Embellish.	To grow handsome.
This fountain will embellish your garden.	She grows handsome every day.
Cette fontaine embellira votre jardin.	Elle embellit tous les jours.

Enlaidir.

To disfigure.	To grow ugly.
The small-pox has disfigured her.	This woman grows more and more ugly.
Le petite vérole l'a enlaidie.	Cette femme enlaidit de plus en plus.

Epaissir.

To thicken.	To thicken.
Food thickens the blood.	Preserves thicken by boiling.
Les aliments épaississent le sang.	Les confitures épaississent en cuisant.

Etouffer.

To suffocate.	To be suffocated.
The excessive heat suffocates our laborers.	Our workmen are suffocated with the heat.
L'excessive chaleur étouffe nos ouvriers.	Nos ouvriers étouffent de chaleur

Fermer.

To shut.	To shut.
Take care to shut your door.	This door does not shut well.
Ayez soin de fermer votre porte.	Cette porte ne ferme pas bien.

Finir.

To finish.	To have an end.
I shall soon finish this affair.	This affair will have no end.
Je finirai bientôt cette affaire.	Cette affaire ne finira jamais.

Fondre.

To melt.	To be melting.
The heat melted all the wax.	The snow is melting.
La chaleur fondit toute la cire.	La neige fond.

Grossir.

To swell.	To swell.
The rains have swelled the river.	The river has swelled much.
Les pluies ont grossi la rivière.	La rivière a bien grossi.

Guérir.

To cure.	To be cured.
My physician has cured him perfectly.	He is very sick, but he will soon be cured.
Mon médecin l'a guéri parfaitement.	Il est très malade, mais il guérira bientôt.

Lever.

To lift.	To shoot.
We cannot lift this heavy stone.	Barley shoots sooner than wheat.
Nous ne pouvons lever cette énorme pierre.	L'orge lève plus tôt que le bled.

Loger.

To lodge.	To live.
We cannot lodge three thousand men in these barracks.	We live near the palace.
Nous ne pouvons loger trois mille hommes dans cette caserne.	Nous logeons près du palais.

Manquer.

To miss.	To be wanted.
You have missed a fine opportunity.	Provisions were wanted in the city.
Vous avez manqué une belle occasion.	Les vivres manquaient dans la ville.

Monter.

To carry up.	To amount.
Carry up this furniture to my room.	These sums amount to ten thousand dollars.
Montez ces meubles dans ma chambre.	Ces sommes montent à dix mille gourdes.

Pendre.

To hang.	To hang.
We have hung our raisins in the sun.	The fruit which hangs from that tree.
Nous avons pendu nos raisins au soleil.	Les fruits qui pendent à cet arbre.

Peser.

To weigh.	To weigh.
We must weigh this bale of cotton.	This bale weighs two hundred pounds.
Il faut peser cette balle de coton.	Cette balle pèse deux cents livres.

Prêter.

To lend.	To stretch.
I shall lend you my carriage.	That leather stretches like a glove.
Je vous prêterai ma voiture.	Ce cuir prête comme un gant.

Rafraîchir.

To refresh.	To cool.
We must refresh the wine.	The wine will cool in water.
Il faut rafraîchir le vin.	Le vin rafraîchit dans l'eau.

Rajeunir.

To make one appear younger.	To grow younger.
This wig makes you appear much younger.	This woman grows younger every day
Cette perruque vous rajeunit beaucoup.	Cette femme rajeunit tous les jours.

Refroidir.

To refresh.	To cool.
The rain has refreshed the air.	While the soup cools.
La pluie a refroidi l'air.	Pendant que la soupe refroidira.

Relever.

To relieve.	To recover.
This inheritance has relieved his distresses.	To be just recovered of an illness.
Cette succession a relevé ses affaires.	Relever de maladie.

Reposer.

To settle.	To lie.
Sleeping settles the complexion.	He lies on his bed.
Le sommeil repose le teint.	Il repose sur son lit.

Ressusciter.

To resuscitate.	To be resuscitated.
Jesus Christ resuscitated Lazarus.	Jesus Christ was resuscitated the third day.
Jésus Christ ressuscita Lazare.	Jésus Christ ressuscita le troisième jour.

Retarder.

To delay.	To be delayed.
Why delay this marriage?	This marriage is delayed from day to day.
Pourquoi retarder ce mariage?	Ce mariage retarde de jour en jour.

Rôtir.

To burn.	To be scorching.
The excessive heat has burnt the plants.	You are scorching under the sun.
L'excessive chaleur a rôti les plantes.	Vous rôtissez au soleil.

Tirer.

To fire.	To be fired.
They fired the guns at once.	The guns were fired at twelve.
On tira le canon aussitôt.	Le canon tira à midi.

Tourner.

To turn.	To turn.
You will have to turn the wheel.	The earth turns around the sun.
Vous aurez à tourner la roue.	La terre tourne autour du soleil.

Verser.

To upset.	To upset.
This coachman will upset us.	This coach will upset.
Ce cocher nous versera.	Cette voiture versera.

Vieillir.

To make one grow old.	To grow old.
Sorrow made him grow old very fast.	He has grown old in business.
Le chagrin l'a vieilli bien vite.	Il a vieilli dans les affaires.

OF A CHOICE BETWEEN THE AUXILIARY VERBS *AVOIR* AND *ÊTRE.*

680. Active verbs are all conjugated with the auxiliary verb *to have*, *avoir*. Passive verbs are all conjugated with the auxiliary verb *to be*, *être*. Some neuter verbs are always conjugated with *to be*, *être;* some with *to have*, while others are sometimes conjugated with the one and sometimes with the other, according to the sense of the sentence. There are, also, verbs which are sometimes active and sometimes neuter, and which, when neuter, are conjugated with either of the auxiliaries, according to their meaning. We shall give a list of all the neuter verbs which are conjugated with *to be* alone, and another, of those which can be conjugated with either auxiliary; the neuter verbs which will not be found in these lists are those which are always conjugated with *avoir* alone.

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681. A LIST OF NEUTER VERBS WHICH ARE ALWAYS CONJUGATED WITH *ÊTRE, TO BE.*

Aller,	to go.	Parvenir,	to succeed.
Arriver,	to arrive.	Partir,	to set out.
Choir,	to fall.	Provenir,	to arise.
Décéder,	to die.	Redevenir,	to become again.
Devenir,	to become.	Repartir,	to start again.
Disconvenir,	to disagree.	Résulter,	to result.
Echoir,	to fall.	Retomber,	to fall again.
Eclore,	to hatch.	Revenir,	to come back.
Intervenir,	to intervene.	Survenir,	to come.
Mésavenir,	to come to any trouble.	Tomber,	to fall.
Mourir,	to die.	Venir,	to come.
Naître,	to be born.		

EXAMPLES.

These children had gone into the prairie.	Ces enfants *étaient allés* dans la prairie.
You have arrived too early.	Vous *êtes arrivé* de trop bonne heure.
She has fallen in going up stairs.	Elle *est chue* en montant l'escalier.
These great men are all dead.	Ces grands hommes *sont tous décédés.*
Literary men have become rare.	Les vrais littérateurs *sont devenus* rares.

Your note will become due before your return.	Votre billet *sera échu* avant votre retour.
These eggs have hatched.	Ces œufs *sont éclos*.
He has intervened in this affair.	Il *est intervenu* dans cette affaire.
Their parents are dead.	Leurs parents *sont morts*.
Our misfortunes have arisen from our quarrels.	Nos malheurs *sont nés* de nos dissensions.
When he went into the country, I came home.	Quand il *fut parti* pour la campagne, je revins chez moi.
How many people have obtained situations which they do not deserve !	Que de gens *sont parvenus* à des emplois qu'ils ne méritent pas !
Has his error arisen from his ignorance ?	L'erreur dans laquelle il *est tombé serait elle provenue* de son ignorance ?
They have started again for the country.	Ils *sont repartis* pour la campagne.
Great misfortunes have resulted from it.	Il en *est résulté* de grands malheurs.
Your children would have come back with us.	Vos enfants *seraient revenus* avec nous.
This news has arrived just now.	Cette nouvelle *est survenue* à l'instant.
I doubt if the thunderbolt has reached the ground.	Je doute que le tonnere *soit tombé*.
They came to implore my clemency.	Ils *sont venus* implorer ma clémence.

Remark. It should be remarked that the neuter verbs which are conjugated with *to be* alone, express either an idea of *motion* or *rest*.

A LIST OF NEUTER VERBS WHICH ARE SOMETIMES CONJUGATED WITH *AVOIR* AND SOMETIMES WITH *ÊTRE*, EITHER ACCORDING TO CUSTOM OR TO THE MEANING OF THE SENTENCE IN WHICH THEY ARE USED.

682. *Accourir*, to run to.

I heard of his misfortune, and ran to his assistance.	J'ai entendu parler de ses malheurs, et *j'ai*, or *je suis*, *accouru* à son aide. (Custom.)

Apparâitre, to appear.

The spirit of the great Hector has appeared to us.	L'ombre du grand Hector nous *est apparue*, or nous *a apparu*. (Custom.)

Convenir, to suit, to fit.

This house would have suited him very well.	Cette maison lui *aurait* parfaitement *convenu*. (Custom.)

Convenir, to agree, to settle.

We have agreed upon, or settled, the price of this horse.	Nous *sommes convenus* du prix de ce cheval. (Custom.)

Croître, to grow.

This child has grown much during his sickness.	Cet enfant *a* beaucoup *crû* durant sa maladie. (Active meaning.)

Croître, to be grown.

This plant is prodigiously grown.	Cette plante *est* prodigieusement *crûe*. (Situation.)

Courir, to run.

The soldiers ran to their general.	Les soldats *ont* couru vèrs leur général. (Action.)
This preacher is much run after.	Ce prêtre *est* fort *couru*. (Situation.)

Déborder, to overflow.

The river has overflowed during the night.	La rivière *a débordé* pendant la nuit. (Action.)
How is the river? It has overflowed its banks.	Comment est la rivière? Elle *est débordée*. (Situation.)

Déchoir, to decline, to fall.

Since his father's death, he gradually fell every day.	Depuis la mort de son père, il *a déchu* de jour en jour. (Action.)
He has fallen very low in the public esteem.	Il *est* fort *déchu* dans l'estime du public. (Situation.)

Décroître, to decrease, to fall.

The water has much decreased since the drought.	Les eaux *ont* beaucoup *décru* depuis la sécheresse. (Action.)
The river has fallen two inches.	La rivière est décrue de deux pouces. (Situation.)

Demeurer and *rester*, to remain or to live in a place.

He remained in Paris, *Il est resté*, or *demeuré*, à Paris,

signifies that the person spoken of is still now in Paris. (Situation.)

Il *a resté*, or *demeuré*, à Paris,

signifies that the person spoken of has lived in Paris, but is no longer there. (Action.)

Echapper, to avoid, not to be heard, not to be perceived, not to be understood.

He has escaped (avoided) death.	Il *a échappé* à la mort. (Action)
What you have just said has escaped me.	Ce que vous venez de dire m'*a échappé*. (Action.)

This fault has not been perceived by Voltaire. — Cette faute *a échappé à* Voltaire. (Action.)

Echapper, to run away, to escape from, to slip.

The stag has escaped the dogs. — Le cerf *est échappé* des chiens. (Situation.)

I had forgotten that name. — Ce nom *m'était échappé*. (Action.)

Racine made this fault through mistake. — Cette faute *est échappée* à Racine. (Action.)

Expirer, to expire, to be out.

My lease was out, or expired, yesterday. — Mon bail *a expiré* hier. (Action.)

The truce has expired since yesterday. — La trêve est expirée depuis hier. (Situation.)

Grandir, to grow, to be grown.

How he has grown since I saw him! — Comme il *a grandi* depuis que je ne l'ai vu! (Action.)

How tall she has grown! — Comme elle est *grandie!* (Situation.)

Périr, to perish, to be no more.

They perished during the storm. — Ils *ont péri* pendant la tempête. (Action.)

What has become of all your children? They are all dead and gone. — Ils *sont tous péris*. (Situation.)

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633. A LIST OF NEUTER VERBS WHICH SOMETIMES HAVE AN ACTIVE MEANING.

Aborder, (active meaning,) to come near, up with, to; to board, to accost, to charge, to handle, to hint at.

To come up with a ship. — *Aborder* un vaisseau.

To board an enemy's ship. — *Aborder* un vaisseau ennemi.

He came up to me, or accosted me, very boldly. — Il m'a *abordé* très cavalièrement.

To handle, or hint at, a question. — *Aborder* une question, &c.

Aborder, (neuter meaning.)

Our ships have disembarked at Havre. — Nos vaisseaux *ont abordé* au Hâvre. (Action.)

When our ship had reached the shore, we landed and started for Paris. — Quand le vaisseau *fut abordé*, nous débarquâmes et nous partîmes pour Paris. (Situation.)

Accoucher, (active meaning,) to deliver a woman.

This physician has delivered several ladies of my acquaintance.	Ce médecin *a accouché* plusieurs dames de ma connaissance.

Accoucher, (neuter meaning,) to lie in, to be delivered.

This lady has been successfully delivered.	Cette femme *a accouché* heureusement. (Action.)
She has been delivered of a fine boy.	Elle *est accouché*, d'un beau garçon. (Situation.)

Accroître, (active meaning,) to increase, to enlarge.

He thinks of nothing but the means of increasing his authority.	Il ne songe qu'aux moyens *d'accroître* son autorité.

Accroître, (neuter meaning,) to increase, to augment.

His fortune has much increased these two years.	Sa fortune *a beaucoup accrû* depuis deux ans. (Action.)
Their pride had increased with their power.	Leur orgueil *était accrû* par leur puissance. (Situation.)

Baisser, (active meaning,) to let down, to lower.

Let down the glasses of the carriage.	*Baissez* les glaces de la voiture.

Baisser, (neuter meaning,) to fall.

The river has fallen a foot.	La rivière *a*, or *est*, *baissée* d'un pied.

With *avoir*, this verb expresses the action of falling; with *être*, it expresses the situation of the river after its fall.

Cesser, (active meaning,) to leave off, to discontinue, &c.

He left off his work on account of his eyes.	Il *a cessé* son travail à cause de ses yeux.

Cesser, (neuter meaning,) to be over, to cease.

The rain is over, (meaning that it has ceased raining for the present.)	Il *a cessé* de pleuvoir. (Action.)
The rain is over, (meaning that the rain is entirely over.)	La pluie *est cessée*. (Situation.)

Changer, (active meaning,) to change, to exchange, to barter, to alter, &c.

He has changed, exchanged, or bartered, his old plate for new.	Il *a changé* sa vieille vaisselle contre de la neuve.

Changer, (neuter meaning,) to change, to be altered or improved, &c.

Fashions have much changed for the last twenty years.	Les modes *ont* bien *changé* depuis vingt ans. (Action.)
This young man is much altered since his return from the continent.	Ce jeune homme *est* bien *changé* depuis son retour du continent. (Situation.)

Commencer, (active meaning,) to begin.

The French government has begun the fortifications of Paris.	Le gouvernement Français *a commencé* les fortifications de Paris.

Commencer, (neuter meaning,) to commence, to begin.

The fair began on the first of January.	La foire *a commencé* le premier Janvier. (Action.)
The fair has already commenced.	La foire *est commençée*. (Situation.)

Descendre, (active meaning,) to take, to bring, or to let, down.

Take that picture down.	*Descendez* ce tableau.

Descendre, (neuter meaning,) to descend, to go down, &c.

You went down too fast.	Vous *avez descendu* trop vîte. (Action.)
Is your father up stairs? No; he has come down.	Votre père, est-il en haut? Non; il *est descendu*. (Situation.)

The verb *redescendre*, to come down again, follows the same rule as *descendre*.

Diminuer, (active meaning,) to diminish, to lessen, &c.

I am compelled to lessen my expenses.	Je suis obligé de *diminuer* mes dépenses.

Diminuer, (neuter meaning,) to abate, to decrease, &c.

The fever has much abated since yesterday.	La fièvre *a* beaucoup *diminué* depuis hier. (Action.)
How short the days are now!	Comme les jours *sont diminués* maintenant! (Situation.)

Echouer, (active meaning,) to run aground.

When the captain saw his ship was leaking, he ran her aground on the coast	Quand le capitaine vit que son navire faisait eau, il l'*échoua* sur la côte.

Echouer, (neuter meaning,) to fail, to miscarry, &c.

All my projects have failed.	Tous mes projets *ont échoué*.
Where is your vessel? It is aground in the strait.	Où est votre vaisseau? Il *est échoué* dans la passe.

Embellir, (active meaning,) to beautify, to embellish, &c.

This cosmetic embellishes the complexion.	Cette eau *embellit* le teint.

Embellir, (neuter meaning,) to grow handsome.

She has grown much handsomer since we have seen her.	Elle *a* beaucoup *embelli* depuis que nous ne l'avons vue. (Action.)
How handsome she is now!	Comme elle *est embellie!* (Situation.)

Entrer and *Rentrer*, (active meaning,) to take in, to get in, &c.

Take these casks into the cellar.	*Entrez* ces barriques dans la cave. (Not much used.)
This is the season for getting in the hay.	Voici le moment de *rentrer* les foins.

Entrer and *Rentrer*, (neuter meaning,) to enter, to come in, to come in again.

I entered the room, and found my mother in tears.	Je *suis entré* dans la chambre, et j'ai trouvé ma mère en pleurs.
At what o'clock did you come in last night? I came in at ten o'clock.	À quelle heure *êtes* vous *rentré* hier soir? Je *suis rentré* à dix heures.

Sortir, to go out, and *Ressortir*, to go out again, follow the same rule as *entrer* and *rentrer*. They are not used with *avoir* in their neuter meaning.

Monter, (active meaning,) to carry up, to lift up, &c.; to wind up, &c.

Carry up all this into my room.	*Montez* tout cela dans ma chambre.
Did you wind up your watch last night?	*Avez-vous monté* votre montre hier soir?

Monter, (neuter meaning,) to go up, to be up.

He went up to his room four times during the course of the day.	Il *a monté* quatre fois à sa chambre pendant la journée. (Action.)
Is your father up in his room? At what o'clock did he go up?	Votre père, *est-il monté*, dans sa chambre? (Situation.) À quelle heure *y a-t-il monté?* (Action.)

Remonter, to carry up, to lift up again, to go up, to be up again, follows the same rule as *monter*.

Passer, (active meaning,) to pass, to go over, to cross, &c.

We went over the river in a very small boat.	Nous *avons passé* la rivière dans un très petit bateau.

This verb is active in many other meanings; see a good dictionary.

Passer, (neuter meaning,) to pass; to come, or to go, through, by, or over, &c.

The crown of Spain has passed to the Bourbon family.	La couronne d'Espagne *a passé* à la maison de Bourbon.
The army passed by here.	L'armée *a passé* par ici. (Action.)
The army is gone by.	L'armée *est passée*. (Situation.)
Our fine days are gone by.	Nos beaux jours *sont passés*. (Situation.)

See a good dictionary for the other cases in which *passer* has a neuter meaning.

Repasser. This verb follows the same rule as *passer*.

Retourner, (active meaning,) to turn, to turn up.

I must have my coat turned.	Il faut que je fasse *retourner* mon habit
It is time now to turn hay.	Il est temps de *retourner* le foin.

Retourner, (neuter meaning,) to return, to go back; to turn up.

My father has returned home.	Mon père *est retourné* dans son pays. (Situation.)
What have you turned up?	Qu'*avez*-vous *retourné?*
I have turned up diamond.	J'*ai retourné* carreau. (Action.)

Rajeunir, (active meaning,) to make young.

Your wig makes you look twenty years younger.	Votre perruque vous *rajeunit* de vingt ans.

Rajeunir, (neuter meaning,) to grow young again.

You have grown much younger since we saw you last.	Vous *avez* beaucoup *rajeuni* depuis que nous ne vous avons vu. (Action.)
You look twenty years younger with your new set of teeth.	Vous *êtes rajeunie* de vingt ans avec votre nouveau ratelier. (Situation.)

Sonner, (active meaning,) to ring, to sound, &c.

I rang for the chamber-maid, but she has not come.	J'*ai sonné* la femme de chambre, mais elle n'est pas venue.
The trumpets sounded the charge, but the troops did not move.	Les trompettes *sonnèrent* la charge, mais les troupes ne bougèrent pas.

Sonner, (neuter meaning,) to ring, to sound, &c.

The bell has rung for service at the cathedral.	Le service *a sonné* à la cathédrale. (Action.)
It was after three o'clock when we sat at the table.	Trois heures *étaient sonnées* quand nous nous mîmes à table. (Situation.)
This sentence sounded well.	Cette phrase *a* bien *sonné*. (Action.)
The dinner has rung.	Le diner *a sonné*, &c.

(See a dictionary.)

Vieillir, to make old, or to grow old, follows the same rule as *rajeunir*.

Remark. It should be remarked, that, among the neuter verbs which are conjugated with either of the auxiliaries, *avoir* is employed whenever the verb expresses an action, whilst *être* is used when it implies the idea of a situation.

QUESTIONS.

645. What is the signification of the word *mood?*
645. How many moods are there in French ?
646. What is the difference between personal and impersonal moods ?
646. How many impersonal moods are there in French ?
646. Can impersonal moods be used to express a proposition ?
647. For what purpose is the indicative mood used in French ?
647. Of how many tenses is the indicative mood composed, and which are they ?
648. What is the use of the conditional mood ?
649. How many tenses are there in the conditional mood ?
649. In what case is the conditional present used ?
649. What is the signification of the conditional past ?
650. Is the condition on which depends the fact denoted by the conditional mood always expressed ?
651. What dictate of the mind is the imperative mood intended to obey ?
651. How many tenses are there in the imperative mood ?
652. Is this only tense used to give an order, or express a desire, to be executed now and in the future ?
653. Although there is but one regular form to be used in the imperative mood, cannot a compound tense be employed so as to order that a command should be executed before something else has taken place ?
654. How many persons are there in the imperative mood ?
654. Is there any third person singular or plural in the imperative mood ?
654. Are the persons used in this mood accompanied by personal pronouns as their nominatives ?
655. If a sentence is composed of two propositions and the first verb expresses an emotion of the soul, or if the idea expressed by the whole is that of a doubt, what mood is used in French to transmit that state of the mind ?
655. What circumstance, past, present, or future, does the present of the subjunctive express ?
656. For what purpose is the imperfect of the subjunctive used ?
657. Does the preterite of the subjunctive express a past, a present, or a future ?
658. When is the pluperfect of the subjunctive used ?
659. What do we mean when we say that a verb is in the infinitive mood ?
660. Why is the present participle so called ? and what does it express ?
660. Is this tense deprived of number and persons ?
661. What is a past participle ? Has it any persons, and what does it express ?
661. What functions does the past participle perform in the conjugation of the verbs ? and why is it called *past participle?*
661. With what does the participle agree when it is conjugated with *to be?*

661. Is there any regularity in the termination of past participles ?
662. What does the infinitive mŏod express, and how many tenses has it ?
662. What does the indicative mood express, and how many tenses has it ?
662. (Same question in reference to the conditional, imperative, and subjunctive moods.)
662. How many moods are there which can assume the interrogative form ?
663. How many classes of verbs are there in reference to the manner in which they are conjugated ?
664. How many kinds of verbs are there in reference to their functions in languages ?
665. What is the function of an auxiliary verb ?
665. How many auxiliary verbs are there ?
666. What are active verbs, and what distinguishes them from others ?
666. With what auxiliary are they conjugated ?
667. What is the character of a passive verb, and with what auxiliary is it conjugated ?
668. What is the character of a neuter verb ?
669. Are there not many verbs which are active speaking of things and neuter speaking of persons ?
669. Can a verb after which a noun of persons cannot be used without a preposition, be used passively in French in speaking of persons ?
669. When an English passive verb is to be translated into French, to what should a foreigner give attention before he uses it in the same form ?
670. What is a reflected verb ? When the nominative of a reflected verb is a pronoun, by what is it always preceded ?
671. Is the reflected pronoun always the direct or indirect object of the verb, or can it be either ?
672. How many kinds of reflected verbs are there ?
673. With what auxiliary are reflected verbs conjugated ?
673. How can we account for the use of the verb *to be* in French, instead of the verb *to have*, in the conjugation of reflected verbs ?
674. What do reciprocal verbs signify ? (The teacher should refer here to what has been said in speaking of reciprocal pronouns, and ask the same questions as have been put when examining the pupils on them.)
675. What is an impersonal verb ? Is an impersonal verb ever conjugated in French in the third person plural ?
676. What is the meaning of the word *conjugation* applied to verbs ?
677. How many persons are there in the conjugation of verbs ? What are they, and what do they signify ?
677. What are the pronouns of the first, second, and third persons singular and plural ?
677. In what persons are nouns either singular or plural ?
678. How many conjugations are there in French ? What are the terminations in the four conjugations ?
678. Are all the French verbs included in these four conjugations ?
679. What are the characteristics of middle verbs ? (The teacher should not request his pupils, except when they are far advanced, to know which verbs are called middle ones; he should only advise them to read attentively those given as examples in the grammar, so as to understand their meaning. A good dictionary and long practice are the only useful guides in this difficulty.)
680. With what auxiliary are active verbs conjugated ?
680. With what auxiliary are passive verbs conjugated ?
680. With what auxiliary are neuter verbs conjugated ?
680. Are there not some neuter verbs which are sometimes active and conjugated with either auxiliary ?
680. What should decide whether these verbs should be conjugated with *avoir* or *être?*
681. What are the neuter verbs which are always conjugated with *être?* (The pupils should learn this list of verbs by heart.)

681. What is the meaning of the neuter verbs which are only conjugated with *être?*

682. What are the neuter verbs which are sometimes conjugated with *avoir* and sometimes with *être?* (The pupils should learn these verbs by heart, as well as the preceding, and give an account of their different significations.)

683. Are there not some neuter verbs which are sometimes used as active verbs? (Same remark as above.)

OF THE SUBJECT OF THE VERB.

684. We have seen that *to affirm* is the principal function of the verb. We call subject or nominative the word which represents the person or thing which performs the action of the verb, or is in the situation expressed by it. The attribute of the verb is the word which modifies the fact of existence expressed by the verb; in other words, the subject expresses the person or thing about which we affirm something, and the attribute is the result of this affirmation.

The subject is always represented by a noun or a pronoun, and the attribute by an adjective joined to a verb, or implied in that verb; when we say *virtue is amiable*, the adjective *amiable* is joined to the verb *to be*, and this verb expresses the connection we wish to establish between virtue and the qualification of amiability; but if we say, *Pierre vit*, Peter lives, the adjective is implied in the verb, *vit*, lives, since this verb signifies, *est vivant*, is living.

This decomposition of the verb may be performed for all the verbs; the only exception is in the verb *être*, to be, when it does not signify *exister*, to exist, or to be existing.

It is always very easy to find out what is the subject of a verb, by applying to that verb the question, *qui est ce qui?* who? the answer to the question is the nominative. When we say *Pierre vit*, Peter lives, if we ask, *qui est-ce qui vit?* who lives? the answer, *Pierre*, Peter, shows that Peter is the subject.

PLACE OF THE SUBJECT OR NOMINATIVE OF THE VERB.

685. The subject, whether a noun or a pronoun, is generally placed before the verb; as in,

We love reading.	*Nous* aimons la lecture.
Man is never pleased with his fate.	*L'homme* n'est jamais content de son sort.

PLACE OF THE SUBJECT IN INTERROGATIVE SENTENCES, WHEN THE NOMINATIVE IS A PRONOUN.

686. In interrogative sentences, if the subject be a pronoun, it always goes after the verb; as in,

Will you give me this book?	Voulez-*vous* me donner ce livre?
Shall we go home to-morrow?	Retournerons-*nous* demain à la maison?

When the verb, in interrogative sentences, being followed by the pronouns *il*, *elle*, *on*, has for its last letter a vowel, in order to avoid a disagreeable sound which would be shocking to the ear, the letter *t* is placed between the verb and the pronoun; as in,

Does he arrive?	Shall she come?	Do you like thieves?
Arrive-t-il?	Viendra-t-elle?	Aime-t-on les coquins?

The interrogation in the first person singular, being made by placing the pronoun *je* after the verb, produces, sometimes, such disagreeable sounds to the ear, that it becomes necessary to change the natural disposition of the words; thus,

Do I sleep?	Do I run?	Do I lie?
Dors-je?	Cours-je?	Ments-je?

would be intolerable; and we are compelled to say,

Is it that I sleep?	Is it that I run?	Is it that I lie?
Est-ce que je dors?	Est-ce que je cours?	Est-ce que je ments?

PLACE OF THE NOMINATIVE IN INTERROGATIVE SENTENCES, WHEN THE NOMINATIVE IS A NOUN.

687. 1st. Whenever an interrogative sentence does not begin with an interrogative adverb, such as *how*, *when*, *how much*, &c., or with an absolute pronoun, such as *whom*, *what*, *which*, or *where*, if the verb with which the interrogation is made has a noun for its nominative, the sentence should begin with that noun, and the verb should be followed by a personal pronoun of the same person, number and gender, as the noun used as a nominative; as in,

Will your father come to-morrow?	*Votre père, viendra-t-il* demain?

If the verb was used in one of the compound tenses, the personal pronoun should be placed after the auxiliary; as in,

Has your father come to-day?	Votre père, *est-il venu* aujourd'hui?

688. 2d. When, the nominative of the verb being a noun, the sentence begins with an interrogative adverb or an absolute pronoun, the sentence can be constructed in two ways: If the verb has no object, and is not in any of the compound tenses, the noun used as a nominative can be placed either before or after the verb;—if placed before, the verb should be followed by a personal nominative pronoun as above; if placed after, the personal pronoun would become unnecessary; as in,

When will your father come?	*Quand votre père*, viendra-t-*il?* or, *Quand* viendra *votre père?*

689. 3d. But if the verb were in any of the compound tenses, or had an object after it, the noun used as its nominative should always precede it; as in,

When did your father come?	Quand votre père est-il venu?
How does your father like the music that I sent him?	*Comment votre père*, trouve-t-il *la musique* que je lui ai envoyée?

690. *Remark.* Although the verb has no object, if it was followed by an incidental proposition beginning with a relative pronoun having the nominative for its antecedent, that nominative should be placed after the verb, in order not to be separated from the relative pronoun; as in,

How is this young officer now, whose departure we have so much regretted?	Comment se porte maintenant *ce jeune officier dont*, nous avons tant regretté le départ?

691. *General remark.* We would caution foreigners against a fault which is profusely spread through a work published in London by Olendorf, and reprinted in this country; most of his interrogative sentences are constructed as follows:

When will your father come?	Votre père quand viendra-t-il?

placing the nominative before the interrogative adverb, which is never the case in French, unless the person who speaks wishes to call the attention to the person or thing he is going to mention, in which case, there should be a comma after the noun, and the voice should take such an inflection as to show that the question does not begin with the noun, but with the adverb following; as,

Votre père, quand viendra-t-il?

meaning,

I wish to speak of your father; when will he come?

or,

By the by, when will your father come?

PLACE OF THE NOMINATIVE IN A SENTENCE USED AS A QUOTATION.

692. Whenever a verb is used in a quotation, its nominatitive, whether a noun or a pronoun, is invariably placed after it; as in,

Be happy, said he.	Soyez heureux, *dit-il*.
I die innocent, said Louis XVI., on the scaffold.	Je meurs innocent, *dit Louis XVI.*, sur l'échaffaud.

PLACE OF THE NOMINATIVE IN A SENTENCE BEGINNING WITH A VERB IN THE SUBJUNCTIVE MOOD.

693. The nominative is still placed after the verb, when, expressing a wish, we make use of the subjunctive mood; as in,

May the people be convinced that there is no greater scourge than a revolution!	Puissent *les peuples* se convaincre qu'il n'y a pas de plus grands fléaux que les révolutions!

And also, when the subjunctive is used to express *quand même*, *though*, and a conditional; as in,

Though the universe should crumble at his feet, he would not be moved.	*Dût l'univers* s'écrouler *à* ses pieds, il n'en serait pas ému.

The natural construction of these two sentences should be,

Je souhaite que tous les peuples soient convaincus, &c.
Quand même l'univers s'écroulerait, &c.

But the other form is more energetic and animated.

PLACE OF THE NOMINATIVE WHERE THE VERB IS PRECEDED BY A RELATIVE PRONOUN WHICH HAS FOR ITS ANTECEDENT THE OBJECT OF THAT VERB.

694. The nominative is still placed after the verb, when this verb is preceded by a relative pronoun having for its antecedent the object of that verb; as in,

The news brought by the messenger was good.	La nouvelle *qu'*apporta *le courier* est bonne.
The man who was killed by your friend was my son.	L'homme *que* tua *votre ami* était mon fils.

It would not be considered as a fault of language to place the nominative before the verb in cases similar to these; but harmony and elegance require the other construction.

PLACE OF THE NOMINATIVE IN IMPERSONAL SENTENCES.

695. The nominative should also be placed after the verb, in impersonal sentences; as in,

A great calamity has happened to me.	Il m'est arrivé *un grand malheur*.

PLACE OF THE NOMINATIVE IN SENTENCES BEGINNING WITH THE WORDS *TEL, AINSI, TOUJOURS, AUSSI, PEUT-ETRE, ENCORE, EN VAIN, VAINEMENT, DU MOINS,* AND *AU MOINS.*

696. Whenever a sentence begins either with *tel*, *such*, or *ainsi*, *thus*, the nominative of the verb, whether a noun or a pronoun, should be placed after it; as in,

Such was the fury of the soldiers that nothing could stop them.	*Telle* était *la fureur* du soldat que rien ne pouvait l'arrêter.
Thus ended this bloody affair.	*Ainsi* finit *cette sanglante tragédie.*

This transposition of words, however, can only take place where the verb has no object.

697. But when the sentence begins with any of the other adverbs, *toujours*, *aussi*, *peut-être*, &c., if the verb has a pronoun for its nominative, that pronoun is generally placed after the verb, although this transposition is a mere matter of elegance; but if the nominative be a noun, it should be placed before the verb, which then is generally followed by a personal pronoun of the same person, number, and gender, as the nominative; as in,

Perhaps he was right in acting as he did.	*Peut-être* eut-*il* raison d'ayir comme il le fit.
If we were not offended, at least we were much surprised at his conduct.	Si nous ne fûmes point offensés, *du moins* fûmes *nous* très surpris de sa conduite.
In vain did your friends advise you not to trust that man.	En vain, or vainement, vos amis vous conseillèrent-ils de ne pas vous fier à cet homme.

This pronoun, however, may be omitted; it is a matter of taste to use it or not.

698. In fine, we must place the subject after the verb when that subject is followed by a number of words which belong to it.

This exception to the general rule is sometimes absolute, and sometimes a matter of taste. It is absolute when the words which belong

to the subject form an incidental proposition, which, by its extent, would deter the mind from the connection existing between the verb and its subject, as in the following sentence :

There, in the midst of prairies enamelled with flowers, are creeping, in winding mazes, a thousand small streams, which dispense everywhere a pure and limpid water.	Là, au milieu de prairies émaillées de fleurs, serpentent *mille petits ruisseaux, qui distribuent partout une eau pure et limpide.*

Or when we wish to avoid a construction which would seem heavy and wanting in harmony ; as in,

Did you see the sacrifice where the blood of so many victims ran ?	Vîtes-vous le sacrifice où coula *le sang de tant de victimes?*

The construction, *où le sang de tant de victimes coula*, would be flat and deprived of harmony.

This rule is a matter of taste when we wish to awake the attention on a subject by an unexpected and bold transition ; as in,

In fine, to the honor of France, a man had been admitted in the government, who was greater by his mind and virtues than by the honors conferred on him.	Enfin, pour l'honneur de la France, était *entré* dans l'administration des affaires publiques, *un homme plus grand encore par ses vertus et par son esprit que par ses dignités.*

AGREEMENT OF THE VERB WITH ITS NOMINATIVE IN REFERENCE TO NUMBER.

AGREEMENT OF THE VERB WITH A SINGLE NOUN.

639. When a verb has only one noun for its nominative, it should always be of the same number as that noun, whether it is followed or preceded by it ; as in,

Man was born to reign over the world.	*L'homme est né* pour régner sur le monde.
Kings hold their rights from God, and their power from the people.	*Les rois tiennent* leurs droits de Dieu, et leur puissance du peuple.

Remark. A verb used in a personal mood should always have a nominative, and that nominative should always be expressed. There are, however, some few adverbial expressions in which the nominative can be elegantly omitted ; as in,

It is better late than never.	*Vaut mieux* tard que jamais.
It is better to remain silent than to speak nonsense.	*Vaut mieux* se taire que mal parler.

OF THE NUMBER OF THE VERB WHEN IT HAS FOR ITS NOMINATIVES SEVERAL NOUNS UNITED BY *AND*, *ET*, OR *NEITHER*, *NI*.

700. Whenever a verb has for its nominatives several nouns in the singular, and united by either of the conjunctions *and* or *neither*, *et* or *ni*, that verb is always used in the plural; as in,

Idleness and effeminacy will spoil the best dispositions.	*L'oisiveté* et *la mollesse corrompent* les plus beaux naturels.
Neither gold nor riches can make us happy.	*Ni l'or ni la richesse* ne nous *rendent* heureux.

However, when the nominatives, being separated by the conjunction *ni*, are considered as acting individually, and not conjointly, upon the verb, that verb should be used in the singular; as in,

Neither man nor beast has ever been able to create himself.	*Ni l'homme ni aucun animal* n'*a* pu se faire soi-même.
Neither of our hearts can be perfidious.	*Ni* son *cœur ni le mien* ne *peut* être perfide.

OF THE NUMBER OF THE VERB WHEN IT HAS FOR ITS NOMINATIVES SEVERAL NOUNS WHICH HAVE NO CONJUNCTION BETWEEN THEM.

701. When a verb has for its nominatives several nouns following each other without having any conjunction between them, that verb is used in the plural, if the nouns, having no similarity in their meaning, act conjointly upon the verb; and in the singular, if they are either synonymous, or, expressing a gradation, act separately upon the verb; as in,

Years, disease, drunkenness, are said to change our natural disposition.	*L'âge*, *la maladie*, *l'ivresse*, *changent*, dit-on, la caractère.
At any period of our life, the love of work and the taste for study are a real blessing.	Dans tous les âges de la vie, *l'amour du travail*, *le goût de l'étude est* un bien.
Louis, his son, the state, and Europe itself, are in your hands.	*Louis*, *son fils*, *l'état*, *l'Europe*, *est* en vos mains.

OF THE NUMBER OF THE VERB WHEN IT HAS FOR ITS NOMINATIVES SEVERAL NOUNS SEPARATED BY THE CONJUNCTION *OR*, *OU*.

702. Whenever a verb has for its nominatives several nouns in the singular separated by the conjunction *or*, *ou*, the verb is used in the singular, if the action which it expresses can be performed only by one of the nominatives; and in the plural, if the several nominatives concur in the performance of that action; as in,

My father or my uncle shall be appointed an ambassador.	Mon *père* ou mon *oncle sera* nommé ambassadeur.
Ignorance or error can sometimes serve as an excuse to the wicked.	*L'ignorance* ou *l'erreur peuvent* quelquefois servir d'excuse aux méchants.

OF THE NUMBER OF THE VERB WHEN, HAVING FOR ITS NOMINATIVES SEVERAL NOUNS, THEY ARE SUMMED UP BY ONE OF THE WORDS *TOUT*, *ALL*, *RIEN*, *NOTHING*, *PERSONNE*, *NOBODY*, ETC.

703. When a verb, having for its nominatives several nouns in the singular or plural, is preceded by an expression which sums them up in one word, that verb is used in the singular; as in,

Fortune, dignity, honors, all disappear in death.	Biens, dignités, honneurs, *tout disparait* à la mort.
Amusements, conversation, plays, nothing could divert him from his grief.	Amusements, conversations, spectacles, *rien* ne *pouvait* le distraire de sa douleur.

OF THE NUMBER OF THE VERB WHEN IT HAS FOR ITS NOMINATIVES SEVERAL NOUNS QUALIFIED BY ONE OF THE INDEFINITE PRONOUNS *TOUT*, *CHAQUE*, *EVERY*, *QUELQUE*, *SOME* OR *ANY*, *AUCUN*, *NOT*, *NOT A*, *NOT ANY*, ETC.

704. When a verb has for its nominatives several nouns modified by any of the indefinite pronouns *tout*, *quelque*, *nul*, *aucun*, and *chaque*, it is used in the singular, if the nominatives act separately, and in the plural, if they act conjointly, upon that verb; as in,

Each nation, each period of life, each sex, has its peculiar tastes.	*Chaque nation*, *chaque âge*, *chaque sexe*, *a* ses goûts particuliers.
Every Christian, every good knight, ought to sacrifice himself for his religion.	*Tout Chrétien*, *tout digne chevalier*, *doit* se sacrifier pour sa religion.
Every night, every morning, brings us new proofs of the goodness and wisdom of Divine Providence.	*Chaque nuit*, *chaque aurore*, nous *apportent* de nouvelles preuves de la sagesse et de la bonté de la Providence Divine.
No regiment, no column, had been able to break through our square.	*Aucun corps*, *aucune colonne*, n'*avaient* pu enfoncer notre carré.

OF THE NUMBER OF THE VERB WHEN IT HAS FOR ITS NOMINATIVE ANY OF THE INDEFINITE EXPRESSIONS *L'UN ET L'AUTRE*, *EITHER* OR *BOTH*, OR *NI L'UN NI L'AUTRE*, *NEITHER*.

705. (See what we have said when speaking of these two indefinite pronouns.)

OF THE NUMBER OF THE VERB WHEN IT HAS FOR ITS NOMINATIVES SEVERAL NOUNS THE FIRST TWO OF WHICH ARE SEPARATED BY ANY OF THE EXPRESSIONS *COMME*, *AINSI QUE*, *AVEC*, *DE MÊME QUE*, ETC.

706. Whenever a verb has for its nominatives several nouns the first two of which are separated by any of the expressions *comme*, *ainsi que*, *avec*, *de même que*, &c., it is necessary to examine whether those several expressions are only used to express a comparison, and signify *as well as*, or whether they serve to unite the several nomina-

tives to make them act conjointly on the verb, and are used instead of *and*. In this latter case, they require the verb to be put in the plural; in the former, on the contrary, the verb should agree with the first noun; as in,

The king means well, as well as his ministers.	*Le roi, aussi bien que* ses ministres, *veut* le bien.
His honesty, as well as his other high qualities, made him respectable.	*Son honnêteté, autant que* ses autres grandes qualités, le *faisait* respecter.
Gengis, the Arabs, the Turks, and many others, have founded large establishments far from their country.	*Gengis, ainsi que les Arabes, les Turcs,* et *beaucoup d'autres, ont* fait de grands établissements loin de leur patrie.
Count Piper, with some officers of chancery, had left the camp.	*Le Comte Piper, avec quelques officiers de la chancellerie, avaient* quitté le camp.

OF THE NUMBER OF THE VERB WHEN IT HAS SEVERAL NOMINATIVES THE FIRST TWO OF WHICH ARE SEPARATED BY ANY OF THE EXPRESSIONS *PLUTÔT QUE, RATHER THAN, PLUS QUE, MORE THAN, MOINS QUE, LESS THAN, NON SEULEMENT, NOT ONLY,* ETC.

707. When a verb has for its nominatives several nouns the first two of which are separated by any of the expressions *plutôt que*, *plus que*, *moins que*, *non seulement*, *mais*, &c., that verb should always agree with the noun which expresses the predominant idea; but, if any of these expressions were preceded by more than one noun, the verb, then, should be used in the plural; as in,

It is his ambition, rather than his reverses, which caused his loss.	C'est son *ambition, plus encore que* ses revers, qui *a causé* sa perte.
It is less his reverses than his ambition which caused his loss.	Ce sont *moins* ses revers *que* son *ambition* qui l'*a* perdu.
Wisdom and virtue, rather than the presence of Mentor, ought to tell you what you have to do.	Il faut que ce soit *la sagesse* et *la vertu, plutôt que* la présence de Mentor, qui vous *inspirent* ce que vous devez faire.

OF THE NUMBER OF THE VERB WHEN IT HAS FOR ITS NOMINATIVES TWO VERBS IN THE INFINITIVE MOOD.

708. When a verb has for its nominatives two verbs in the infinitive mood, it is used in the singular, if the two nominatives act separately upon the verb; and in the plural, if they act conjointly; as in,

To know how to listen and to answer, is one of the greatest perfections that one can possess in conversation.	*Bien écouter* et *bien répondre, est* une des plus grandes perfections qu'on puisse avoir dans la conversation.
To grow old, to be sick, and to die, are the greatest evils of life.	*Vieillir, être malade,* et *mourir, sont* les plus grands maux de la vie.

OF THE NUMBER OF THE VERB WHEN IT HAS FOR ITS NOMINATIVE THE EXPRESSION *PLUS D'UN, MORE THAN ONE.*

709. When a verb has for its nominative the expression *plus d'un, more than one*, it is used in the singular, unless that expression is repeated before it; it is always used in the plural after *plus de deux, trois*, &c., *more than two, three*, &c.; as in,

Everything was supernatural in Moses. More than one learned man has regarded him as a very skilful politician.	Tout était surnaturel dans Moïse. *Plus d'un savant* l'*a regardé* comme un politique très habile.
I have found more than one Englishman and more than one German who found harmony only in their language.	J'ai connu *plus d'un Anglais* et *plus d'un Allemand* qui ne *trouvaient* d'harmonie que dans leur langue.

OF THE AGREEMENT OF THE VERB WITH COLLECTIVE NOUNS.

OF THE NUMBER OF THE VERB WHEN IT HAS FOR ITS NOMINATIVE A COLLECTIVE NOUN TAKEN IN A GENERAL SENSE AND PRECEDED BY THE ARTICLE *THE* IN FRENCH.

710. When a verb has for its nominative a collective noun taken in a general sense and preceded by the article *the* in French, that verb is always used in the singular, whether the collective noun is followed by a noun in the plural or in the singular; as in,

One half of mankind lives at the expense of the other half.	*La moitié* des *hommes vit* aux dépens des autres.
One half of the world has always absorbed the other.	*La moitié* du *monde a* toujours *mangé* l'autre.

However, there are cases in which the verb should be used in the plural; and this is the case when the mind is more strongly impressed by the idea represented by the plural noun than by the collective noun in the singular; as in,

One half of the trees I have planted are dead.	*La moitié* des *arbres* que j'ai plantés *sont morts*.

OF THE NUMBER OF THE VERB WHEN IT HAS FOR ITS NOMINATIVE A COLLECTIVE NOUN TAKEN IN A PARTITIVE SENSE.

711. When a verb has for its nominative a collective noun taken in a partitive sense and followed by a noun in the plural, that verb is either used in the singular or the plural, according to the mind refer-

ring more especially to the idea of plurality represented by the noun in the plural than to the collective noun itself; as in,

A crowd, an infinity, a multitude of young Phœnicians were performing the dances of their country.	Une foule, une infinité, une multitude *de jeunes Phéniciens exécutaient* les danses de leur pays.
How many victories are to be found during the third period of the Roman republic !	*Quelle foule* de victoires *se présente* dans le troisième âge de la république Romaine !
A crowd of barbarians ravaged the country.	Une nuée *de barbares désolèrent* tout le pays.

712. With *la plupart*, *the greatest part*, or *most*, followed by a plural noun, the verb is always used in the plural; but it is placed in the singular, if the noun which follows *la plupart*, or any other expression of the same kind, is in that number; as in,

Most men die without knowing it.	*La plupart* des *hommes meurent* sans le savoir.
Most men care but very little for the motives or diligence of a writer.	*La plupart* du *monde se soucie* fort peu de l'intention et de la diligence des auteurs.
An immense number of persons were present at this exhibition.	*Un nombre infini*, or *une infinité*, de *monde assistait* à ce spectacle.

OF THE NUMBER OF THE VERB WHEN IT HAS FOR ITS NOMINATIVE AN ADVERB OF QUANTITY, OR A NOUN USED WITHOUT BEING PRECEDED BY *THE* OR *A*, EITHER OF THEM BEING FOLLOWED BY A NOUN IN THE PLURAL.

713. When a verb has for its nominative an adverb of quantity, such as *peu*, *few*, *beaucoup*, *many*, *assez*, *enough*, *moins*, *less*, *plus*, *more*, *trop*, *too many*, &c., or a noun used without its being preceded either by *the* or *a*, such as *force*, *nombre*, *quantité*, &c., *many*, followed by a noun in the plural, the verb is always used in that number; but it is employed in the singular whenever the noun following any of the above expressions is not used in the plural; as in,

So many years of habit were like iron chains which bound me to those men.	*Tant d'années* d'habitude *étaient* comme des chaines de fer qui me liaient à ces hommes.
There are people enough who know how to despise riches, but very few who know how to part with them.	*Assez de gens méprisent* les richesses, mais *peu savent* s'en séparer.
There were many jewels shining on her dress.	*Force brillants* sur sa robe *éclataient*.
Many people are afraid of public opinion.	*Quantité* de *gens redoutent* l'opinion du public.
Such a kindness will ruin you.	*Tant* de *bonté* vous *perdra*.

714. *Remark.* The same rule is applicable when the plural noun is understood after the adverb of quantity; as in,

Everybody wishes for prosperity, but few know how to enjoy it.	Tous souhaitent la prospérité, mais *peu savent* en jouir.

Very few people know how to distinguish between what is familiar and what is natural.	*Très peu savent* distinguer le familier du naturel.

OF THE NUMBER OF THE VERB WHEN PRECEDED BY THE RELATIVE PRONOUN *QUI*.

715. As the pronoun *qui* is always of the same number as its antecedent, the preceding rules are applicable, whether the several nominatives of the verb act directly upon it, or through the medium of that relative pronoun. There is one case, however, which may present some difficulty; it is the following:

716. Whenever the relative pronoun *qui*, acting as the nominative of the verb following, comes after a plural noun or pronoun preceded by *de* or *des*, either of these words being itself preceded by a noun in the singular, the verb should be used in the plural, if *qui* relates to the last of the two nouns separated by *de* or *des;* and in the singular, if it relates to the first; as in,

Thales is the first amongst the Greeks who has ever taught that the soul is immortal.	Thalès est *le premier* des Grecs *qui ait* enseigné que l'âme est immortelle.
Saint Therese was one of the wise virgins who knew how to command and obey.	Sainte Thérèse fut une des *vierges* prudentes *qui surent* obéir et commander.
Man is the only animal who exercises agriculture and the innumerable arts which derive from it.	L'homme est *le seul* des animaux *qui exerce* l'agriculture et les arts innombrables qui en dérivent.
Napoleon is one of the most ambitious princes that have ever reigned.	Napoléon est l'un *des princes* les plus ambitieux *qui aient* jamais régné.

OF THE NUMBER OF THE VERB WHEN IT HAS FOR ITS NOMINATIVE THE PRONOUN *CE*.

717. (We refer the student to what we have already said of this pronoun when treating of the demonstrative pronouns.)

OF SEVERAL CASES IN WHICH THE VERB SHOULD BE USED IN THE PLURAL, ALTHOUGH ITS NOMINATIVE IS IN THE SINGULAR.

718. There are cases in which the verb should be used in the plural, although its nominative is in the singular; this agreement is authorized by a figure, which is grammatically called *attraction;* that is to say, the mind is attracted towards the plural by the meaning of the expression, rather than by the expression itself; as in,

All the Hebrews who remain faithful shall come to-day to renew their allegiance to Him.	*Ce qui reste* encore de fidèles Hébreux, Lui *viendront* aujourd'hui renouveler leurs vœux.

Her decease is nothing but.	Sa *maladie sont* des vapeurs.
What I tell you is no joke.	*Ce que je* vous dis là ne *sont* pas des chansons.
Riches arise from commerce.	*L'effet* du commerce *sont* les richesses.

QUESTIONS.

685. What is the place of the nominative of a verb in a sentence which is not interrogative ?

686. What is the place of the nominative of a verb in an interrogative sentence when that nominative is a pronoun ?

686. When, in an interrogative sentence, the verb ends with a vowel, and has for its nominative either of the pronouns *il*, *elle*, or *on*, what should be placed between the verb and the pronoun in order to avoid the meeting of the two vowels ?

686. When an interrogation is made with a verb in the first person singular of the present of the indicative, and that verb is a monosyllable, how is the sentence generally constructed ?

687. When, in an interrogative sentence, the verb has a noun for its nominative, how should that sentence be constructed, provided no absolute pronoun or interrogative adverb should be used ?

688. How should a sentence of the same kind be constructed when it begins in English either with an interrogative adverb or an absolute pronoun, and the verb, having no object, is not used in any of the compound tenses ?

689. What should always be the construction when the verb has an object, or is used in a compound tense ?

690. How should the sentence be constructed, if the verb, having no object, were followed by an incidental proposition beginning by a relative pronoun having for its antecedent the nominative of the verb of the principal proposition ?

691. Can an interrogative sentence, on any account, begin with the nominative of the verb, when there is an interrogative adverb used in that sentence ? If this construction is sometimes allowed, in what meaning? and how should the sentence be punctuated ?

692. What is the place of the nominative in a sentence used as a quotation ?

693. What is the place of the nominative, when the subjunctive mood is used without *que*, in order to express a wish ?

694. Where is the nominative placed, when the verb, being preceded by its object, is itself immediately preceded by a relative pronoun having that object for its antecedent ?

695. What is the place of the nominative in impersonal sentences constructed with the verb *to be?*

696. What is the place of the nominative in sentences beginning with either of the words *tel* and *ainsi?*

697. What is the place of the nominative when the sentence begins with any of the adverbs *aussi*, *toujours*, *peut-être*, *encore*, *en vain*, *vainement*, *du moins*, and *au moins*, whether this nominative be either a noun or a pronoun ?

698. What is the place of the nominative when it is followed by a number of words which either restrict, extend, or modify its signification ?

699. When a verb has but one noun for its nominative, in what number and person should it be used ?

699. Can a verb in a personal mood be used without a nominative ?

700. In what number should a verb be used when it has for its nominatives several nouns in the singular separated by either of the conjunctions *and* or *neither?*

700. If the two nominatives, being separated by neither, should be considered as acting separately upon the verb, should this verb be used in the plural or in the singular ?

701. When a verb has for its nominatives several nouns in the singular, these nouns not being separated by *and* or *neither*, in what case is that verb used in the plural, and when in the singular ?

702. When a verb has for its nominatives several nouns in the singular separated by the conjunction *or*, in what case is the verb used in the plural, and when in the singular ?

703. In what number should a verb be used, when, having several nouns for its nominatives, these nouns are summed up by any of the words *tout*, *rien*, *personne*, &c.?

704. In what number should a verb be used, when it has for its nominatives several nouns modified by any of the indefinite pronouns *tout*, *chaque*, *quelque*, *aucun*, &c.?

705. In what number should a verb be used, when it has for its nominative either of the indefinite pronouns *l'un* and *l'autre*, *ni l'un ni l'autre?*

706. In what number should a verb be used, when, having several nouns for its nominatives, the first two are separated by any of the expressions *comme*, *ainsi que*, *avec*, *de même que*, &c ?

707. In what number should a verb be used, when it has for its nominatives several nouns, the first two of which are separated by any of the expressions *plutôt que*, *plus que*, *moins que*, *non seulement?*

708. In what number should a verb be used, when it has two other verbs in the infinitive mood for its nominatives ?

709. In what number should a verb be used, when it has for its nominative the expression *plus d'un?*

710. In what number should a verb be used, when it has for its nominative a collective noun, taken in a general sense and preceded by the article *the?*

711. In what number should a verb be used, when it has for its nominative a collective noun taken in a partitive sense ?

712. When the collective expression *la plupart* is followed by a plural noun, can the verb be used in the singular ? and how is it when it is followed by a noun in the singular ?

713 What is the number of a verb, when it has for its nominative either an adverb of quantity or a noun used without being preceded either by *a* or *the*, followed by a plural noun ?

714. What should be the case if the plural noun were not expressed after the adverb of quantity ?

715. What should be the number of a verb having the pronoun *qui* for its nominative ?

716. If the pronoun *qui* should come after a plural noun or pronoun preceded by *de* or *des*, either of these words being itself preceded by a noun in the singular, when should the verb following be used either in the plural or in the singular number ?

717. (The teacher should repeat here the questions which have already been given, when speaking of the pronoun *ce*, in reference to the number of the verb following.)

718. Are there not cases in which a verb should be used in the plural, although its nominative should be in the singular ? Which are they ?

OF THE AGREEMENT OF THE VERB WITH ITS NOMINATIVE IN REFERENCE TO PERSONS.

719. The verb should always be of the same person as its nominative, whether this nominative be a noun or a pronoun. This rule presents no difficulty whenever the verb has for its nominative either a single noun or pronoun, or several nouns; for if the nominative be one or several nouns, the verb should be in the third person; and if a pronoun, it should be in the same person as that pronoun.

Let us examine now in what person the verb should be used when it has for its nominatives one or several nouns with one or several pronouns, or more than one pronoun only.

OF THE PERSON IN WHICH THE VERB SHOULD BE USED WHEN IT HAS FOR ITS NOMINATIVES ONE OR SEVERAL NOUNS, AND ONE OR MORE PERSONAL PRONOUNS, OR MORE THAN ONE PRONOUN ONLY.

720. We have already stated, when speaking of personal pronouns, that the first person takes the precedence over the two others, and the second over the third; therefore, if amongst the several nominatives of a verb there is a pronoun of the first person, the verb should be in the first person plural, preceded or not by the pronoun *nous*, as a matter of taste; if, there being no pronoun of the first person, there is one of the second, the verb should be in the second person plural, preceded or not by the plural pronoun *vous;* if, finally, the several nominatives were all in the third person, the verb should be in the third person plural; as in,

Your sisters, brothers, you and I, will go to Boston this evening.	Vos sœurs, vos frères, vous et *moi*, (nous) *irons* ce soir à Boston.
Your father, you and he, shall accompany me in my expedition.	Votre père, *vous* et lui, (vous,) *m'accompagnerez* dans mon expédition.
Your friends and he were arrested last night.	*Vos amis* et *lui ont été arrêtés la nuit* dernière.

721. *Remark.* The same rule is applicable, whenever, the nominatives being several pronouns, or a noun and one or several pronouns, are separated by the conjunction *or*, *ou*, instead of *and*, *et;* as in,

You or he has broken this glass.	*Vous ou* lui *avez cassé ce verre.*
He or I will be married this year.	Lui ou *moi serons* mariés cette année.

But when the two pronouns are of the third person, if they are both in the singular, the verb is used in the third person sin-

gular; and if one is in the plural, the verb is in the third person plural; as in,

He or she has deceived me.	*Lui ou elle* m'*a* trompé.
He or they will start for Europe tomorrow.	*Lui ou eux partiront* demain pour l'Europe.

OF THE AGREEMENT OF THE VERB IN REFERENCE TO PERSONS, WHEN IT HAS THE RELATIVE PRONOUN *QUI* FOR ITS NOMINATIVE.

722. The relative pronoun *qui* being of the same person as its antecedent, it is evident that the verb of which it is the nominative should be in the same person as that of those antecedents; however, the construction of a sentence may be such as sometimes to leave some doubts in reference to the agreement of the verb, and we shall examine the several cases in which this doubt may arise.

OF THE RELATIVE PRONOUN *QUI*, PRECEDED BY AN ADJECTIVE.

723. When a verb is preceded by *qui*, having for its antecedent a personal pronoun followed by an adjective, the verb should be in the same person as that personal pronoun; as in,

I alone am guilty.	C'est *moi seul qui suis* coupable.
Do not curse thy fate; thou alone hast made it what it is.	N'accuse point ton sort; c'est *toi seul* qui l'*as fait*.

OF THE RELATIVE PRONOUN *QUI*, HAVING FOR ITS ANTECEDENT AN ADJECTIVE USED AS A NOUN, THAT IS TO SAY, PRECEDED BY THE ARTICLE *THE*.

724. Whenever the relative pronoun *qui* has for its antecedent an adjective used as a noun, which adjective is used as the attribute of a verb having for its nominative a personal pronoun, the verb which follows *qui* may be used either in the third person singular or plural, and it then agrees with the adjective used as a noun, or in the same person as the nominative of the first verb; as in,

I am the first one who has made the French acquainted with Shakspeare.	*Je* suis le premier *qui ai* fait connâitre Shakspeare aux Français. (Voltaire.)
I am the first one who has ever given a description of Laconia.	Je suis *le premier qui ait* donné la description de la Laconie. (Chateaubriand.)
You are the only one who seems to understand happiness.	*Vous* êtes le seul *qui paraissiez* comprendre le bonheur. (J. J. Rousseau.)
Thou wert the only one who could console me for the absence of Rica.	Tu étais *la seule qui pût* me consoler de l'absence de Rica. (Montesquieu.)

OF THE RELATIVE PRONOUN *QUI*, HAVING A NOUN FOR ITS ANTECEDENT.

725. Whenever, in an affirmative sentence, the relative pronoun *qui* has for its antecedent a noun which is itself the attribute of the verb, having for its nominative a personal pronoun of the first or second person singular or plural, if the nominative and the attribute of that verb do not present to the mind two distinct and separate objects, the relative pronoun *qui* refers forcibly to the first, and the verb which it precedes agrees in number and person with the nominative; as in,

I am a young widow who is in need of a husband.	*Je* suis une jeune veuve *qui ai* besoin d'un mari. (Voltaire.)
You are a couple of rogues who associate to cheat me.	*Vous* êtes un couple de fripons *qui* me *jouez* d'intelligence. (J. J. Rousseau.)

But if the personal pronoun and its attribute, although they are identical, should present themselves to the mind as two distinct and separate objects, then the relative pronoun *qui* should refer to the last, and the verb which it precedes should be used in the third person singular or plural; as in,

I am a cook whose talents are no longer appreciated.	Je suis un *cuisinier qui* n'*a* plus ni sel ni sauce. (Voltaire.)
You are a guardian angel who came to to consolidate peace.	Vous êtes *un génie* tutélaire *qui est* venu consolider la paix. (Laveaux.)

Remark. Whenever the sentence is negative, the verb which follows *qui* is always used in the third person.

OF THE OBJECT OF VERBS.

726. A word is said to be the object of a verb when it depends immediately on that verb, and restrains its signification.

A word may restrain the signification of a verb directly or indirectly.

A word restrains the signification of a verb directly when it follows the verb immediately, without the help of a preposition, expressed or understood; and it is then called the direct object of that verb.

A word restrains the signification of a verb indirectly, when it follows it, being preceded by a preposition, expressed or understood.

We discover the direct object of a verb by applying to it the question, *whom?* qui? or *what?* quoi? The answer is the direct object.

When we say, *I love; whom? God;* J'aime; qui? Dieu: *I study; what? Natural philosophy;* J'étudie; quoi? La physique: the words *Dieu*, God, *la physique*, natural philosophy, are the direct objects of the verbs *j'aime*, *j'étudie*, I love, I study.

The indirect object of a verb is discovered by asking the questions, *de qui*, *de quoi*, *à qui*, *à quoi*, &c., of whom, of what, to whom, to what, &c.; the answer to these questions shows the indirect object; as, *I complain; of whom? of you;* Je me plains; de qui? de vous. *I repent; of what? of my fault;* Je me repens; de quoi? de ma faute. *I speak; to whom? to Peter;* Je parle; à qui? à Pierre. *I yield; to what? to my grief;* Je succombe; à quoi? à ma douleur. The words *vous*, *Pierre*, *faute*, *douleur*, are the indirect objects of the verbs *je me plains*, *je parle*, *je me repens*, *je succombe*.

A verb may have for its object three sorts of words, — a verb in the infinitive, a noun, or a pronoun.

OF THE VERB AS AN OBJECT.

727. A verb in the infinitive limits the signification of another verb, or is its object, either without the help of a preposition, or with the preposition *à*, to, or *de*, of.

Some verbs never take a preposition before the infinitive which they govern: such are, *aller*, to go; *aimer mieux*, to prefer; *falloir*, to be necessary; *envoyer*, to send; *daigner*, to deign, &c.; as,

He goes to seek the book you want.	Il *va chercher* le livre dont vous avez besoin.
Let the justice of the king pass.	*Laissez passer* la justice du roi.
We must set out.	Il *faut partir*, &c.

Some require the preposition *of* before the infinitive which they govern; as, *achever*, to achieve; *affecter*, to affect; *conseiller*, to advise; *craindre*, to fear; *promettre*, to promise, &c.:

Are you sure to find him?	*Êtes*-vous *assuré de* le trouver.
Do you not fear to go alone?	Ne *craignez*-vous pas *d*'aller seul?
Do you promise me to change?	Me *promettez*-vous *de* changer? &c.

An immense number take the preposition *à*, to, before the infinitive governed by them; as, *avoir*, to have; *aimer*, to love; *consentir*, to consent; *parvenir*, to succeed, &c.:

I have to write a letter.	J'*ai à* écrire une lettre.
I love hunting.	J'*aime à* chasser.
I consent to make the first step.	Je *consens à* faire le premier pas, &c.

Finally, there are some verbs which govern either *à* or *de*, according to the sense in which they are taken.

Foreigners, then, must resort to a good dictionary as a guide, and, through the illustrations contained in it, get the habit of knowing surely how to express themselves according to circumstances.

However, in order to facilitate this difficult and barren subject, we will give an abridged list of verbs generally used with or without the prepositions *to* and *of* before the infinitive governed by them.

728. OF VERBS GOVERNING, WITHOUT A PREPOSITION, THE INFINITIVE WHICH FOLLOWS THEM.

Aller	to go	Observer	to observe
Affirmer	to affirm	Oser	to dare
Apercevoir	to perceive	Ouïr	to hear
Assurer	to assure	Paraître	to appear
Avoir beau	to be in vain	Publier	to publish
Avouer	to own	Pouvoir	to be able
Compter	to intend	Rapporter	to report
Confesser	to confess	Reconnaître	to recognize
Considérer	to consider	Retourner	to return
Croire	to believe	Savoir	to know
Daigner	to deign	S'imaginer	to imagine
Déclarer	to declare	Sembler	to seem
Déposer	to depose	Se rappeler	to remember
Devoir	to owe	Se trouver	to find
Ecouter	to listen	Souhaiter	to wish
Entendre	to hear	Soutenir	to maintain
Envoyer	to send	Témoigner	to testify
Epier	to espy	Valoir mieux	to be better
Faire	to make	Voir	to see
Falloir	to be necessary	Vouloir	to be willing
Nier	to deny		

Although this list is far from being complete, it contains the verbs which are generally used before infinitives without a preposition, and may be of great service to the student.

729. OF VERBS GOVERNING THE PREPOSITION *DE*, *OF*, BEFORE THE INFINITIVE WHICH FOLLOWS THEM.

Abstenir	to abstain	Blâmer	to blame
Abuser	to abuse	Censurer	to censure
Achever	to achieve	Cesser	to cease
Affecter	to affect	Choisir	to choose
Affliger	to afflict	Chagriner	to vex
Appréhender	to apprehend	Charger	to charge
Approuver	to approve of	Commander	to command
Arrêter	to stop	Conclure	to conclude
Attendrir	to soften	Conjurer	to conjure
Attrister	to grieve	Conseiller	to advise
Avertir	to warn	Convaincre	to convince
Avoir pitié	to have pity	Convenir	to agree to

Craindre	to fear
Décharger	to discharge
Décourager	to discourage
Défendre	to defend
Dégoûter	to disgust
Délibérer	to deliberate
Demander	to demand, *or* to beg as a favor
Désespérer	to despair
Désoler	to make one mad
Déterminer	to determine
Détourner	to deter from
Différer	to differ
Dire	to say
Disconvenir	to disagree
Dispenser	to dispense
Dissuader	to dissuade
Divertir	to divert
Ecrire	to write
Edifier	to edify
Effrayer	to frighten
Embarrasser	to embarrass, to puzzle
Empêcher	to hinder
Enjoindre	to enjoin
Entreprendre	to undertake
Epouvanter	to terrify.
Etre d'accord	to concur in
Excuser	to excuse
Enrager	to enrage
Etre surpris	to stare
Exempter	to exempt
Exiger	to require
Feindre	to feign
Finir	to finish
Frémir	to shudder at
Gêner	to make uneasy
Gronder	to scold
Haïr	to hate
Hésiter	to hesitate
Inspirer	to inspire
Jouir	to enjoy
Juger à propos	to find proper
Jurer	to swear
Justifier	to justify
Louer	to praise
Mander	to write word
Manquer	to want
Médire	to slander
Méditer	to meditate
Menacer	to threaten
Mériter	to merit
Mettre hors d'état	to disable from
Murmurer	to murmur at
Négliger	to neglect
Notifier	to notify
Offrir	to offer
Omettre	to omit
Ordonner	to order
Oublier	to forget
Pardonner	to pardon
Parler	to speak
Permettre	to permit
Persuader	to persuade
Plaindre	to pity
Pleurer	to cry for
Prescrire	to prescribe
Presser	to press
Présumer	to presume
Prévenir	to caution against
Prévenir	to apprize of
Priver	to deprive
Professer	to profess
Profiter	to improve
Promettre	to promise
Proposer	to propose
Punir	to punish
Recommender	to recommend
Récompenser	to reward
Redouter	to dread
Refuser	to refuse
Réjooir	to rejoice
Remercier	to thank
Reprendre	to reprove
Réprimander	to reprimand
Reprocher	to reproach
Retenir	to keep from
Rougir	to blush at
Scandaliser	to scandalize
S'abstenir	to abstain
S'accommoder	to make, to shift
S'acquitter	to perform
S'affliger	to grieve
S'amouracher	to fall in love
S'apercevoir	to perceive
S'approcher	to approach
S'attrister	to be sorrowful
S'aviser	to think
Se chagriner	to grieve one's self
Se charger	to take charge of
Se consoler	to comfort one's self
Se défier	to mistrust
Se démettre	to resign
Se dépêcher	to make haste
Se désaccoutumer	to leave off doing
Se déshabituer	" "
Se désister	to desist
S'édifier	to edify one's self
S'effrayer	to get frightened
S'émanciper	to take liberty
S'emparer	to take possession
S'empresser	to hasten
S'ennuyer	to grow weary
S'enorguillir	to grow proud
S'étonner	to be surprised
S'exempter	to free one's self
Se faire gloire	to glory in
Se flatter	to flatter one's self

Se garder	to take care not to	Se repentir	to repent
Se hâter	to haste	Se ressouvenir	to remember
S'impatienter	to grow impatient	Se retenir	to keep one's self
S'indigner	to be indignant	Se retracer	to remember
S'informer	to inquire	Se saisir	to seize
S'ingérer	to take upon one's self	Se scandaliser	to be offended at
		Se servir	to use
S'inquiéter	to fret	Se soucier	to care
Se mêler	to meddle with	Se vanter	to boast
Se moquer	to laugh at	Sommer	to summon
Se piquer	to pretend	Soupçonner	to suspect
Se piquer de	to pride one's self on	Suggérer	to suggest
Se plaindre	to complain	Supplier	to beseech
Se précipiter	to overhasten one's self	Surprendre	to surprise
		Susciter	to put in mind
Se presser	to hasten	Tromper	to deceive
Se ranger	to revenge	Troubler	to trouble
Se rebuter	to be disheartened	Tourmenter	to torment
Se réjouir	to rejoice at	User	to use

730. OF VERBS GOVERNING THE PREPOSITION *à*, *TO*, BEFORE THE INFINITIVE WHICH FOLLOWS THEM.

Accéder	to accede	Engager	to induce
Accoutumer	to accustom	Inciter	to incite
Adhérer	to adhere	Incliner	to incline
Admettre	to admit	Limiter	to limit
Aider	to help	Montrer	to show
Aimer	to love	Nuire	to hurt
Apprendre	to learn	Obéir	to obey
Apprêter	to afford matter	Obvier	to obviate
Arriver	to arrive	Pardonner	to forgive
Assigner	to summon	Parvenir	to arrive
Autoriser	to authorize	Passer son temps	to spend one's time.
Avoir	to have	Penser	to think
Chercher	to seek	Perdre	to lose
Condamner	to condemn	Persister	to persist
Convier	to invite	Plaire	to please
Contribuer	to contribute	Porter	to induce
Condescendre	to condescend	Pourvoir	to provide
Compâtir	to compassionate	Pousser	to excite
Consister	to consist	Prendre plaisir	to delight
Consentir	to consent	Présenter	to present
Dépenser	to spend	Prétendre	to pretend
Destiner	to design	Procéder	to proceed
Disposer	to dispose	Provoquer	to provoke
Donner	to give	Regarder	to hesitate
Dresser	to train up	Renoncer	to renounce
Demeurer	to stay	Résister	to resist
Déplaire	to displease	Rester	to remain
Désobéir	to disobey	Rêver	to think
Eclairer	to light	S'abandonner	to indulge
Employer	to employ	S'abaisser	to humble one's self
Encourager	to encourage	S'abuser	to be mistaken
Enhardir	to embolden	S'accorder	to agree
Enseigner	to teach	S'accoutumer	to accustom
Exciter	to excite	S'acharner	to be enraged
Exercer	to exercise	S'aguerrir	to inure one's self

S'amuser	to be amused	Se fier	to trust
S'appliquer	to apply one's self	S'habituer	to use one's self
S'appréter	to prepare	Se livrer	to give one's self to
S'arrêter	to stand upon	Se mettre	to go to
S'assujettir	to subject	Se mettre	to give one's self to
S'astreindre	to submit	S'obstiner	to be obstinately bent
S'attacher	to give one's self to	S'opiniâtrer	to be obstinate
S'attendre	to expect	Se plaire	to please one's self
S'avilir	to vilify	Se préparer	to prepare one's self
Se complaire	to please one's self	Se résoudre	to resolve upon
Se décider	to resolve	Se retrancher	to confine one's self
Se déplaire	to be displeased in	Servir	to serve
Se disposer	to prepare one's self	Songer	to think
Se déterminer	to resolve	Subvenir	to relieve
S'endurcir	to inure one's self	Tendre	to aim
S'engager	to bind one's self	Travailler	to work
S'exposer	to expose one's self	Viser	to aim

OF VERBS WHICH, ACCORDING TO THEIR SIGNIFICATION, SHOULD BE USED WITHOUT ANY PREPOSITION OR FOLLOWED EITHER BY *À* OR *DE* BEFORE AN INFINITIVE.

731. There are verbs which may be used either without any preposition, or followed by *à* or *de* before an infinitive, according to the sense in which they are used; they are the following:

Aimer mieux	to prefer	Prétendre	to pretend, to aim at, &c.
Commencer	to begin		
Continuer	to continue	Prier	to beg, to invite, &c.
Contraindre	to compel	Regarder	to look, to hesitate, &c.
Décider	to decide, to induce		
Défier	to defy	Résoudre	to resolve, to decide, &c.
Désirer	to desire		
Espérer	to hope	Risquer	to hazard, to run the risk of, &c.
Essayer	to try		
Etre	to be	S'efforcer	to attempt, &c.
Forcer	to force	S'occuper	to think of, to be about a thing
Laisser	to leave, &c.		
Manquer	to want, to fail, to miss	Suffire	to suffice
		Tâcher	to try, to attempt
Obliger	to compel, to oblige, &c.	Tarder	to tarry, to delay
		Valoir mieux	to be better
Oublier	to forget	Venir	to come, to have just
Penser	to think, to be near, &c.	En venir	to come to

Aimer mieux and *valoir mieux*, when followed by two verbs in the infinitive mood and separated by *que*, require no preposition before the first, but take *de* before the last; as in,

I would rather die than disgrace myself.	*J'aimerais mieux* mourir *que de* me déshonorer.
It is better to die than to disgrace one's self.	*Il vaut mieux* mourir *que de* se déshonorer.

However, this rule is not absolute, as we have before mentioned, in our article on the degrees of comparison.

Commencer, expressing an action which will progress towards an end, governs *de* before an infinitive; as in,

Mr. W. began to speak at ten o'clock, and his speech lasted until two.	Mr. W. *commença de* parler à dix heures, et ne finit qu'à deux.

But when this verb expresses the beginning of an action, without the idea of its end being presented to the mind, it governs the preposition *à;* as in,

My son begins to speak and walk.	Mon fils *commence à* marcher et *à* parler.

Continuer. When this verb expresses an action which is to be continued without interruption, it governs the preposition *à;* but if that action, being interrupted, is only to be continued from time to time, the verb governs the preposition *de;* as in,

My wife is still very sick.	Ma femme *continue à* se mal porter.
Although I have to complain of your sister, I still continue to visit her.	Quoique j'aie à me plaindre de votre sœur, je *continue de* la voir.

Contraindre. Used actively, this verb governs the preposition *à;* passively, it takes *de* after it; as in,

I will compel you to obey me.	Je vous *contraindrai à* m'obéir.
I am compelled to obey him.	Je *suis contraint de* lui obéir.

Décider or *déterminer*. When this verb signifies *to induce a person to do a thing*, it governs the preposition *à* before the infinitive following, but when meaning *to resolve upon doing a thing*, it governs the preposition *de*; as in,

They have induced him to go.	On l'a *décidé à* partir.
The government has decided to begin the war immediately.	Le gouvernement *a décidé de* commencer la guerre immédiatement.

Used passively, this verb always governs the preposition *à;* as in,

The government is determined to go to war.	Le gouvernement est décidé à faire la guerre.

Déterminer follows the same rule.

Défier. When this verb signifies *to set at defiance*, it governs the preposition *de;* as in,

I defy you to ever forget me.	Je vous *défie de* m'oublier jamais.

But when *défier* signifies *to provoke, to excite*, it takes the preposition *à;* as in,

I provoke him to drink with me, (to know who could drink the most.)	Je le *défiai à* boire.

Désirer and *Espérer*. When either of these two verbs expresses a wish or a hope, which may be accomplished at the will of the person who wishes or hopes, it does not take any preposition after it; but if the object of the desire or wish is beyond the control of the person who speaks, either of these verbs governs the preposition *de;* as in,

I hope to go and see you to-morrow.	J'*espère aller* vous voir demain.
I hope to go to heaven.	J'*espère d'*aller au ciel.

Essayer and *Tâcher*. When either of these two verbs is used in a sentence, the sense of which relates rather more to the end to be accomplished than to the efforts made to obtain it, it governs the preposition *à;* as in,

She tried to seduce him with gentle words.	Elle *tâcha*, or *essaya*, *à* le gagner par de douces paroles.

But when either of these verbs relates rather more to the efforts to be made in order to succeed than to the end to be gained, it takes after it the preposition *de;* as in,

I tried to get up and walk, but I fell back on my bed.	Je *tâchai*, or *essayai*, *de* me lever et de marcher, mais je retombai sur mon lit.

Être. When this verb, used with the pronoun *ce*, expresses an idea of right or duty, it governs the preposition *de;* but if it expresses an idea of turn, it requires the preposition *à* to be used after it; as in,

It is your turn to deal.	*C'est* à vous *à donner*.
It is yours to command and mine to obey.	*C'est* à vous *d'*ordonner et *à* moi *d'*obéir.

Forcer and *Obliger*. When either of these two verbs signifies *to force, to compel*, and is used actively, it governs the preposition *à;* but when used in the passive voice, it should be followed by the preposition *de;* as in,

If you do not behave better, you will compel me to be severe with you.	Si vous ne vous conduisez pas mieux, vous me *forcerez*, or m'*obligerez à* me montrer sévère envers vous.

We wished to resist, but we were soon compelled to submit.	Nous voulûmes résister, mais nous *fûmes* bientôt *forcés*, or *obligés*, d'obéir.

Remark. When *obliger* means *to do a favor*, *to assist*, it always governs the preposition *de;* as in,

I would be very much obliged to you, if you would recommend me to the judges.	Vous m'*obligeriez* beaucoup *de* me recommander à mes juges.

Whenever *obliger* implies the idea of a moral obligation, this verb is only applied to persons; as in,

We have to obey the laws of our country.	*On est obligé* d'obéir aux lois de son pays.

We could not say,

Youth is obliged to respect old people,	*La jeunesse est obligée* de respecter les personnes agées,

because *youth* is not a noun of persons; this sentence should be expressed by,

Un jeune homme, or *les jeunes gens*, &c.

Laisser. Whenever *laisser* is used in the following significations:

I leave you to think whether they were amused or not;
I leave to the witnesses of my conduct to justify me;

or,

This author leaves a great deal to the reader's own reflections;

it governs the preposition *à;* as in,

Je vous *laisse à* penser s'ils s'amusaient ou non
Je *laisse* aux témoins de ma conduite *à* me justifier.
Cet auteur *laisse* beaucoup *à* penser.

But when *laisser* means *to leave off* or *to forbear*, it governs the preposition *de;* as in,

For all that I told him, he does not leave off, or forbear, doing it.	Malgré tout ce que je lui ai dit, il ne *laisse* pas *de* le faire.

This verb is also used without a preposition when it signifies *to permit*, *to allow*, &c.; as in,

Let me see your pretty dresses.	*Laissez*-moi *voir* vos jolies robes.

Manquer. When *manquer* signifies *to fail in one's duty*, it takes the preposition *à;* when, being used negatively, it means *to omit*, *to forget*, or *to be near doing a thing*, it governs the preposition *de;* as in,

He who fails in love to God, breaks the chief obligation of true faith.	Celui qui *manque à* aimer Dieu, manque à la principale obligation de la foi.
Do not forget to come to-night; I have something very important to tell you.	Ne *manquez* pas *de* venir ce soir; j'ai quelque chose de très important à vous dire.
I was very near breaking my neck this morning.	J'*ai* bien *manqué de* me casser le cou ce matin.

Oublier. When *oublier* signifies *to forget a thing we have once known how to do*, it takes the preposition *à;* but, if it means *to forget (to neglect) doing a thing*, it governs *de;* as in,

I have forgotten my dancing and singing.	J'*ai oublié à* danser et *à* chanter. (Obsolete.)
I must return home, for I have forgotten to take my books.	Il faut que je retourne chez moi, car j'*ai oublié de* prendre mes livres.

Penser. When this verb signifies that the mind is preoccupied about doing something immediately, it governs *à;* as in,

What are you thinking about? I think of playing a trick on him.	À quoi pensez-vous? Je *pense à* lui jouer un tour.

But, if *penser* signifies *to have been near doing a thing*, or expresses the idea of a mere belief, it governs no preposition before the infinitive following; as in,

He nearly broke his leg this morning.	Il *a pensé se casser* la jambe ce matin.
I do not wish to yield, because I think I am right.	Je ne veux pas céder, parceque je *pense avoir* raison.

Prétendre. When *prétendre* signifies *to aim at*, *to aspire*, it takes the preposition *à;* but, if it only means *to say*, *to affirm*, *to mean*, it governs no preposition before the infinitive following; as in,

Napoleon aimed at ruling the whole world.	Napoléon *prétendait à* dominer le monde entier.
There was in the Persian empire a dervise who pretended he could understand the language of birds.	Il y avait dans l'empire Persan un certain derviche qui *prétendait comprendre* le langage des oiseaux.

Prier. *Prier*, meaning *to ask*, *to invite*, *to beg*, *to require*, takes *de* before the next infinitive, except before the verbs *déjeuner*, *diner*, and *souper*, when with these verbs, *prier* denotes a formal invitation, sent some days in advance; in which case it governs *à;* as in,

I happened to be at his house as he was going to sit down to dinner, and he requested me to dine with him.	Je me suis trouvé chez lui, comme il allait se mettre à table, et il me *pria de* diner avec lui.

I am invited to dine, next week, with the president. — Je *suis prié à* diner, la semaine prochaine, chez le président.

Regarder. When this verb signifies *to hesitate, to be niggardly about doing a thing*, it governs *à;* as in,

This man is a miser; he hesitates about giving his children a proper education. — Cet homme est un avare; il *regarde à* donner à ses enfants une éducation convenable.

But, when it simply means *to look at*, it governs no preposition before the next infinitive; as in,

What are you doing there? I am looking at the soldiers who are passing. — Que faites-vous là? Je *regarde passer* les troupes.

Résoudre and *Déterminer*. *Résoudre*, as a neuter verb, meaning *to resolve upon doing a thing*, governs *de;* as in,

I have resolved upon setting out immediately. — J'*ai résolu de* partir sur le champ.

Used actively, this verb governs *à* before the next infinitive; as in,

He cannot be brought to take that step. — On ne saurait le *résoudre à* faire cette démarche.

Used passively, *résoudre* governs *de;* as in,

Are you determined to go there? — Êtes-vous *résolu d'*y aller?

Used reflectively, it governs *à;* as in,

I have resolved upon asking for my recall. — Je *me suis résolu à* demander ma retraite.

Déterminer follows the same rule as *résoudre*.

Risquer. The verb *risquer*, used as a neuter verb and meaning *to run the risk of*, governs *de* before an infinitive; as in,

He runs the risk of losing much if he does that. — Il *risque de* perdre beaucoup s'il fait cela.

When used as an active verb and meaning *to hazard*, &c., *risquer* governs *à* before the next infinitive; as in,

You venture everything by taking these means. — Vous *risquez* tout *à* prendre de tels moyens.

S'efforcer. *S'efforcer à* denotes that the object in view is to be attained by the unassisted efforts of the agent; as in,

We must endeavor to go to heaven.	Il faut *s'efforcer à* gagner la vie éternelle.

S'efforcer de implies that the result depends as much upon circumstances as upon the efforts of the agent; as in,

I have always endeavored to gain the good graces of the prince.	Je *me suis toujours efforcé de* gagner les bonnes grâces du prince.

When the nature of the action is not expressly stated by the verb, *de* is still the appropriate preposition; as in,

He endeavors to succeed;	Il *s'efforce de* parvenir;

parvenir is too vague in its meaning to admit of the preposition *à*, which expresses tendency to a decided object.

S'occuper. This verb, when expressing an action which is materially performed, governs *à;* but, when signifying only a preoccupation of the mind, it takes *de;* as in,

I am busy working at my garden.	Je *m'occupe à* travailler à mon jardin.
I am thinking about altering my garden.	Je *m'occupe de* faire des changements à mon jardin.

Suffire. *Suffire* governs *à* before a noun, and *pour* before an infinitive; but, when used impersonally, it takes *de;* as in,

This income is not sufficient for him to live.	Cette rente ne *lui suffit* pas *pour* vivre.
It is enough to speak to her to make her blush.	Il *suffit de* lui parler *pour* la faire rougir.

Tarder. When this verb means *to delay*, it generally governs *à;* but, when used impersonally, it takes *de;* as in,

They delayed too long in sending that assistance.	On *a trop tardé à* envoyer ce secours.
He is very long a coming.	Il *tarde* bien *à* venir.
I long to see her.	Il *me tarde de* la voir.

Venir and *Aller.* When *venir* is used to signify that *a thing has just been done*, it governs *de* before the infinitive following; as in,

I have just dined.	Je *viens de* diner.

When it expresses the idea of coming to a place for some purpose which has not been accomplished, it takes *pour;* as in,

I came yesterday to settle my account, but you were not at home.	Je *suis venu* hier *pour* régler mes comptes, mais vous n'étiez pas chez vous.

But this verb governs no preposition before the infinitive following, if the purpose for which we came has been accomplished; as in,

Your brother came to see me this morning, and we breakfasted together.	Votre frère *est venu* me *voir* ce matin, et nous avons déjeûné ensemble.

The verb *aller*, *to go*, follows the same rules in cases similar to the two last.

En venir. *En venir*, *to go so far as*, *to come to*, &c., governs the preposition *à* before the infinitive following; as in,

They went so far as to tell me that your sister was crazy.	Ils *en vinrent à* me dire que votre sœur était folle.

OF VERBS WHICH SHOULD BE FOLLOWED EITHER BY *DE* OR *À*, ACCORDING TO EUPHONY.

732. There is a certain number of verbs which, admitting of the two prepositions *de* and *à* being placed after them before an infinitive, require, on account of euphony, that these prepositions should sometimes be used contrary to the rules we have given in the preceding chapter.

These verbs are the following:

Commencer	Exhorter
Continuer	Forcer
Contraindre	Manquer
Engager	Obliger.

À should be employed after those verbs when we wish to avoid the repetition of the preposition *de*, or when *de* should come before a verb beginning with *de*. *De* should be used in order to avoid a *hiatus*; that is to say, the meeting of two vowels, one at the end of a word, the other at the commencement of the next; as in,

He compels me to give up this enterprise to others.	Il me *force d'a*bandonner cette entreprise à d'autres.

According to the rule we have given, *forcer*, used actively, takes *à*

before the infinitive following; by complying with that rule, the above sentence would be:

Il me force *à* abandonner *à* d'autres, &c.;

but the repetition of the sound of *à* would be intolerable to the ear.

He began to inquire about you when you came in.	Il commençait *à* demander de vos nouvelles quand vous êtes entré.

The meaning of the verb *commencer*, in this sentence, would require the use of the preposition *de;* but, the next verb beginning with *de*, the repetition of the same syllable would be disagreeable, and *à* should be used in preference to *de*.

These few remarks are sufficient to enable a foreigner to choose between the prepositions *à* and *de* in cases similar to the preceding, with the verbs contained in the list we have given at the beginning of this chapter.

OF THE NOUN AS THE OBJECT OF A VERB.

733. A verb may govern two nouns, but not in the same manner; if one of those nouns is the immediate object of the verb, that is to say, its direct object, the other should receive its action with the help of a preposition, and be called its indirect object. Thus, in this sentence,

I prefer rest to pleasure,	Je *préfère* le *repos au plaisir*,

repos is the direct, and *plaisir* the indirect, object of the verb *je préfère*.

A verb can have, then, but one direct object; therefore, when a verb has two objects, one must be direct and the other indirect; as in,

I have given my sister a book.	J'ai donné un *livre à* ma *sœur*.

The reason of this rule is, that an action cannot operate immediately and directly upon two different objects with the same impulse of the mind.

When we say, that a verb ought not to have two direct objects, we do not mean that the direct action of a verb cannot be felt by several nouns, but they must then be joined together, so as to make a whole, by the conjunctions and, *et*, nor, *ni*, or, *ou*, &c.; as in,

I love reading, drawing, music, and dancing,	J'aime la lecture, le dessin, la musique, *et* la danse,

I love neither reading, drawing, music, nor dancing,	Je n'aime *ni* la lecture, *ni* le dessin, *ni* la musique, *ni* la danse,
I love either reading, or drawing, or music, or dancing,	J'aime la lecture, *ou* le dessin, *ou* la musique, *ou* la danse,

because these different nouns receive the action of the verb through the same impulse, and constitute but one single operation of the mind.

OF TWO NOUNS OR PRONOUNS USED AS THE INDIRECT OBJECTS OF A VERB.

734. A verb ought not to have two indirect objects to express the same relation. Thus, we must not say,

It is you to whom I speak.	C'est *à* vous *à qui* je parle.
It is of you that I speak.	C'est *de* vous *dont* je parle.
It is to the town that I go.	C'est *à* la ville *où* je vais.

In order to show the fault of these phrases, it is only necessary to suppress the word *c'est*, which is used here only to render more apparent what is spoken of; thus we shall have,

Je parle à vous à qui.
Je parle de vous dont.
Je vais à la ville à la quelle.

In this last sentence, *à la quelle* is the equivalent of *où*. It is, then, evident, that there is but one relation to be expressed by the verb, and, this relation being already made known by *à vous*, *de vous*, *à la ville*, the objects *à qui*, *dont*, *où*, are without any function, and, consequently, improperly used. Instead of employing this useless relation, the two propositions, or members of these sentences, ought to be united by a conjunction, and *that*, *que*, be used for that purpose; we must, then, say,

C'est à vous *que* je parle.
C'est de vous *que* je parle.
C'est à la ville *que* je vais.

Neither should we say,

It is here where I live,	C'est *ici où* je demeure,
It is there where I go,	C'est *là où* je vais,

because, if, in these sentences, the verb has not two indirect objects, they contain two adverbs expressing the same circumstance, and one alone is sufficient; we must say, then,

C'est *ici que* je demeure.
C'est *là que* je vais.

In fact, the mind has entirely accomplished its object with these words, *je demeure ici*, *je vais là ;* the adverb *où*, placed after *ici* and *là*, not adding anything to the sense, ought to be suppressed, and replaced by the conjunction *que*, to unite the two propositions.

OF THE NATURE OF THE OBJECT TO BE GIVEN TO A VERB.

735. We must never give a verb an object different from that which it requires; for instance, *nuire*, to hurt, *parler*, to speak, *pardonner*, to forgive, require an indirect object, because we say, *nuire à quelqu'un*, to hurt some one, *parler à quelqu'un*, to speak to some one, *pardonner à quelqu'un*, to forgive some one; then, we must not say,

They have hurt each other;	Ils se sont nui les uns *les autres;*
They have spoken to each other;	Ils se sont parlé les uns *les autres;*
Though guilty, I forgive them;	Quoique coupables, je *les* ai pardonnés;

but we ought to write,

Ils se sont nui les uns *aux autres.*
Ils se sont parlé les uns *aux autres.*
Quoique coupables, je *leur* ai pardonné.

OF A NOUN USED AS THE OBJECT OF TWO VERBS.

736. A noun cannot be governed by two verbs, unless both act upon it in the same relation.

Thus, a noun cannot be the direct object of one verb and the indirect object of another; as in the following sentence;

This officer attacked the city and took it;	Cet officier *attaqua* et se *rendit maître de* la *ville;*

ville being the direct object of *attaqua*, and the indirect of *se rendit maître.*

A noun cannot be the indirect object of two verbs which do not govern the same preposition; as in,

Men are submissive to God, and they depend on him,	Les hommes *sont soumis* et *dépendent de Dieu,*

because the verb *être soumis* governs the preposition *to*, *à*, and *dépendre*, the preposition *of*, *de.*

These two sentences ought to be constructed differently, in order to give to each verb the object which it requires; thus, we should say,

Cet officier *attaqua la ville*, et *s'en rendit maître.*
Les hommes *sont soumis à Dieu*, et *en dépendent.*

OF THE FORM OF THE SEVERAL OBJECTS TO BE GIVEN TO A VERB.

737. When a verb has different modes of governing, the same mode ought to be employed for every period governed by that verb; thus, the following sentence is incorrect,

These reasons will not prevent public indignation from bursting out on all sides, nor the right which the world has to ask great and serious reparations,	Ces raisons n'*empêcheront* pas *l'indignation générale* de percer de toutes parts, ni *que* le monde ne soit en droit d'exiger de grandes et sérieuses réparations,

because it is not right to give first to the verb *empêcher* a noun for its direct object, and then the conjunction *que* before an incidental phrase governed by the same verb. This sentence ought to have been written in either of the two following ways:

Ces raisons n'*empêcheront* pas *l'indignation* générale de percer de toutes parts, ni *le droit* qu'aura le monde d'exiger, &c.;

or,

Ces raisons n'*empêcheront* pas *que l'indignation* générale ne perce de toutes parts, ni *que le monde* n'ait le droit d'exiger, &c.;

because in either way the verb *empêcher* is followed by objects of the same nature.

It would be equally wrong to say,

He loves gambling and studying,	Il *aime le jeu* et *à étudier*,
They are pleased with walking and going to theatres,	Ils *se plaisent à se promener* et *au spectacle*,

because the verbs *aimer* and *se plaire* have for their objects words which are not connected with them in the same manner.

We ought to say,

Il aime le jeu et l'étude,

or,

Il aime à jouer et à étudier,
Ils se plaisent à la promenade et au spectacle,

or,

Ils se plaisent à se promener et à aller au spectacle.

OF THE PLACE OF THE OBJECT OF A VERB.

738. The object of a verb is generally placed after the verb, when that object is a noun; as in,

America has always conquered England on the sea, when fighting with an equal number of vessels of the same force.	*L'Amérique a* toujours *vaincu l'Angleterre* sur mer, en combattant à égale force.

But, in interrogative sentences where the verb is followed by a personal pronoun, the object is placed before; as in,

What object do you see?	Quel *objet voyez*-vous ?
What is the science you devote yourself to?	A quelle *science* vous *appliquez*-vous ?

OF THE PLACE OF THE SEVERAL OBJECTS OF A VERB, IN REFERENCE TO ONE ANOTHER.

739. When a verb has two objects of a different length, the shortest ordinarily goes first; but, if they are of the same length, the direct object takes the lead; as in,

Hypocrites make it a study to decorate vice with the appearance of virtue.	Les hypocrites se font une étude *d'orner* le *vice des dehors de la vertu*.

In this sentence, the direct object, *vice*, being the shortest, comes first; but, in the following,

Hypocrites make it a study to decorate, with the appearance of virtue, vices the most degrading and the most disreputable,	Les hypocrites s'étudient à parer, *des dehors de la vertu, les vices les plus honteux et les plus décriés*,

the indirect object, being shorter than the direct, precedes it in its construction.

Sometimes, however, in order to avoid an ambiguity, we are compelled to place the indirect object first, although it is of the same, or of a greater, length than the direct; as in,

The philosopher draws from nature all its secrets.	Le philosophe *arrache à la nature* tous ses *secrets*.

If, in this sentence, we place the direct object first, on account of its being of the same length as the indirect, we are at a loss to know if it is the secrets of nature, or of the philosopher, which are spoken of; in the following,

The Gospel teaches those who wish to be really devoted to God, a sincere and unsuspicious piety.	L'Evangile *inspire aux personnes* qui veulent être sincèrement à Dieu, une *piété* sincère et non suspecte.

The indirect object, although of a greater length than the direct, is placed first, because, if it came after, we should not perceive at once whether the words *aux personnes* were governed by the verb *inspirer*, or by the adjective *non suspecte*.

OF ACTIVE VERBS, USED WITHOUT ANY OBJECT BEING EXPRESSED AFTER THEM.

740. Although an active verb ought to have a direct object, it is sometimes used without, but only when taken in the whole extent of its signification; we find in Racine,

> Eh bien, connais donc, Phèdre et toute sa fureur!
> J'*aime!* ne pense pas qu'au moment que je t'aime,
> Innocente à mes yeux, je m'approuve moi-même.

OF THE RELATION EXISTING BETWEEN PASSIVE VERBS AND THEIR OBJECTS.

741. (See the remarks which have been made on this subject in our Exercise Book, page 70, in the chapter entitled, "On verbs governing the preposition *of*, *de*, before an infinitive.")

OF PRONOUNS USED AS THE OBJECTS OF A VERB.

742. (We refer the student to what we have already said, when speaking of objective pronouns.)

QUESTIONS.

719. In what person should a verb be used in reference to its nominative?

720. In what person should a verb be used, when, among its several nominatives separated by the conjugation *and*, there is a pronoun of the first person? or if, there being no pronoun of the first person, there is one of the second? or, finally, when the several nominatives are all in the third person?

721. Is the same rule applicable when the several nominatives are separated by the conjunction *or?*

722. In what person should a verb generally be used, when it has for its nominative the relative pronoun *qui?*

723. In what person should a verb be used, when, having the pronoun *qui* for its nominative, this pronoun is immediately preceded by an adjective?

724. In what person should a verb be used, when, having the pronoun *qui* for its nominative, this pronoun is immediately preceded by an adjective used as a noun, that is to say, accompanied by *the* or *a?*

725. In what person should a verb be used, when its nominative, *qui*, has a noun for its antecedent?

725. What is always the person of the verb when the sentence is negative?

726. What idea is attached to a word, when that word is said to be the object of a verb?

726. In how many ways can a word restrain the signification of a verb?

726. What do we understand when we say that a word is either the direct or the indirect object of a verb?

726. What questions should be asked in order to ascertain which word in a sentence is either the direct or indirect object of a verb?

726. What sort of words can a verb have for its objects?

727. When a verb has another verb for its object, in what mood should this last verb be ?

727. How can a verb in the infinitive be the object of another verb ?

727. Are there not some verbs which require no preposition before the infinitive which they govern, whilst some are followed by *à*, others by *de*, and a certain number take either *à* or *de*, according to their signification, or to their being used either in the active or the passive form ?

(The teacher should not require his pupils to learn by heart the verbs contained in the lists marked 728, 729, 730, but he should insist that they should always consult them, in order to acquire with time the faculty of seeing at once to which of these classes belongs the verb which they are about to employ.)

731. (The list of verbs contained in paragraph 731 should be learned by heart, and the teacher should question his pupils on each of them separately, and exact from them that they should learn with precision in what signification those verbs should govern either of the prepositions *à* or *de*.)

732. Are there not some verbs which govern either *à* or *de*, on account of euphony alone, and which are they ? (The teacher should then ask of his pupils in what case these verbs take after them one or the other of these prepositions.)

733, 734. When a verb governs two nouns, can it do it in the same manner ? If one is its direct object, what must the other be ? If both are its indirect objects, can they be governed by the same preposition, unless they are united by a conjunction ?

735. Can a verb be indifferently followed by its object, without regard to its signification ?

736. Can a noun be the object of two verbs, and in what case ?

736. Can a noun be the object of two verbs which do not govern the same preposition ?

737. When a verb has several modes of governing, should the same mode be employed for every period governed by that verb ?

737. Can a verb have two objects of a different nature, such as a verb and a noun ?

738. What is the place of the object of a verb, when that object is either a noun or a verb, in affirmative and interrogative sentences ?

739. When a verb has two objects, which should be placed first, if they are of the same length ? What should be done if they are not of the same length ?

739. Does not the want of clearness sometimes require the preceding rule to be disregarded ?

740. Is not an active verb sometimes used without any object, and in what sense ?

741. What prepositions do passive verbs generally govern ?

(The teacher should require his pupils to study the rules given in the Exercise Book, page 70, in the chapter entitled, "On verbs governing the preposition *de* before an infinitive.")

741. What should be the meaning of a sentence for a passive verb to be used either with *de* or *par?*

741. What should be the meaning of a sentence for a verb either active or passive to be followed either by *de* or *avec?*

742. What should be the place of the personal pronouns when used as the objects of a verb ? (The teacher should here ask his pupils the questions which have already been given when speaking of personal pronouns used objectively.)

OF THE USE OF THE SEVERAL MOODS.

743. The indicative mood is the mood of affirmation; therefore, whenever we wish to affirm in a positive and determinate manner that a fact does or does not exist, we make use of this mood; as in,

I say that you are right in going to France.	*Je* dis *que vous avez* raison d'aller en France.
I do not say that you are right in going to France.	Je ne dis pas que vous avez raison d'aller en France.
Do you think that I am right in going to France?	Croyez-vous que j'ai raison d'aller en France?
Do you not believe that I am right in going to France?	Ne croyez-vous pas que j'ai raison d'aller en France?

These four sentences are used in the indicative mood, because they do not imply any idea of doubt, or any emotion or impulse of the soul; they are mere affirmations, and signify, the 1st,

You are right in going to France, and I say so.

The 2d,

You are right in going to France, but I do not say so.

The 3d,

I am right in going to France; but do you believe it?

The 4th,

I am right in going to France; do you not think so?

We shall see, when speaking of the subjunctive mood, what should be done if there was any doubt in the mind of the person who speaks.

744. The conditional mood is still a mood of affirmation, but the affirmative is no longer positive and determinate; it is subordinate to a condition expressed or understood, without which the action expressed by the verb used in that mood would not take place; this mood is used in French as it is in English, except in a few cases, which we have mentioned when speaking of the several tenses of the indicative mood, and requires no more explanation.

745. The imperative mood, which is used to express a desire or an order, presents no difficulty, and is employed in the same manner in both languages.

The only two moods which present difficulties are the subjunctive

and infinitive moods. We will examine them separately, and endeavor to show, in a clear and distinct manner, when, why, and how they should be used in French.

OF THE USE OF THE SUBJUNCTIVE MOOD.

746. A verb is not required to be used in the subjunctive mood, in French, on account merely of such words being employed in the framing of a sentence, but on account of the meaning attached to those words; it is the mood of doubt and emotions, and is employed whenever the mind, being excited in some way, is out of its natural state of positive affirmation. We shall examine separately every case in which this mood should be used, so as to show that the state or nature of feelings, and not merely words alone, require the use of that mood. There are, it is true, a few cases in which the subjunctive mood is used on account of custom alone; but these cases are very seldom met with, and we shall mention them in time.

A verb cannot be used in the subjunctive mood unless it is preceded by another verb followed by a conjunction or relative pronoun, which verb, on account of its peculiar signification, requires the use of that mood. This first verb is not always expressed, but it is always easily supplied by the analysis of the sentence. A sentence in which the subjunctive mood is employed is, then, most generally composed of two propositions; the first, the meaning of which governs that mood, is called *the principal proposition*, and the second, which obeys the impulse of the first, the *incidental* or *subordinate proposition*.

Let us examine, now, what should be the meaning of a sentence, for the second verb to be used in the subjunctive mood.

OF CASES IN WHICH THE MEANING OF THE FIRST VERB REQUIRES THAT THE SECOND SHOULD BE USED IN THE SUBJUNCTIVE MOOD.

747. The subjunctive mood being, as we have already mentioned, the mood of emotion and doubt, whenever the verb of the principal proposition expresses an emotion of the soul, or a doubt, that of the incidental proposition is used in the subjunctive mood; as in,

I want you	to do this.	Je *veux*	*que* vous *fassiez* cela.
I order you		J'*ordonne*	
I forbid you		Je *défends*	
I will hinder you		J'*empêcherai*	
I wish you		Je *souhaite*	
I desire you		Je *désire*	
I demand of you		Je *demande*	
I require you		J'*exige*	

I like to have people do their duty. / I admire to see people do their duty.	J'*aime* / J'*admire* *que* l'on *fasse* son devoir.
I approve of your doing this. / I consent to your doing this.	J'*approuve* / Je *consens* *que* vous *fassiez* cela.
I permit you to do this. / I find no fault in your doing this. / I find fault in your doing this.	Je *permets* / Je *trouve bon* / Je *trouve mauvais* *que* vous *fassiez* cela.
I pray they may be forgiven. / I beg they may be forgiven.	Je *prie* / Je *supplie* *qu'*on leur *pardonne*.
I fear your / I am apprehensive of your / I dread your / I tremble at your / I am afraid of your — doing this.	Je *crains* / J'*appréhende* / Je *redoute* / Je *tremble* / J'*ai peur* *que* vous ne *fassiez* cela.
I am astonished at your doing this. / I doubt your doing this.	Je *m'étonne* / Je *doute* *que* vous *fassiez* cela.
I deny having done this.	Je *nie que* j'*aie* fait cela.
I am delighted / I am rejoiced / I am satisfied / I am joyous / I am glad / I am sorry / I am grieved / I am mortified / I am surprised / I see with pleasure / I see with sorrow — you have done this.	Je *suis ravi, charmé, enchanté,* / Je *suis heureux* / Je *suis content* / Je *suis joyeux* / Je *suis bien aise* / Je *suis faché* / Je *suis peiné* / Je *suis mortifié* / Je *suis surpris* / Je *vois avec plaisir* / Je *vois avec peine* *que* vous *ayez* fait cela.

Any expression of the same nature as those given in this list, requires to be followed by the subjunctive mood.

OF THE SUBJUNCTIVE MOOD WITH THE VERB *TO HOPE, ESPÉRER.*

748. The verb *to hope, espérer*, although expressing, to some extent, an emotion of the soul, is always followed by the indicative mood, when used affirmatively. This arises from the nature of the feeling of hope: for, although the thing we hope for may happen or not happen, and is, therefore, doubtful; nevertheless, we always think it will take place, which gives to the idea which fills our mind a character of positiveness which prompts us to use the indicative; as in,

I hope my son will return from the army safe and sound.	J'*espère que* mon fils *reviendra* de l'armée sain et sauf.

When used negatively, this verb governs the subjunctive; because, then, the doubt about the realization of the fact we do not hope for, exists in all its intensity; as in,

I do not hope my son will return from the army safe and sound.	Je *n'espère pas que* mon fils *revienne* de l'armée sain et sauf.

OF THE SUBJUNCTIVE MOOD IN NEGATIVE SENTENCES.

749. We may deny the existence of a fact in as positive a manner as we may affirm that this fact does exist; when such is the case, a negative sentence is a mere affirmation in the negative form, and does not require the use of the subjunctive mood; but, if there is any idea of doubt or feeling implied in the negative expression, the second verb should obey that impulse of the mind, and be put in the mood of doubt or feeling, that is to say, in the subjunctive mood. Therefore, the English sentence,

I do not say that you are sick,

if intended to express, *I know that you are not sick, and I do not say that you are*, being then a mere affirmation in reference to a fact, which leaves not the least doubt in the mind of the person who speaks, should be rendered by the indicative mood; as in,

Je *ne dis pas que* vous *êtes* malade.

But, if this sentence was intended to signify, *You may be sick or not; I know nothing of it; but however, I do not say that you are;* there would be a doubt about the fact of the person spoken to being sick or not, and this doubt should be conveyed by the use of the subjunctive mood; as in,

Je *ne dis pas que* vous *soyez* malade.

If, being acquainted individually with two persons, I was not aware that they knew each other, and I should meet them together acting like friends, I should at once experience a feeling of surprise, and tell them, with the subjunctive mood:

I did not know you were friends. Je *ne savais* pas *que* vous *fassiez* amis.

But, if this feeling of surprise had time to disappear before I addressed these two persons, which would be the case, if, meeting them at a party, for instance, I had an opportunity to see them together for some time before I could speak to them, the above sentence would only express: *You were friends, indeed, before this time; I see it very well, but I did not know it;* and would be a mere affirmation, without any mixture of doubt or feeling; it should, then, be rendered by the indicative mood; as,

Je *ne savais pas que* vous *étiez* amis.

The same mode of reasoning, applied to negative sentences, will always show clearly in what mood the second verb should be used;

but they generally require the use of the subjunctive mood, because it is not natural to our mind to use this form of language in an absolute and positive manner, as we do an affirmation; it is but very seldom that we deny the existence of a fact without some idea of doubt or feeling being united with the mere denial of that fact. We will, then, establish the following rule:

750. RULE. The principal position of a sentence being negative, the incidental is generally used in the subjunctive mood; but, if that sentence only signifies that the fact or situation expressed by the second verb exists, or does not exist, without any idea of doubt or feeling being implied in its meaning, that verb should be used in the indicative mood.

OF THE USE OF THE SUBJUNCTIVE MOOD IN INTERROGATIVE SENTENCES.

751. A question may be asked for two distinct purposes; either to receive information in reference to a fact we do not know, or to ascertain whether the person we address knows or not a fact we do know; in the former case, the verb expressing the fact on which there is a doubt is used in the subjunctive mood, and in the latter, the second verb, implying an idea of positiveness, is used in the indicative, whether the interrogative sentence be in the affirmative or negative form.

Supposing that a person who is really sick had a fit of sickness in the presence of another who till then had thought him in good health, and should exclaim:

Well, do you at last believe that I am sick?

or,

Well, do you not believe now that I am sick?

the indicative mood ought to be used in order to show that the person who speaks is positively sure that he is sick; and these two sentences should be expressed by,

Eh bien! *croyez*-vous enfin *que* je *suis* malade?

and

Eh bien! *ne croyez*-vous *pas* maintenant *que* je *suis* malade?

But, if, doubting whether I am sick or not, I should ask of my physician:

Do you think, or do you not think, that I am sick?

the subjunctive mood should express the doubt in which I am about the state of my health, and the sentence be rendered by,

Croyez-vous, or *ne croyez*-vous *pas*, *que* je *sois* malade ?

If I should use the following sentence :

Why do you think your father will come ?

either affirmatively or negatively, being positively sure that the father will come, I should say, with the indicative :

Pourquoi *pensez*-vous, or *ne pensez*-vous *pas*, *que* votre père *viendra?*

But, if, not knowing whether the father will come or not, I wished to ascertain why the person spoken to thinks that he will or will not come, I should use the subjunctive, and say :

Pourquoi *pensez*-vous, or *ne pensez*-vous *pas*, *que* votre père *vienne?*

752. *Remark.* When a question is asked with the verb *savoir*, *to know*, and an idea of doubt or uncertainty is implied in the meaning of the verb of the incidental proposition, usage requires that the conjunction *whether*, *si*, with the indicative, should be used instead of *que* with the subjunctive ; as in,

Do you know that Miss C——— is married ?	*Savez*-vous *que* Mademoiselle C——— *est* mariée ?

and

Do you know whether Miss C——— is married ?	*Savez*-vous *si* Mademoiselle C——— *est* mariée ?

Que with the subjunctive mood, in the latter case, would not be a fault against grammar, but the sentence would not be idiomatical.

OF THE SUBJUNCTIVE MOOD WITH IMPERSONAL VERBS.

753. Impersonal verbs, whether affirmative or negative, govern the subjunctive mood, except those which imply in their meaning a character of positiveness; such as, *it is sure*, *positive*, *evident*, *certain*, *clear*, *there is*, &c. ; but these verbs, used negatively, cease to form an exception, because they assume, then, a character of uncertainty which no longer admits of the use of the indicative.

The use of the subjunctive mood with impersonal verbs is the consequence of the meaning of those verbs, which always imply an idea of necessity, duty, feeling, or doubt.

It is just that the laws should be obeyed.	*Il est juste que* les lois *soient* respectées.

It is necessary that we should go to France.	*Il faut*, or *il est nécessaire, que* nous *allions* en France.
It is sure, positive, evident, &c., that you are in the wrong.	*Il est sûr, positif, évident*, &c., *que* vous *avez* tort.
There are griefs which time can alleviate.	*Il y a* des chagrins *que* le temps *peut* adoucir.
There is no grief but time at length alleviates.	*Il n'y a pas* de chagrin *que* le temps à la fin *n'adoucisse*.
It is not sure, positive, &c., that the king is dead.	*Il n'est pas sûr, positif*, &c., *que* le roi *soit mort*.

OF THE SUBJUNCTIVE MOOD WITH THE IMPERSONAL VERB *IT IS LIKELY, IL EST PROBABLE.*

754. The impersonal expression *it is likely*, *il est probable*, although it does not seem to imply an idea of positiveness, like *it is sure*, *positive*, &c., governs the indicative mood. The analysis of the following sentence will show the necessity there is for using this mood. When I say,

It is likely that I will go to Europe next year,

my mind is determined in reference to my going to Europe; there is no doubt, no uncertainty, about my will; and if I do not say:

It is certain that I will go to Europe,

it is only because circumstances might happen, independent of that *will*, which might prevent me from going; the indicative mood should, then, be used to indicate that state of my mind; but, if the expression, *it is likely*, were used negatively, the positiveness of my determination would disappear, and the consequence of this uncertainty would require the verb to be employed in the subjunctive mood; as in,

Il est probable que j'*irai* en Europe l'année prochaine.
Il n'est pas probable que j'*aille* en Europe l'année prochaine.

OF THE SUBJUNCTIVE MOOD WITH THE IMPERSONAL VERB *IT SEEMS, IL SEMBLE.*

755. Grammarians have established the following rule, which agrees with the general principle regulating the use of the subjunctive mood. Whenever the verb *it seems*, *il semble*, is followed by another verb expressing a fact which is either impossible or improbable, this latter verb is used in the subjunctive mood; as in,

The whole world seemed to have been assembled there.	*Il semblait qu*'on *eût* là rassemblé l'univers.
The veil seems to embellish a young girl.	*Il semble que* le voile *embellisse* une jeune fille.

These deserts seemed to have lost their wild appearance.	*Il semblait que* ces déserts *n'eussent* plus rien de sauvage.
My heart seemed as if it would break in two.	*Il semblait que* mon cœur *voulût* se fendre par la moitié.

Each of these sentences expresses an impossibility; for there is no place where the whole universe can be assembled; a veil does not alter the face of anybody; a desert has always a wild appearance; and our heart cannot split in two.

But if the second verb should express a fact which is either possible or probable, this verb should be in the indicative mood; as in,

The ancients did not pay much attention to infancy; they seemed to think that the idea attached to the clothes of a cradle was rather too childish for them.	Les anciens n'arrêtaient pas longtems leurs regards sur l'enfance; *il semble qu'*ils *trouvaient* quelque chose de trop naïf dans les langes d'un berceau.
It seems that I ought to have given these directions at the beginning of my work on logic.	*Il semble que* j'*aurais du* avoir donné ces avis au commencement de mon ouvrage sur la logique.

It is neither impossible nor improbable that the ideas which could arise from the contemplation of the clothes of a cradle appeared rather childish to the ancients, nor that the directions mentioned in the second sentence would have been better placed at the commencement of the work spoken of.

He seems to be crazy,	*Il semble qu'*il *est fou*,

signifies that he is crazy according to all appearances; but,

*Il semble qu'*il *soit* fou,

means that, although he is not crazy, he acts as a crazy man would.

756. *Remark.* Whenever the impersonal verb *il semble* is accompanied by an objective pronoun, as in, *Il me semble*, *il nous semble*, &c., it follows the same rule as *it seems*, *il semble;* but the verb having then lost a part of its vagueness, is oftener used with the indicative than with the subjunctive mood.

757. The impersonal verb, *il parait*, *it appears*, always governs the indicative mood; as in,

You appear to be sick.	*Il parait que vous êtes* malade.

But this verb, as well as *il semble* and *il me semble*, when used negatively, always governs the subjunctive; as in,

He does not seem to be much in love with his bride.	*Il ne semble pas qu'*il *soit* très amoureux de sa future.
It does not seem to me that you are much afflicted.	*Il ne me semble pas que vous soyez* très affligé.
You do not appear to be sick.	*Il ne parait pas que vous soyez* malade.

OF THE SUBJUNCTIVE MOOD WITH THE EXPRESSIONS *ON DIRAIT, ONE WOULD SAY, ON CROIRAIT, ONE WOULD BELIEVE, ON AURAIT DIT*, AND *ON AURAIT CRU, ONE WOULD HAVE SAID OR BELIEVED.*

758. Whenever the fact represented by the verb which follows any of the expressions, *on croirait*, *on dirait*, *on aurait cru*, &c., is either impossible or improbable, that verb is used in the subjunctive mood; as in,

One would say that the book of eternal laws has been opened to the prophets.	*On dirait*, or *on croirait*, *que* le livre des décrets éternels *ait été aurait* aux prophètes.
What magnificent fireworks! one would have said, or believed, that the stars were falling in crowds from heaven.	Quel beau feu d'artifice! *on aurait dit*, *on aurait pu croire*, *que* toutes les étoiles *tombassent* du ciel.

The subjunctive is used in these two sentences, because it is impossible for a man to read in the book of eternal laws, and for the stars to fall from heaven.

But the indicative should be used after the same expressions, when the things spoken of are either possible or probable; as in,

One would say, or think, that this man is crazy or deaf.	*On dirait*, or *on croirait*, *que* cet homme *est* fou ou sourd.
One would say, or think, that life is a gift which we receive only to transmit it to others.	*On dirait*, *on croirait*, *que* la vie *est* un don que nous ne *recevons* que pour le transmettre à d'autres.

The indicative is used in these two sentences, because it is possible for a man to be crazy or deaf, and it is neither impossible nor improbable that life be a gift which we received only to transmit it to others; at least, the person who speaks thinks so.

When used negatively, these expressions follow the same rule.

OF THE SUBJUNCTIVE MOOD WITH THE VERBS *ENTENDRE, PRETENDRE, DIRE SUPPOSER*, AND *SE PLAINDRE.*

759. When *entendre* means *to hear*, *prétendre* and *dire* mean *to say*, *to affirm*; *supposer* signifies *to presume*, and *se plaindre*, *to complain*, they all govern the indicative mood; but when either of these

verbs expresses either a strong determination of the mind, or an idea of doubt or feeling, they should be followed by the subjunctive; as in,

By the sound of the voice and the instrument, I hear that it is your sister who sings and plays.	Au son de la voix et à celui de l'instrument, j'*entends que c'est* votre sœur qui chante et qui joue.
I do not want you to be at any expense for me.	Je *n'entends pas que* vous *fassiez* de dépenses pour moi.
I want you to do your duty.	J'*entends que vous fassiez* votre devoir.
I maintain that his right is incontestable.	Je *prétends que* son droit *est* incontestable.
I mean to be obeyed.	Je *prétends qu*'on *m'obéisse*.
I shall say that he has always done his duty.	Je *dirai qu*'il *a* toujours fait son devoir.
I shall say that he must do his duty.	Je *dirai qu*'il *fasse* son devoir.
I should suppose him to be an honest man.	Je *suppose* (I think) *qu*'il *est* honnête homme.
Suppose gold to be as common as iron, one would not be worth more than the other.	*Supposez que* l'or *soit* aussi commun que le fer, l'un ne vaudrait pas plus que l'autre.
He complains that his son has been badly received.	Il *se plaint que* son fils *ait été* mal reçu.
What I complain of is, that you have not learned your lesson.	Je *me plains que vous n'avez pas appris* votre leçon.

OF THE SUBJUNCTIVE MOOD WITH THE VERBS *ORDONNER, COMMANDER, RÉSOUDRE, ARRÊTER, EXIGER, DÉCIDER*, ETC.

760. The subjunctive is used after the verbs *ordonner*, *commander*, *résoudre*, *arrêter*, *exiger*, &c., or any other implying the same meaning, whenever the action expressed by the verb following is to take place immediately; but the verb is used in the future, or in the conditional, if the action which it represents is to take place at a more or less distant period; as in,

The governor ordered that we should go to Thebes, to be introduced to the king.	Le gouverneur *ordonna que nous irions* à Thèbes, pour être présentés au roi.
Servius ordered that the people should be assembled immediately, to go and defend his friend.	Servius *ordonna qu'on assemblât* le peuple *immédiatement*, pour marcher à la défense de son ami.

The first sentence only signifies that the persons spoken of should go to Thebes according to an order delivered to that effect; there is, then, no idea of necessity expressed; the period of time elapsed between the order and its execution destroys the idea of imperativeness always attached to manifestation of an absolute command; hence the use of the indicative; whilst, in the latter case, there is an idea of necessity or danger, which preöccupies the mind, and shows its state of excitement; hence the subjunctive.

OF THE SUBJUNCTIVE MOOD WITH THE CONJUNCTION *IF*, *SI*, AND WITH *QUE*, USED INSTEAD OF *SI*.

761. The verb which follows *si*, *if*, immediately, is never used in French in the subjunctive mood, as it is sometimes the case in English; but the verb of the incidental proposition, coming after *que*, or any of the relative pronouns, is used in the subjunctive, if it expresses a fact implying an idea of doubt or uncertainty, and in the indicative, if, on the contrary, it represents the idea of a fact as being positive and undeniable; therefore, the following sentence,

If you think the soul to be immortal, — *Si* vous croyez *que* l'âme *soit* immortelle, &c.,

with the verb *to be* in the subjunctive, signifies,

If it were a fact that the soul is immortal, which fact is still doubtful to me, &c.

But with the indicative, as in,

Si vous croyez *que* l'âme *est* immortelle,

it signifies,

The soul is immortal, and if you believe it, &c.

The same mode of reasoning applies to the following sentences:

If you say that the world is the result of chance, &c. — *Si* vous dites *que* le monde *est*, or *soit*, le resultat du hazard, &c.

If one supposes that matter has the power of thinking, &c. — *Si* l'on suppose *que* la matière *peut*, or *puisse*, penser, &c.

The following sentence,

If you perceive that the children steal the fruit, let me know it,

cannot be used in the indicative mood, because the fact of the fruit being stolen rests on an eventuality, which the meaning of the first verb leaves in a complete state of doubt; it should, then, be expressed by,

Si vous vous appercevez *que* les enfants *volent* le fruit, faites le moi savoir.

762. *Remark.* If the conjunction *si* does not admit of the verb following being used in the subjunctive mood, it is because this mood always requires to be preceded by another verb expressed or understood, followed either by the conjunction *que*, or any of the relative pronouns, which is not the case after *si;* but should several proposi-

tions begin with that conjunction, as usage requires that, instead of repeating *si* at the commencement of each, *que* should be used in its place, the verb following should then be in the subjunctive, because the conjunction *que* standing then for *suppose that*, and preceding a verb implying the idea of a doubt, would require the use of that mood; as in,

If you take your lessons regularly, and (if you) study besides two or three hours a day, you will make great progress.	*Si* vous *prenez* vos lecons régulièrement, et *que vous étudiiez* de plus deux heures par jour, vous ferez de grands progrès.
If he goes to China and (if he) escapes the dangers of the sea, he will make a fortune.	*S'il va* à la Chine et *qu'*il *échappe* aux dangers de la mer, il fera sa fortune.

763. *Remark* 2*d*. This is the only instance in which *que*, being used to avoid the repetition of a conjunction, does not govern the same mood as that conjunction itself.

764. *Remark* 3*d*. *Si*, a conjunction, should not be mistaken for *si*, an adverb, expressed in English by *so*, and which has no influence over the mood of the verb which follows it; as in,

She is so foolish that she does not see that they wish to impose upon her.	Elle est *si* sotte qu'elle ne voit pas qu'on veut se moquer d'elle.
She is not so foolish but she sees well that you wish to impose upon her.	Elle n'est pas *si* sotte qu'elle ne *voie* bien que vous voulez vous moquer d'elle.

The first of these two sentences is used in the indicative, on account of the first proposition being affirmative; and the latter is in the subjunctive, on account of the first proposition being negative; the former signifies:

She is very foolish, and does not see, &c.,

(which is a mere affirmation,) whilst the latter means:

She may be foolish, but that does not prevent her from seeing, &c.,

and the verb *empêcher*, to prevent, implying an idea of feeling, requires the use of the subjunctive.

OF THE SUBJUNCTIVE MOOD AFTER CONJUNCTIONS ENDING WITH *QUE*.

765. A certain number of conjunctions ending with *que* always govern the subjunctive mood after them; but it is only because the sentences in which they are employed require, on account of their

meaning, the use of that mood. These conjunctions are the following:

Afin que,	in order that.	Non que,	not that.
A moins que,	unless.	Non pas que,	
Avant que,	before.	Pas que,	
Au cas que,	in case that.	Pourvû que,	provided.
En cas que,		Supposé que,	suppose that. (Obsolete.)
Loin que,	far from,	Sans que,	without.
Bien loin que,	so far from.	Jusqu'à ce que,	until.
Bien que,	although.	Pour que,	in order that.
Quoique,		Soit que,	whether.
De peur que,	for fear.	Pour peu que,	(Obsolete.)
De crainte que,		Si peu que,	

and a few others, but which have become obsolete, and are but seldom if ever used in the present state of the language. The following examples will show that the meaning of the sentences in which these conjunctions are employed requires the subjunctive mood, independently of the conjunctions themselves.

Help me, if you please, in order that, or so that, I may have done my task in time.

Aidez-moi, je vous prie, *afin que*, or *pour que*, j'*aie fini* ma tâche à tems.

This sentence denotes desire, anxiety, purpose, &c.

I will go and see you before you start for Europe.

J'irai vous voir *avant que* vous ne *partiez* pour l'Europe.

There is doubt, uncertainty, whether the person spoken of will start or not; for he may die or change his mind before starting.

I will go into the country to-morrow in case the weather should be fine.

J'irai demain à la campagne, *en cas*, or *au cas*, *qu*'il *fasse* beau temps.

There is doubt whether the weather will be fine or not.

So far is he from repenting it, that, on the contrary, he is always committing new faults.

Bien loin qu'il *s'en repente*, au contraire, il continue toujours d'en faire de plus belles.

The first proposition of this sentence shows a feeling of aversion to repentance, which requires the subjunctive, like any other emotion of the soul.

Although she is very pretty, I cannot endure her.

Bien qu'elle *soit*, or *quoiqu*'elle *soit*, très jolie, je ne puis la souffrir.

This conjunction governs the subjunctive on account of the idea of opposition which it always supposes; it always implies the idea of

something which ought to be done or felt, and which is not, on account of some peculiar disposition in our mind. In this case, for instance, it would be natural to love the person spoken of, since she is very pretty, but, for some cause or other, she is not loved; and it is that idea of opposition which prompts the use of the subjunctive mood.

Let us shut the door, for fear we should be seen.	Fermons la porte, *de peur que*, or *de crainte qu'*on *ne* nous *voie*.

The feeling of fear manifested in this sentence requires the subjunctive.

Let us shut the door, not that I fear we should be seen, but we shall feel more at ease.	Fermons la porte, *non que*, *non pas que*, or *pas que*, (obsolete,) je *craigne* qu'on nous voie, mais nous serons plus à notre aise.

These conjunctions govern the subjunctive on account of their negative meaning implying an idea of denial, which, denoting an impulse of the soul, requires the use of that mood.

I forgive you, provided you promise me to behave better.	Je vous pardonne, *pourvû que* vous me *promettiez* de vous mieux conduire.

Pourvû que always implies the idea of a condition or obligation imposed upon a person, and this impulse of the mind requires the subjunctive.

He never goes out without you scolding him.	Il ne sort jamais *sans que* vous le *grondiez*.

Sans que always implies the idea of something taking place although it ought not, and from this contradiction arises the use of the subjunctive.

I will wait till you have done.	J'attendrai *jusqu'à ce que* vous *ayez fini*.

The uncertainty lies here upon the length of the period at the end of which the action expressed by the verb following the conjunction is to take place.

You shall learn your lesson whether you are willing or not.	Vous apprendrez votre leçon *soit que* vous le *vouliez* ou non.

The doubt is so plainly shown in this case, that it requires no explanation.

From these examples, and the explanations which accompany them, it is evident that the subjunctive is still, here, the result of the dispo-

sition of the mind, and it is useless to commit these conjunctions to memory, as words; the analysis of the sentences in which they are used leaves no doubt in reference to the mood they should govern.

OF THE SUBJUNCTIVE MOOD AT THE BEGINNING OF A SENTENCE.

766. The subjunctive mood always supposes the existence of another verb which governs it; when, therefore, it is found at the beginning of a sentence, it can only be on account of such a verb being understood, of which elegance and usage authorize the suppression; as in;

Let me die on the spot if I have told you an untruth.	*Que* je *meure* sur le champ si je vous ai dit un mensonge.

I wish is understood and suppressed in order to render the expression more impressive.

May you live happy together many years.	*Puissiez*-vous vivre heureux ensemble pendant de longues années.

Same remark.

767. *Remark.* The subjunctive mood is sometimes found with the verb *savoir*, used negatively, without any verb understood before it, and without any other reason than usage; thus we say:

I am not aware that anybody has ever deceived me.	Je ne *sache* pas que personne m'ait jamais trompé.

This expression is purely idiomatical, and only used in cases similar to the preceding.

OF THE SUBJUNCTIVE MOOD AFTER A SUPERLATIVE RELATIVE.

768. The verb which follows a superlative relative from which it is separated by one of the relative pronouns, is used in the subjunctive mood whenever the sentence expresses a doubt or a feeling; but, if that sentence is a mere affirmation, or statement without the soul being excited by any of the feelings natural to man, the verb which follows the superlative is used in the indicative mood. If, speaking of a lady, I should say:

There is the most handsome woman I have ever seen!

I should yield to a strong feeling of admiration, and I should express it by saying, with the subjunctive mood:

Voici *la plus belle* femme *que* j'*aie* jamais *vue!*

But, if, there being several ladies together, I should happen to know the most handsome of them, and, without being acquainted with her name, I wished to mention this fact by saying :

Of these ladies, it is the most handsome that I know;

meaning simply, *I know only one of these ladies, and it is the most handsome of them;* this sentence would be a mere affirmation, in which the superlative, *the most handsome*, would stand instead of the name of the lady, which I cannot make use of because I do not know it; the indicative mood would then show that state of my mind, and I should say :

De toutes ces dames, c'est *la plus belle que* je connais.

It is evident, that, in this sentence, there is no feeling of admiration for the beauty of the lady; hence the indicative.

If, when saying,

The Bellerophon is the largest vessel that France has ever built,

I only mean, *France has built many large vessels, and the Bellerophon is the largest*, I only affirm a fact, without my mind being excited by any kind of feeling, and I say, with the indicative :

Le Bellérophon est *le plus grand* vaisseau *que* la France *a* jamais *construit*.

But, if I wonder at the size of the vessel, and look upon it as an achievement worthy of admiration; or if, other nations having many vessels larger than this one, I wish to depreciate the merit which, otherwise, France might have had in building such a vessel; in the first instance, the feeling of admiration, in the latter, that of abuse, which then would occupy my soul would require the use of the subjunctive, and I should say :

Le Bellérophon est *le plus grand* vaisseau *que* la France *ait* jamais *construit*.

The same mode of reasoning should be applied when the sentence, instead of being affirmative, assumes the negative form.

769. *Remark.* Although either mood can be used after a superlative, the subjunctive is more generally employed than the indicative, on account of the character of the expression itself; for it is not natural that we should place a person or a thing above or below all others of the same kind without experiencing some feeling of admiration or contempt.

OF THE SUBJUNCTIVE MOOD AFTER THE EXPRESSIONS *LE SEUL, L'UNIQUE, LE PREMIER*, AND *LE DERNIER*.

770. The following expressions, *le seul*, *l'unique*, the only one, *le premier*, the first, and *le dernier*, the last, govern either the indicative or the subjunctive, according to the views of the mind. Do we wish to affirm directly, positively, and without any accessory idea either of doubt, uncertainty, fear, surprise, &c., they are followed by the indicative; do we, on the contrary, speak of a thing as being vague, doubtful, or which, at least, we consider as such, the subjunctive is required after them. Such are the only rules which can be established in such cases; the person who speaks or writes should always consult his own mind before making use of either mood; as in,

I am the only one who knows you. — Je suis *le seul qui* vous *connaisse*.

This sentence with the subjunctive implies either an idea of admiration or contempt for the person spoken of, or of pride in the person who speaks.

My money is concealed in a place which is known to you alone. — Mon argent est caché dans un lieu que *vous seul connaissez*.

This sentence only signifies:

You know where my money is, and nobody knows it but you;

it is a mere affirmation; hence the indicative.

A person who has made the same calculation twice, and who, having obtained different results, discovers that the error was made in the first, would say, with the indicative:

It is the first time that the mistake was made. — C'est *la première* fois *que* je *me suis trompé*.

But, if, having made an error in a calculation, this mistake were discovered, and the person who made it should exclaim, with a feeling of surprise or wonder:

This is the first time I ever made a mistake,

the subjunctive would express that state of his mind, and he would say:

C'est *la première* fois *que* je *me sois trompé*.

It is the last time I made the mistake, C'est *la dernière* fois *que* je *me suis trompé*,

with the indicative, signifies that the mistake was only made the last time; but,

C'est *la dernière* fois *que* je *me sois trompé*,

with the subjunctive, signifies, that, after having made previously several mistakes, the person who speaks never made any after that which he has just mentioned, and glories in the fact of having always acted right since.

OF THE SUBJUNCTIVE MOOD AFTER A NOUN PRECEDED EITHER BY THE ARTICLE *LE* OR THE ADJECTIVE *UN*, AND FOLLOWED BY A RELATIVE PRONOUN.

771. Donnez-moi *la bouteille qui contienne* le plus de vin,

with the subjunctive, expresses a desire for getting, among a lot of empty bottles, that which *can hold* more wine than the others.

Donnez-moi *la bouteille qui contient* le plus de vin,

with the indicative, expresses a desire for getting, among a lot of bottles already full, that which *contains* more wine than the others.

In the first instance, there is a strong desire to obtain the largest bottle; there is a doubt about getting a bottle able to contain more wine than the others, for they, by chance, may be all small, or of the same size, &c.

In the second case, on the contrary, the bottles are all full; the only thing is, to take among them that which is larger than the others; there is no doubt, no anxiety in the mind; it corresponds to the following idea:

Among these bottles there is one which holds more wine than the others; give it to me.

Donnez-moi *une bouteille qui contienne* une pinte de vin

expresses a desire to have a bottle able to contain a pint of wine, without knowing, however, whether such a bottle can be found; this doubt requires the subjunctive; whilst

Donnez-moi *une bouteille qui contient* une pinte de vin

signifies:

I have several bottles able to hold a pint of wine; give me one of them.

No doubt is expressed here; hence the indicative.

Remark. Although, according to these rules, the indicative and subjunctive can be properly used after a noun followed by a relative pronoun and preceded either by *le* or *un*, the indicative is generally used after *the*, *le*, on account of the definiteness of the noun thus accompanied; whilst the subjunctive is more frequently used with *un*, the noun which *un* precedes having always a vagueness in its meaning which prompts the mind to use this mood.

OF THE SUBJUNCTIVE MOOD AFTER THE INDEFINITE PRONOUNS *QUI QUE*, *QUOI QUE*, *QUEL QUE*, *QUELQUE QUE*, AND *TOUT QUE*.

772. The indefinite pronouns *qui que*, whoever, *quoi que*, whatever, *quel que* and *quelque*, (adjective,) whatever, and *quelque*, (adverb,) however, the subjunctive mood is always used; but *tout que* should be followed by the indicative when it signifies *although very*, and by the subjunctive when it means *however;* as in,

Man, whoever thou mayest be, respect this modest monument erected by gratitude.	Homme, *qui que ta sois*, respecte ce modeste monument élevé par la reconnaissance.
Whatever you may do, you will never succeed in your own country.	*Quoi que vous fassiez*, vous ne réussirez jamais dans votre pays.
Whatever services you may render him, he will never be grateful for them.	*Quelques services*, or *quels que soient* les services, *que* vous lui *rendiez*, il n'en sera jamais reconnaissant.
However pretty this woman may be, I shall never love her.	*Quelque* jolie *que soit* cette dame, je ne l'aimerai jamais.
However amusing these books may be, they are nevertheless very dangerous.	*Tout* amusants *que soient* ces livres, ils n'en sont pas moins dangereux.
Although you are very wise, fear the danger of temptation.	*Tout* sage *que vous êtes*, craignez le danger de la tentation.

In the first sentence, the uncertainty rests on the character of the man spoken of; in the second, on what you may do; in the third, on the nature of the services which will be rendered; in the fourth, on the more or less beauty the lady can possess; in the fifth, on the degree of interest that the books can possess; finally, the last is in the indicative mood because the meaning of the sentence is positive, and admits that the person spoken of is very wise.

773. *Remark.* Although *tout que* may be properly used when signifying *however*, it would be more in accordance with the genius of the language to use *quelque* in such cases, and to employ *tout que* only in the sense of *although very*, with the indicative.

OF THE SUBJUNCTIVE MOOD AFTER *QUE*, USED TO AVOID THE REPETITION OF THE SAME CONJUNCTION.

774. Whenever *que* is used to avoid the repetition of the same conjunction before the several verbs which that conjunction governs, it governs the same mood as the conjunction of which it takes the place. The only exception to this rule is where *que* is used instead of *if*, *si;* in which case, it governs the subjunctive, as we have already explained, whilst *si* itself governs the indicative; as in,

I will not forgive you unless you apologize to me and behave better.	Je ne vous pardonnerai pas *à moins que* vous ne me *fassiez* des excuses et *que* vous ne *vous conduisiez* mieux.
If you go to France and stay there two years, you will speak French perfectly.	*Si* vous *allez* en France et *que* vous y *restiez* deux ans, vous parlerez Français parfaitement.
As soon as I am in the country, and I have an opportunity, I will send you some fruit.	*Aussitôt que* je *serai* à la campagne, et *que* j'*aurai* une occasion, je vous enverrai du fruit.

OF CONJUNCTIONS WHICH SOMETIMES GOVERN THE SUBJUNCTIVE AND SOMETIMES THE INDICATIVE MOOD.

775. There are six conjunctions which sometimes govern the indicative and sometimes the subjunctive mood, according to the sense of the sentence in which they are employed; they are the following:

Sinon que except.
Ensorte que, (obsolete,) } so that, so as.
De sorte que, } so that, so as.
Demanière que. } so that, so as.
Tellement que, so that.
Si ce n'est que, unless, except.

as in,

He behaved so as to deserve the respect of honest people.	Il s'est conduit *de manière qu'*il *a mérité* le respect des honnêtes gens.
He answered nothing except that he would not do it.	Il ne répondit rien *sinon*, or *si ce n'est, qu'*il *ne voulait* pas le faire.
You must behave so as to merit the respect of honest people.	Conduisez vous *de manière que vous méritiez* l'estime des honnêtes gens.
I only fear that you will not succeed as soon as you think.	Je ne crains rien *sinon*, or *si ce n'est que vous ne réussissiez* pas aussitôt que vous le croyez.

The two first sentences express mere affirmations, while there is an idea of doubt implied in the meaning of the last two.

OF THE SUBJUNCTIVE MOOD AFTER THE REFLECTIVE VERBS *SE DOUTER* AND *S'ATTENDRE*.

776. The verbs *douter* and *attendre*, signifying to doubt and to wait, the first implying a feeling of doubt and the other one of expecta-

tion, govern the subjunctive mood; but these two verbs, when used reflectively, having no longer the same meaning, require the indicative mood to be used after them; for *se douter* signifies *to think*, and *s'attendre, to hope;* as in,

I doubt if he will come.	*Je doute qu'*il *vienne.*
I suspect, I think, he will come.	*Je me doute qu'*il *viendra.*
I wait for him to come.	*J'attends qu'*il *vienne.*
I hope, I expect, he will come.	*Je m'attends qu'*il *viendra*

Je me doute qu'il viendra,

means,

He will come; I am sure of it.

Je m'attends qu'il viendra,

signifies,

He will come; at least I hope so;

which, being mere affirmations, cannot be followed by the subjunctive.

Remark. Used negatively, the verbs *se douter* and *s'attendre* govern either mood, according to the signification of the sentence.

GENERAL REMARKS ON THE SUBJUNCTIVE MOOD.

777. From what has already been said in reference to the subjunctive mood, we must arrive at this conclusion: that there are no precise rules to indicate exactly when it should be used; the state of our mind or feelings should be our only guide. Does the idea which we wish to convey imply that of a doubt? are we excited by any of the ordinary impulses of the human mind? or is there any uncertainty attached to the fact expressed by the verb we are going to use? These several circumstances should be conveyed by the assistance of the mood of doubt and emotions, — that is to say, by the subjunctive. Is, on the contrary, the fact represented as being positive, without any mixture of doubt or feeling; is it, finally, a mere affirmation? Then, whatever may be the construction of the sentence, whether affirmative, negative, or interrogative, the verb expressing that fact should be employed in the mood of affirmation, that is to say, in the indicative mood.

What has a foreigner to do, then, in order to use the subjunctive mood properly? Only to stop before he makes use of a verb preceded either by *que* or any of the relative pronouns, and see whether the sentence requires this mood to be employed or not. If, then, he has understood properly what we have attempted to illustrate in the pre-

ceding chapters, he will never feel embarrassed, or reduced to guess, in reference to what he has to do in order to conform to the genius of our language; but if he does not take time to reflect, until his mind is properly regulated, he will very likely obey the impulse of his English habits, and use in French the same mood as he would in his own language.

We shall say one word here in reference to a false notion which serves generally as a rule among foreigners who have been badly instructed in French, that is to say, that a verb should be used in the subjunctive mood because it is preceded by *que;* we have seen already that this supposition is erroneous, and will state here that *que is the consequence of the subjunctive mood, but never the cause of it.* Therefore, if a verb, used in the subjunctive, should be generally preceded by the conjunction *que*, or one of the relative pronouns, it does not follow that a verb should be used in that mood because it follows that conjunction or any of these pronouns. We use the word generally, because there are a few cases in which a sentence may begin by the verb in the subjunctive mood without *que* being expressed, as, for instance, in an exclamation when the nominative is elegantly placed after the verb; as in,

Let our colonies perish rather than a principle!	*Périssent les colonies* plutôt qu'un principe!

But this is a mere privilege, which does not interfere with the rule; this sentence being elliptical, and showing evidently the suppression of the words *I wish that*, at the beginning of it.

OF THE CORRESPONDENCE EXISTING BETWEEN THE SEVERAL TENSES OF THE INDICATIVE MOOD WITH EACH OTHER, AND WITH THOSE OF THE CONDITIONAL.

778. We gave, in the first edition of our grammar, an elaborate series of examples and rules, in order to show and illustrate all the possible combinations of the tenses in the indicative and conditional moods; we thought then that these examples and illustrations were necessary, and even indispensable, for enabling foreigners to make a proper use of these tenses and moods according to the genius of the language; but experience has proved to us that a general rule would be far preferable to all these details, which are neglected by the generality of students, and which, after all, add nothing to what has already been explained at a great length, when speaking of each one

of the tenses and moods; we will, then, only state here as a general rule: Whenever the verbs to be used in a sentence have been ascertained to belong either to the indicative or conditional moods, or to both, — which can always be done without difficulty after having studied carefully what precedes — in order to use those verbs in the proper tenses, it is only necessary to examine the circumstances which accompany the fact or facts expressed by them; they will always indicate clearly what tense should be used for each case.

This rule is sufficient for a student who has fully understood our definitions and illustrations of the several tenses of the indicative and conditional moods; and as to those who have no clear idea of the signification of those tenses, no rule in reference to the relation which may exist between them can assist them in ascertaining which should be chosen among all those which can be coupled together in the construction of a sentence. An example will illustrate our meaning; suppose we wish to translate into French the following sentence:

It was reported yesterday that the president would come to Boston.

The verb *it was reported* can be expressed either by the *imperfect*, *the preterite definite*, or *the preterite indefinite*, of the verb *to report*. Should the fact that each of these tenses can be properly used with the conditional present enable the student to ascertain which of them he has to choose in this particular instance? Certainly not. What should guide him, then? He should only reflect on what he is willing to say, and act accordingly. Does he wish to express that it was currently reported yesterday, during the whole day, that the president would come to Boston — the verb *it was reported* would then imply an idea of duration and repetition, which requires the use of the imperfect; as in,

On disait hier que le président *viendrait* à Boston.

Does he wish to mention that yesterday, on a particular occasion, the fact of the president coming to Boston was reported? — the verb *to report* would then express a fact which took place in the past at a certain precise time, which is entirely over; the unit of time, *a day*, being entirely elapsed, which circumstances are characteristic of the preterite definite, and he would say,

On *dit* hier que le président *viendrait* à Boston.

Finally, should this sentence be only intended to express that the fact of the president coming to Boston was reported sometime yesterday, without any distinctness in reference to the very moment when this report was made; — this vagueness about the time when the fact expressed by the verb took place being characteristic of the preterite indefinite, the sentence should then be,

On a dit hier que le président *viendrait* à Boston.

It is evident, therefore, that, in this particular case, — and the result should be the same in any other where the indicative and conditional mood are to be used, — the only useful knowledge is that which shows clearly to the student what tense he should use in order to be understood; and if he applies properly the rules we have given on this subject, the tenses which he will be induced to employ cannot fail to come within the range of those which the genius of our language admits of being coupled together.

OF THE CORRESPONDENCE WHICH SHOULD EXIST BETWEEN THE SEVERAL TENSES OF THE INDICATIVE AND CONDITIONAL MOODS, AND THOSE OF THE SUBJUNCTIVE, IN ORDER TO EXPRESS WITH THE LATTER MOOD EITHER A PAST, A PRESENT, A FUTURE, OR A CONDITIONAL.

779. If the subjunctive should possess the ten tenses of the indicative and conditional moods, we would apply to that mood the remarks that we have just made in the preceding chapter, when speaking of the correspondence which exists between the several tenses of those two moods; but the subjunctive has only four tenses, instead of ten; it then becomes necessary to explain what conventional meanings have been attributed by usage to each of these four tenses, according to their being preceded by this or that tense of the indicative or conditional mood, in order to show that the fact represented by the verb in the subjunctive expresses either a present, a past, a future, or a conditional.

OF THE PRESENT AND PRETERITE OF THE SUBJUNCTIVE MOOD. — WHAT TENSE OF THE SUBJUNCTIVE SHOULD BE USED WHEN THE VERB WHICH IS TO BE EMPLOYED IN THAT MOOD IS PRECEDED BY A PRESENT IN THE INDICATIVE.

780. 1st. Whenever the verb of the principal proposition is in the present of the indicative, that of the incidental proposition should generally be placed in the present of the subjunctive, if intended to repre-

sent a present or a future, and in the preterite of the same mood when intended to express a past; as in,

Present.

I must go into the country immediately.	*Il faut que* j'*aille immédiatement* à la campagne.

Future.

I must go into the country to-morrow.	*Il faut que* j'*aille demain* à la campagne.

Past.

You must have been very lazy to have succeeded so little in your studies.	*Il faut que vous ayez été* bien paresseux pour avoir si mal réussi dans vos études.

781. *Remark.* Although the preterite of the subjunctive expresses generally a past, when the first verb is in the present of the indicative, it may, however, sometimes be used to express a future anterior in sentences like the following:

You must have done this work to-morrow before twelve o'clock.	*Il faut que vous ayez fini* cet ouvrage *demain* avant midi.

WHAT TENSE OF THE SUBJUNCTIVE SHOULD BE USED WHEN THE VERB WHICH IS TO BE EMPLOYED IN THAT MOOD IS PRECEDED BY A FUTURE ABSOLUTE IN THE INDICATIVE.

782. Whenever the verb of the principal proposition is in the future absolute of the indicative mood, that of the incidental should be placed in the present of the subjunctive to express a future absolute, and in the preterite to express either a past or a future anterior; as in,

I must go into the country to-morrow.	*Il faudra* que j'*aille demain* à la campagne.
I shall never believe that you have done that in in so little time.	*Je* ne *croirai* jamais *que vous ayez fait* cela en si peu de temps.
You must have done this work to-morrow.	*Il faudra que vous ayez fini* cet ouvrage *demain*.

The fact expressed by the verb *aller*, in the first sentence, does not imply any idea of anteriority, whilst the last sentence signifies that the work should be done before the day is over, and that of the second expresses simply a past, without any mixture of futurity; the remark on the last example applies to the last sentence given in the preceding chapter.

CANNOT THE PRESENT AND THE PRETERITE OF THE SUBJUNCTIVE BE USED WHEN THE FIRST VERB IS IN THE PRETERITE INDEFINITE?

783. The present of the subjunctive can be used after the preterite indefinite whenever the verb of the incidental proposition expresses a fact which is true at all times; as in,

God has covered the eye with thin and transparent coats, that we might see through.	Dieu *a entouré* l'œil de tuniques minces et transparentes, *afin qu'*on *puisse* voir à travers.

The fact that we see through these thin coats is true at all times.

784. The second verb is also used in the present after a preterite indefinite, when that verb expresses a fact which is present at the time spoken of, or future in reference to the time expressed by the first verb; as in,

Your father had too bad a night for him to be better this morning.	Votre père *a trop mal passé* la nuit *pour qu'*il *puisse* être mieux ce matin.
I have got your trunks ready, so that you might start to-morrow early in the morning.	J'*ai préparé* vos malles, *afin que vous puissez* partir demain matin de bonne heure.

In the first of these two sentences, the second verb expresses a fact which is present at the time when the person speaks; whilst in the latter, the fact expressed by the same verb expresses a future in reference to the time when the trunks were prepared.

785. The second verb is used in the preterite of the subjunctive after a preterite indefinite, whenever, expressing a fact which is always true, it shows that the particular instance of such a fact has taken place in the past; as in,

He must have solicited his judges.	*Il a fallu qu'il ait sollicité* ses juges.

It is a fact always true, at least in France, that a client who wishes to gain his case should see and intreat the magistrates who have to decide upon it; but this sentence only expresses an instance of the kind, and represents it as having taken place in the past; hence the preterite of the subjunctive.

OF THE IMPERFECT AND PLUPERFECT OF THE SUBJUNCTIVE.—WHAT TENSE OF THE SUBJUNCTIVE SHOULD BE USED, WHEN THE VERB WHICH SHOULD BE EMPLOYED IN THAT MOOD IS PRECEDED EITHER BY ANY OF THE PAST TENSES OF THE INDICATIVE OR BY ONE OF THE CONDITIONALS.

786. Whenever the verb of the principal proposition is in any of the past tenses of the indicative, or in one of the conditionals, that of the incidental is used in the imperfect of the subjunctive to express a

present or a future in relation to the time when the fact expressed by the first verb took place, and in the praperfect to express a past in reference to the same time; as in,

Present.

I wished sincerely that new successes might silence envy.	Je *désirais* sincèrement *que* de nouveaux succès *fissent* taire l'envie.
Caligula wanted the Romans to render him divine honors.	Caligula *voulut* que les Romains lui rendissent des honneurs divins.
God suffered the Roman empire to be overthrown by the invasion of the barbarians.	Dieu *a permis que* l'invasion des barbares *renversât* l'empire Romain.
I had ordered all the documents to be communicated to you.	J'*avais ordonné que* tous les documents *vous fussent communiqués*.

Future.

I had done ploughing my field before you came.	J'*eus labouré* mon champ *avant que* vous *n'arrivassiez*.
I should like to see men forming but a large republic, whose supreme chief should be God.	Je *voudrais que* les hommes ne *formassent* qu'une grande république, dont Dieu serait le chef suprême.
Would you have wished me to sacrifice my own happiness for the satisfaction of a mere revenge?	*Auriez*-vous *voulu que* pour me venger je *sacrifiasse* mon bonheur personnel?

Past.

I did not know you had made so thorough a study of modern languages.	Je ne *savais* pas *que* vous *eussiez fait* une étude si approfondie des langues modernes.
You never would believe that wickedness and hatred would have produced such deplorable results.	Vous ne *voulûtes* jamais croire *que* la méchanceté et la haine *eussent pu* produire de si tristes résultats.
You had not thought that a snare had been laid for your simplicity.	Vous n'*aviez* pas *cru qu'*on *eût tendu* un piège à votre innocence.
We have never been aware that the king had granted you this favor.	Nous *avons* toujours *ignoré que* le roi vous *eût accordé* cette faveur.
You would not be pleased if we had disobeyed your orders.	Vous *trouveriez* mauvais *que* nous *eussions contrevenu* à vos ordres.
You would not have been pleased if we had not obeyed your orders.	Vous *auriez trouvé* mauvais *que* nous n'*eussions* pas *exécuté* vos ordres.
I had done ploughing my field before you arrived.	J'eus *labouré* mon champ *avant que* vous ne *fussiez arrivé*.

WHAT TENSES OF THE SUBJUNCTIVE MOOD SHOULD BE USED WHEN, THE FIRST VERB BEING IN THE PRESENT, THE SECOND EXPRESSES EITHER A CONDITIONAL PRESENT, AN IMPERFECT, OR A CONDITIONAL PAST.

787. Whenever a verb in the present tense of the indicative mood is followed by another verb which, if the subjunctive should not be required by the first, would be expressed either by the imperfect or

the conditional present, that second verb should be used in the imperfect of the subjunctive; as in,

Do you think she would sing if I asked her for it? No, I do not think she would in presence of so many people.	*Croyez*-vous *qu'*elle *chantât* si je l'en priais? Non, je ne *crois* pas *qu'*elle le *voulût* en présence de tant de personnes.
Gayety is seldom found where there is no health; Scarron was funny, but I hardly believe he was gay.	On trouve rarement la gaieté où n'est pas la santé; Scarron était plaisant, mais je *doute qu'*il *fût* gai.

In the first of these two sentences, the imperfects of the subjunctive, *chantât* and *voulût*, are used instead of the conditionals *chanterait* and *voudrait*, which cannot be employed in this case, on account of the doubt implied in the meaning of the sentence.

In the second sentence, the imperfect of the subjunctive, *fût*, is used instead of the imperfect of the indicative, *était*, which, if the indicative mood could be used, should be employed to show the habitual disposition of the mind of the person spoken of.

But, if the condition expressed or implied in the meaning of the sentence, instead of referring to the present or to the future, should allude to the past, the second verb, expressing then a conditional past, should be rendered by the pluperfect of the subjunctive; as in,

Do you think she would have sung if I had asked her for it? No, I do not think she would have done it in your presence.	*Croyez*-vous *qu'*elle *eût chanté* si je l'en avais priée? Non, je ne *crois* pas *qu'*elle l'*eût voulu* en votre présence.

In this sentence, the two pluperfects, *qu'elle eût chanté* and *qu'elle l'eût voulu*, are used instead of the conditionals, *qu'elle aurait chanté* and *qu'elle l'aurait voulu*, on account of the idea of doubt implied in the meaning of the sentence.

WHAT TENSE OF THE SUBJUNCTIVE MOOD SHOULD BE USED WITH ANY OF THE TENSES OF THE INDICATIVE OR CONDITIONAL MOOD, WHEN THAT VERB EXPRESSES A FACT WHICH IS ALWAYS TRUE.

788. Whatever may be the tense in which the verb of the principal proposition is used, that of the incidental should always be placed in the present of the subjunctive, if it expresses a fact which is true at all times; as in,

They were authorized to consider these two animals as being different from each other, although their figures are somewhat similar.	On *était fondé* à regarder ces deux animaux comme différents, *quoique* leurs formes *soient* assez semblables.

However, the Cretans, having no longer a king to govern them, have resolved to choose one who will preserve the established laws in all their purity.	Cependant, les Crétois, n'ayant plus de rois pour les gouverner, *ont résolu* d'en choisir un qui *conserve* dans toute leur pureté les lois établies.

In the former sentence, the verb *soient* expresses a fact which is always true, for God never changes the form of animals; in the latter, the verb *conserve* signifies that the king to be chosen by the Cretans will be one of those who, through their good sense and respect for the will of the people, would never attempt to alter the laws of the country over which they rule.

QUESTIONS.

743. For what purpose is the indicative mood used?

744. In what case is the conditional mood used?

745. What is the meaning of the imperative mood?

746. What state of our mind or feelings is the subjunctive mood intended to represent?

746. Can a verb be used in the subjunctive mood without being preceded by another verb, either expressed or understood?

746. By what kind of word should two verbs be separated when, the first being in the indicative, the second should be used in the subjunctive mood?

747. Whenever the verb of the principal proposition expresses either an emotion of the soul or a doubt, in what mood should the second verb be used?

748. Does the verb *espérer*, to hope, govern the subjunctive? Why not?

749. When the verb of the principal proposition is used with a negative, how shall the pupil ascertain whether the second verb should be used either in the subjunctive or the indicative mood?

750. The principal proposition being negative, in what mood is the verb of the incidental generally used? Why in the subjunctive?

751. In what mood should the verb of an incidental proposition be used when, the sentence being interrogative, the question is only asked in order to ascertain the existence of a fact which, in our own mind, presents not the least idea of a doubt or feeling?

752. When a question is asked with the verb *savoir*, to know, respecting a fact we are ignorant of, is the subjunctive mood used with *que*, or the indicative with *si*, if?

753. What mood do impersonal verbs govern when they do not imply an idea of positiveness?

753. What mood do all impersonal verbs govern when they are used negatively?

753. Why do impersonal verbs govern the subjunctive mood?

753. Why do the impersonal verbs, *il est sûr*, *certain*, *évident*, *clair*, *positif*, &c., govern the subjunctive mood when used negatively?

754. What mood does the impersonal verb *il est probable*, it is likely, govern when used affirmatively? If it governs the indicative, why is it so? How is it when used negatively?

755. In what case does the impersonal verb *it seems*, *il semble*, govern either the indicative or the subjunctive mood?

755. What mood does it always govern when used negatively?

756. When the verb *it seems, il semble*, is preceded by an objective personal pronoun, does it follow the preceding rule ?

756. However, by what mood is that verb generally followed when, being preceded by an objective pronoun, it is used in the affirmative form ? How is it when used negatively ?

757. What mood does the impersonal verb *il parait*, it appears, govern when used affirmatively ? How is it when used in the negative form ?

758. In what case do the expressions, *on croirait*, one would believe, *on dirait*, one would say, &c., govern either the indicative or subjunctive mood ?

758. When used negatively, do these expressions follow the same rule ?

759. In what signification do the verbs, *entendre, dire, prétendre*, &c., govern either the indicative or the subjunctive mood ?

760. In what case do the verbs, *ordonner, commander, exiger*, &c., govern either the subjunctive or the conditional mood ?

761, 762. Does the conjunction *si* govern the next verb in the subjunctive mood ? Why not ?

761, 762. Is the verb of the incidental proposition always used in the subjunctive mood when the principal is preceded by *si ?* What should be the meaning of that verb for it to be used in the indicative ?

762. Whenever *que* is used instead of *si*, in order to avoid the repetition of this conjunction, does it govern the indicative or the subjunctive mood ? Why does it govern the subjunctive mood ?

763. In any other case, does not *que* always govern the same mood as the conjunction of which it takes the place ?

764. Has *si*, when an adverb, the same influence over the verb as it possesses when a conjunction ?

765. Are there not a certain number of conjunctions which, ending with *que*, govern the next verb in the subjunctive mood ? Which are they, and why do they govern that mood ? is it merely as words, or on account of the meaning of the sentence in which they are used ? (The teacher should make his pupils learn these conjunctions by heart, and explain, for each of them, why they do govern the subjunctive.)

766. Is not the subjunctive mood sometimes used at the beginning of a sentence, and without even being preceded by *que?* How can this be ?

767. Is not the verb *savoir* sometimes used in the subjunctive mood in a peculiar manner ? How is it ?

768. When a verb is preceded by a superlative relative which is itself followed by a relative pronoun, what should be the meaning of the sentence for that verb to be used in the subjunctive mood ?

769. Although either mood can be used after a superlative, according to the meaning of the sentence, which is the most generally used ? Why is it the subjunctive ?

770. In what case is the subjunctive used when the verb of the incidental proposition is preceded by any of the expressions, *le seul, l'unique, le premier*, and *le dernier?* (The teacher should make his pupils analyze the sentences given in the grammar, for this case as well as those which precede and follow it, in order to ascertain whether they fully understand the explanations which it contains.)

771. What should be the meaning of a sentence for the subjunctive to be used after a relative pronoun having for its antecedent a noun preceded either by the adjective *a, un*, or the article *the?*

771. Which is the mood which is the most generally used in such cases ?

772. What mood should invariably be used after any of the indefinite pronouns, *qui que, quoi que, quel que*, and *quelque?* Why is it the subjunctive ?

773. After *tout que*, which mood should be preferred ?

774. Whenever *que* is used in order to avoid the repetition of a conjunction, what mood does it govern ?

775. Are there not some conjunctions which sometimes govern the indicative and sometimes the subjunctive mood ? Which are they ? and why this difference ?

776. What mood do the reflected verbs *se douter* and *s'attendre* govern after them? Why do they not govern the subjunctive?

776. When used negatively, do they govern either mood?

777. Since it appears, from what precedes, that there can be no positive rules in reference to the use of the subjunctive mood, how should a foreigner reason in order to ascertain whether this mood is to be used or not? What should he do before using, in French, a verb which is preceded either by *que* or any of the relative pronouns?

777. Is the subjunctive mood the absolute consequence of a verb being preceded by *que*, or a relative pronoun, or is it not the meaning of a sentence which requires that *que* or the relative pronoun should be followed by that mood? (The teacher should insist on these remarks being well understood, because they show plainly what the difficulty is, and how it should be overcome.)

778. Are any particular rules necessary in order to show how the several tenses of the indicative and conditional moods should be used together?

778. What guide should foreigners have in order to use the tenses of these two moods properly?

779, 780. Whenever the verb of the principal proposition is in the present tense of the indicative mood, what tenses of the subjunctive mood should be used in order to represent a fact as being either present, future, or past?

781. Cannot the preterite of the subjunctive be used with a verb in the present of the indicative, in order to express a future anterior? (Give an example.)

782. Whenever the verb of the principal proposition is in the future absolute, what tenses of the subjunctive mood should be used to express either a future absolute, a past, or a future anterior? (Give an example for each case.)

783. When, the first verb being in the preterite indefinite, the second expresses a fact which is true at all times, what tense of the subjunctive should be used in order to express that fact?

784. When, the first verb being in the preterite indefinite, the second expresses a fact as being present at the time spoken of, or future in reference to the time when the fact expressed by the first verb took place, in what tense of the subjunctive mood should the second verb be used?

785. When, the first verb being in the preterite indefinite, the second verb, expressing a fact which is always true, shows that the particular instance spoken of took place in the past, what tense of the subjunctive mood should be used to express that fact?

786. Whenever the first verb is in one of the past tenses of the indicative mood, or in one of the conditionals, what tenses of the subjunctive mood should be used to express either a present, a future, or a past?

787. Whenever, the first verb being in the present of the indicative, the second expresses a fact the existence of which is submitted to a condition, what tense of the subjunctive mood should be used, whether this condition is to be accomplished either now, in the future, or should have been accomplished in the past?

788. What tense of the subjunctive should be used to express a fact which is always true, whatever may be the tense or mood in which the first verb may be employed?

OF THE INFINITIVE MOOD.

789. A verb in the infinitive mood is either the nominative or the object of another verb.

When used as a nominative, it governs the third person and the singular number.

When used as the object of a verb, the infinitive mood is subject to some particular rules, which require to be attended to with care.

We have already examined the several cases in which, two verbs following one another, the second may be used either in the indicative or subjunctive mood; it remains now for us to examine when that second verb can also be used in the infinitive.

CAN A VERB BE GOVERNED BY ANOTHER IN THE INFINITIVE MOOD WHEN THIS VERB DOES NOT RELATE EITHER TO A NOUN OR PRONOUN ALREADY EXPRESSED IN THE SENTENCE?

790. A verb, to be used in the infinitive mood, should always show clearly what is the noun, pronoun, or idea, to which it relates; therefore, when a sentence is so constructed as to require that two verbs should follow one another, the second verb having no antecedent already expressed in that sentence, the infinitive cannot be used unless the mind might at once detect what that infinitive refers to. In the following sentence, for instance:

It is better for a man to be unfortunate than guilty,	Il *vaut* mieux *être* malheureux que coupable,

the second verb, *être*, is very properly used in the infinitive mood, although it has no antecedent already expressed, because the mind supplies it without difficulty; it is evident that *être* refers to *man* in general.

But, if a man, wishing to inquire whether he should go to New York on some particular occasion, should say:

Faut-il *aller* à New York ?

meaning,

Must I go to New York ?

the sentence would be incorrect, because the verb *aller* might refer to anybody as well as to himself; the subjunctive mood should be employed in such cases, and the above sentence be expressed by

Faut-il *que* j'*aille* à New York ?

CAN A VERB ALWAYS BE GOVERNED BY ANOTHER, IN THE INFINITIVE MOOD, WHEN THAT VERB HAS AN ANTECEDENT ALREADY EXPRESSED IN THE SENTENCE?

791. Whenever, two verbs following one another, the second has an antecedent already expressed in the sentence, this verb cannot be

used in the infinitive mood unless that antecedent be either the nominative or the object of the first verb; as in,

Man does not live long enough to accomplish all his projects.	*L'homme* ne vit pas assez longtems *pour accomplir* tous ses projets.
I command you, on the part of the king, to get ready to begin the campaign with him to-morrow at sunrise.	Je *vous* ordonne, de la part du roi, *de vous tenir* prêt à commencer la campagne avec lui demain au lever du soleil.

These two sentences are perfectly clear; it is evident, that, in the former, the infinitive *accomplir* relates to *man*, and, in the latter, *tenir* refers to *vous*; there can be no hesitation in detecting the connection between these two infinitives and their antecedents.

But we could not say:

The life of man is not long enough for him to accomplish all his projects,	*La vie* de *l'homme* n'est pas assez longue *pour accomplir* tous ses projets,

because the infinitive mood, instead of having for its antecedent the nominative of the first verb, *la vie*, relates to the object of that nominative, *l'homme;* this circumstance makes the sense ambiguous; one does not see at once whether it should be *life* or *man* that is to perform the act expressed by the second verb, *accomplir*. This sentence should, then, be rendered by,

La vie de *l'homme* n'est pas assez longue *pour qu'*il *accomplisse* tous ses projets,

the subjunctive mood, *qu'il accomplisse*, showing clearly, through its masculine nominative, *il*, that the verb refers to *man*, and not to *life*, which is feminine.

We could not say, either:

What have I done that you should insult me?	Qu'ai-je fait pour *venir* m'insulter?

because *venir* has no antecedent; one does not see who is to come and insult; it ought to be:

Qu'ai-je fait *pour que vous veniez* m'insulter?

But, if the first verb had an object, as in:

What have I done to you that you should insult me?	Que *vous* ai-je fait *pour venir* m'insulter?

the sentence would be correct, because one would see clearly that it is *you* who is to come and insult.

792. *Remark.* It should be remarked, however, that, although the second verb should relate to the object of the first, the infinitive can only be used when this connection is clearly established by the meaning of the sentence itself; therefore, the following sentence would be incorrect:

What have I done to your father for him to come and insult me ?	Qu'ai-je fait à *votre père pour venir* m'insulter ?

because it does not appear clearly whether it is *the father* or *the person spoken to* who is to come and insult. The subjunctive should be used here, in order to show, through its nominative, what is the antecedent of the verb *venir;* as in,

Qu'ai-je fait à votre père *pour qu'*il *vienne* m'insulter ?

REMARKS ON THE USE OF THE INFINITIVE MOOD.

793. Whenever two verbs follow one another, the second should be put in the infinitive mood preferably to the indicative or the subjunctive mood, provided no ambiguity would arise from the fact of using that mood.

There is generally no ambiguity in a sentence constructed with the infinitive mood, when the verb used in this mood has for its antecedent either the nominative or the object of the first verb; but, should the sentence not be perfectly clear, even in this case, the indicative or subjunctive should be used instead of the infinitive.

From what precedes it results, that the English expressions so often used, *I wish I could*, *I wish I was*, &c., cannot be rendered in French literally; the second verb, having the same nominative as the first, should be expressed by the infinitive mood; as in,

I wish I was rich, that I might go to Europe.	Je *voudrais être* riche, *pour pouvoir aller* en Europe.
I wish I could speak French as well as you.	Je *voudrais pouvoir parler* Français aussi bien que vous.

794. The French language admits of two infinitives being used one after the other, the second being then the object of the first; as in,

I will let him know it.	Je veux le lui *faire savoir.*
I dare not permit them to write.	Je n'ose leur *permettre d'écrire.*

But three or more infinitives used in this way would make the

style confused, heavy, and disagreeable to the ear. Good writers proscribe such a practice; therefore, we should not say:

I think I shall be able to go and see your parents.	Je crois *pouvoir aller voir* vos parents.
Do not think that you can exercise all the powers of eloquence.	N'allez pas *croire pouvoir faire jouer* tous les ressorts de l'éloquence.

Such sentences should be constructed either with the indicative or the subjunctive mood, as follows:

Je crois *que* je *pourrai aller voir* vos parents.
N'allez pas croire *que* vous *sachiez faire jouer* tous les ressorts de l'éloquence.

OF CASES IN WHICH EUPHONY REQUIRES THAT THE INDICATIVE OR SUBJUNCTIVE MOOD SHOULD BE PREFERRED TO THE INFINITIVE.

795. The indicative and the subjunctive mood should be preferred to the infinitive whenever several verbs, following each other in this latter mood, would require to be preceded by the same preposition, — either to avoid the repetition of that preposition, or because, not being used to establish the same relation between those several verbs, the repetition of that preposition would make the sentence obscure.

Aristippus ordered his companions to tell his fellow-citizens, on his part, to think, in time, to get ready for the coming struggle.	Aristippe chargea ses compagnons *de dire*, *de* sa part, à ses concitoyens, *de songer*, *de* bonne heure, à se préparer à la lutte.

This sentence, thus constructed, is intolerable to the ear; it should be expressed as follows:

Aristippe chargea ses compagnons *de dire*, *de* sa part, à ses concitoyens, *qu'*ils *songeassent*, *de* bonne heure, à se préparer à la lutte.

We should also use the indicative mood instead of the infinitive, merely for the sake of euphony, in the following sentence:

I am sure, with time and firmness, I shall succeed in curing him;	Je suis sûr, avec *de* la patience et *de* la fermeté, *que je parviendrai* à le guérir;

que je parviendrai being used, instead of *de parvenir*, in order to avoid the further repetition of the preposition *de*.

OF THE PRESENT PARTICIPLE.

796. The present participle is always terminated in *ant;* as, *étant*, being; *aimant*, loving; *parlant*, speaking.

This word, which applies equally to the three persons, is invariable; that is to say, takes neither number nor gender, whatever may be the noun to which it relates; thus, we write,

A man reading.	Un homme lisant.
Men reading.	Des hommes lisant.
A woman reading.	Une femme lisant.
Women reading.	Des femmes lisant.

OF THE DIFFERENCE EXISTING BETWEEN A PRESENT PARTICIPLE AND THE SAME WORD USED AS AN ADJECTIVE.

797. The present participle ought not to be mistaken for the adjective, which differs from it only by its signification, — the two words being alike in their construction.

The present participle expresses an action, or a temporary situation; it has generally an object, direct or indirect, expressed or understood. When the object is not expressed, in order to ascertain whether the word is a participle, we must put an object after it, and see if the sentence will be correct with it; — if so, it is a participle; if not, it is an adjective. There is another way of ascertaining the nature of the present participle: if a doubt arise about the nature of the word, we must try to translate it by *qui*, with another tense of the verb, or place before this last tense one of the conjunctions *lorsque*, *quand*, when, *parceque*, because, *puisque*, since, &c., and if the transformation produces a sentence which agrees with the mind and the genius of the language, then the doubtful word is a present participle; if not, it is an adjective. Thus, in the following phrase:

He is a man of good nature, obliging his friends when he can do it.	C'est un homme d'un bon caractère, *obligeant* ses amis quand il le peut.

Obligeant here is evidently a present participle, because it expresses a temporary action, has a direct object, *his friends*, and could be replaced by *qui oblige ses amis*, &c., who obliges his friends, &c.

These men, foreseeing danger, put themselves on their guard.	Ces hommes, *prévoyant* le danger, se mirent sur leurs gardes.

Prévoyant is a present participle, for the reasons above stated.

Those persons loving everybody, generally love nobody.	Les personnes *aimant* tout le monde, n'aiment généralement personne.

The above remark applies to *aimant*.

798. The adjective, derived from the present participle, called by the grammarians *verbal adjective*, expresses the situation, the permanent state, of the noun to which it relates; it may be constructed with any tense of the verb *to be*, but cannot be used with *qui* and the verb from which it is derived; it has no object, direct or indirect, as in the following phrases:

They are obliging persons.	Ce sont des personnes *obligeantes*.

Obligeantes does not express an action, but a natural and permanent disposition of the heart, which disposes those persons to oblige others at all times. We could not say here, *qui obligent*, because there is no regimen to be found; but we could say, *qui sont obligeantes*, so as to designate a quality, and not an action; therefore, this word is an adjective, and must agree in number and gender with the noun which it qualifies.

Persons who are inclined to love have much more satisfaction than others.	Les personnes *aimantes* ont plus de jouissances que les autres.
These provident persons have perceived the danger.	Ces personnes *prévoyantes* ont aperçu le danger.

Aimantes and *prévoyantes* are adjectives for the same reason as *obligeantes*, in the first example.

Although the above remarks ought to be snfficient to enable a native to ascertain, in all cases, when a word is a participle or a verbal adjective, we will now, for the sake of foreigners, add some few illustrations, so as to banish all possible doubt on the subject.

Observations.

799. The present participle ought to express an action or a temporary situation reacting on somebody or something; thus, in the following sentences:

Carthage, resisting the whole forces of the Romans, was taken by surprise rather than defeated.	Carthage, *résistant* à toutes les forces des Romains, fut surprise plutôt que vaincue.
Here are some unfortunate people still living under the ruins.	Voici des infortunés, *palpitant* encore sous les ruines.
Their ambition increasing with their riches, from merchants they became conquerors.	Leur ambition *croissant* avec leurs richesses, de marchands ils devinrent conquérants.
These ideas, running incessantly in this wild soul, inspired it with a secret and silent rage.	Ces idées *roulant* à tout moment dans cette âme farouche, lui inspiraient une rage muette et cachée.

Résistant is put for *when it resisted; palpitant*, for *qui palpitent; croissant*, for *as it increased; roulant*, for *by running;* and, consequently, each one of these words is a present participle, which must remain invariable; there is no possible doubt about it.

800. But in the following:

The streets are filled with these interesting children, shivering with cold, dying with hunger, and always crying.

Les rues sont remplies de ces enfants *intéressants, tremblants* de froid, *mourants* de faim, et sans cesse *pleurants*.

The streets were filled with children, interesting everybody in their favor, trembling with fear at the sight of their cruel masters, and crying bitterly for the loss of their liberty.

Les rues étaient remplies d'enfants, *intéressant* tout le monde en leur faveur, *tremblant* de peur à la vue de leurs maîtres cruels, et *pleurant* amèrement la perte de leur liberté.

The mind might hesitate at the proper qualification of the words *intéressant*, *tremblant*, and *pleurant*, which are adjectives in the first sentence, and participles in the second; but, if we apply the rule already laid down, we find no difficulty in accounting for the difference. The words *intéressants*, *tremblants*, *mourants*, and *pleurants*, do not express a temporary action, but the state, the manner of being, of the children, and could be changed into adjectives which present no doubt about their real character; as, *tremblants de froid*, into *transis*, frozen; *mourants de faim*, into *affamés*, starving; *pleurants*, into *éplorés*, in despair. Whereas, in the second sentence, *intéressant* is followed by a direct object, *tout le monde*, and could be translated by *qui intéressaient; tremblant de peur* has an indirect object, and is a temporary feeling caused by the sight of the cruel masters, which might vanish with the cause which produces it; *pleurant* has a direct object, and could be expressed by *qui pleuraient*. These words, then, have all the properties of the present participle, and ought to be written accordingly.

In the following sentences, we shall make use of

The Present Participle.	The Verbal Adjective.
These men, whom you suppose to be so wild, live as we do.	These small insects, which are imperceptible to the sight, are beings having life as we have.
Ces hommes, que vous croyez si sauvages, sont des hommes *vivant* comme nous (qui vivent comme nous.)	Ces petits insects, imperceptibles à la vue, sont des êtres *vivants* comme nous (enjoying existence, life.)
This property, belonging to the heritage, has to be sold.	They have sold all the property belonging to the inheritance.
Ces biens, *dépendant* de la succession, doivent être vendus (that is to say, because they belong.)	On a vendu tous les biens *dépendants* de la succession (which were belonging.)

According to the rule already established, if the word terminating in *ant* may admit of the verb *to be* being placed before it, it is then an adjective, and if not, a participle.

OF PRESENT PARTICIPLES WHICH ARE NEVER USED AS ADJECTIVES.

801. There are some of the present participles which are never used as adjectives; as in,

Ayant,	having.	Gambadant,	gamboling.
Babillant,	tattling.	Gesticulant,	gesticulating.
Badinant,	trifling.	Sanglotant,	sobbing.
Etant,	being.	Soupirant,	sighing, &c.
Folâtrant,	dallying.		

OF PRESENT PARTICIPLES WHOSE CORRRSPONDING ADJECTIVES, ALTHOUGH HAVING THE SAME PRONUNCIATION, HAVE A DIFFERENT ORTHOGRAPHY.

802. Others have for corresponding adjectives words sounding alike, but whose orthography is different; as in,

Participles.		*Adjectives.*	
Extravagating,	extravaguant.	Extravagant,	extravagant.
Intriguing,	intriguant.	Intriguer,	intrigant.
Fabricating,	fabriquant.	Manufacturer,	fabricant.
Being vacant,	vaquant.	Vacant,	vacant.
Adhering,	adhérant.	Adherent,	adhérent.
Abounding,	affluant.	Running into,	afluent.
Coinciding,	coïncidant.	Coincident,	coïncident.
Differing,	différant.	Different,	différent.
Compensating,	équivalant.	Equivalent,	équivalent.
Excelling,	excellant.	Excellent,	excellent.
Neglecting,	négligeant.	Neglectful,	négligent.
Preceding,	précédant.	Precedent,	précédent.
Presiding,	présidant.	President,	président.
Residing,	résidant.	Residing,	résident.

GENERAL INDICATIONS, SERVING AS A GUIDE IN ORDER TO ASCERTAIN WHETHER A WORD ENDING IN *ANT* IS A PRESENT PARTICIPLE OR NOT.

803. 1st. The word ending in *ant* is always a participle when it has a direct object, or when it is preceded by the negation *ne;* as in,

A daughter caressing her mother.	Une fille caressant sa mère.
Children tormenting themselves.	Des enfants *se* tourmentant.
As you do not work, you ought to be poor.	*Ne* travaillant pas, vous devez être pauvre.

804. 2d. It is still a participle when, expressing an idea of cause, or motive, it may receive another form, and be preceded by one of the conjunctions *because*, *as*, *since;* as in,

As her hair was floating on her shoulders, it attracted the notice of all.	Ses cheveux flottant sur ses épaules, attiraient tous les regards.

It attracted notice because it was floating; the action of the hair was the cause of the attraction.

Whereas we should say with the adjective:

These children had magnificent hair floating upon their shoulders.	Ces enfants avaient de magnifiques cheveux *flottants* sur leurs épaules.

Here the hair is naturally floating and hanging on their shoulders; there is no action expressed, but a state or a condition, and no effect produced by it.

805. 3d. When we wish to express an action with an idea of special time, or sameness of time:

See these children anxious to obey, flying to gratify the wishes of their mother.	Voyez ces enfants *obéissant* à l'envi, *courant* au devant des desirs de leur mère.
I saw them running before us.	Je les voyais *courant* devant nous (when they were running.)

806. 4th. When the word ending in *ant* admits of the preposition *in*, *en*, being placed before it, it can be but a present participle; as in,

They have hurt themselves in playing.	Ils se sont blessés *en* jouant.
Slander increases by the silence of the slandered.	La calomnie va toujours *croissant* par le silence du calomnié.

In the last sentence, *en*, in, could be prefixed to the word *croissant;* thus it is a participle.

OF THE PAST PARTICIPLE.

807 Past participles may be used in five different ways:

1st. Without any auxiliary.

2d. With the auxiliary verb *to be* in passive or neuter verbs.

3d. With the auxiliary verb *to have* in active verbs.

4th. With the auxiliary verb *to have* in neuter verbs.

5th. With the auxiliary verb *to be* in reflected verbs.

OF THE PAST PARTICIPLE USED WITHOUT ANY AUXILIARY.

808. A past participle used without any auxiliary is considered as an adjective, and agrees in number and gender with its antecedent; as in,

Surrounded on all sides, they thought they were lost and bound to surrender.	*Entourés* de tous côtés, *ils* se *crurent perdus* et *forcés* de se rendre.

OF PAST PARTICIPLES USED WITH THE VERB *TO BE*, *ÊTRE*, EITHER IN PASSIVE OR NEUTER VERBS.

809. A past participle of a passive verb, or of a neuter verb conjugated with *to be*, expressing only the situation of the nominative, is still considered as an adjective, and agrees in number and gender with that nominative; as in,

The Greeks were persuaded that the soul is immortal.	*Les Grecs étaient persuadés* que l'âme est immortelle. (Passive.)
Your sister has gone out very early this morning.	*Votre sœur est sortie* de très bonne heure ce matin. (Neuter.)

OF PAST PARTICIPLES USED WITH THE VERB *TO HAVE*, *AVOIR*, IN ACTIVE VERBS.

810. In active verbs, which are all conjugated with *avoir*, the nominative has no influence over the past participle, but this participle agrees in number and gender with the direct object of the verb, provided that direct object is placed before it; when placed after the verb, that object has no influence over the past participle; as in,

Here is the letter which I have received.	Voici *la lettre que* j'ai reçue.
Here are the letters which I have received.	Voici *les lettres que* j'ai reçues.

In these two examples, the direct object of the verb *I have received* is the relative pronoun *que*, which, being of the same number and gender as its antecedent, is feminine singular in the first case and feminine plural in the other; the past participle of the first sentence should, then, be used in the singular feminine, and that of the latter in the plural feminine.

811. In order to explain this rule, it is necessary to analyze the sentence itself, and to examine the relation existing between the participle and the direct object of the verb.

We have already seen, that, in passive verbs, the past participle, expressing only the situation of the nominative, should participate of its nature, and agree with it in number and gender. Let us examine now, in a sentence which is constructed with an active verb, what is the word the situation of which is expressed by the past participle. When I say:

Here is the letter which I have received,

does not the participle; *received*, express the situation of the direct object, *letter?* It does: hence the agreement of the former with the

latter. But then, why does not this agreement take place when the direct object is placed after the verb?

Here we must reason by analogy. It is a fact that words come in a sentence one after another for the sole purpose of obeying the impulse of our minds; if a particular word is necessary to convey an idea or impart a feeling, that word presents itself naturally in the construction of the sentence. If, this word being a particular part of speech when used in its natural sense, the mind, in order to obey some particular impulse, should require its transformation into another, this transformation takes place immediately. It is thus that we use adjectives, pronouns, verbs, adverbs, and prepositions, as nouns; nouns as adjectives; adjectives as adverbs. If a part of speech is declinable, as adjectives, pronouns, and past participles are, that is to say, if it is susceptible of modification in reference to the number and gender of the noun which it qualifies, or of which it takes the place, analogy requires, in our language, that this part of speech should receive such modifications in its termination as to show the relation existing between them. If these principles are correct, — and they are, — the rule we have just given for the agreement of past participles in active verbs may be very easily understood; for, when the direct object the situation of which is expressed by the past participle precedes this participle, the mind, being already impressed with the idea of the number and gender which belong to that object, feels prompted to impart them to the participle which qualifies it. But this predisposition does not exist when the participle is used before its object has made its appearance in the sentence; hence the agreement in the former case and none in the latter. This mode of reasoning is the same we have already employed when speaking of the partitive words *some* and *any* used before an adjective, in order to explain why the article *the* is not used when the adjective precedes the noun, whilst it is used when the noun precedes the adjective.

The agreement of the past participle is represented as one of the greatest difficulties of the French language; but this difficulty exists, in reality, only for those who do not understand the rule we have given, or, if they understand it, have not been properly instructed in the manner of applying it properly; for, if it is always very easy to remember, as a fact, that a past participle should agree with its direct object when that object precedes it, it requires some attention to ascertain what that direct object is.

812. We have already explained that the word which in a sentence answers the question *what?* or *whom?* put to the verb, is the direct

object of that verb; the only difficulty consists, then, in giving a proper answer to that question.

We shall, then, examine separately the several cases in which a past participle may be used in a sentence, and assist the student in finding the word which should answer the two questions we have just mentioned; then, the direct object being discovered, the only question will be, whether it is placed before or after the participle; if before, the participle should agree with it; if after, the participle should remain invariable.

OF PAST PARTICIPLES CONJUGATED WITH *AVOIR*, TO HAVE, IN NEUTER VERES.

813. Neuter verbs have no direct object; therefore, when they are conjugated with *avoir*, to have, their past participles remain invariable; as in,

The five hours I have slept have quite restored me.	Les cinq heures que j'*ai dormi* m'ont tout-à-fait remis.
The ten years I lived in France were the most happy in my life.	Les dix années que j'*ai vécu* en France ont été les plus heureuses de ma vie.

In these two sentences, the verbs *dormir* and *vivre* are neuter, for we cannot say, *to sleep*, or *to live*, *some thing* or *some one;* they have for their indirect objects the nouns *hours* and *years;* for, although there is no preposition expressed before them, it is evident that these sentences are elliptical, and mean, *the five hours during which*, &c., and *the ten years during which*, &c.; they stand, therefore, instead of:

Les cinq heures *pendant les quelles* j'*ai dormi*, &c.,
Les dix années *pendant les quelles* j'*ai vécu*, &c.,

which shows evidently that the nouns *heures* and *années*, represented by the relative pronoun *les quelles*, are the indirect, and not the direct, objects of the past participles following; hence no agreement.

OF PAST PARTICIPLES USED WITH THE AUXILIARY VERB *ÊTRE*, TO BE, IN REFLECTED VERES.

814. When speaking of reflected verbs, we have explained how these verbs are idiomatically conjugated with the auxiliary verb *to be*, *être;* but this does not alter their nature; the analysis of sentences constructed with such verbs shows clearly that the verb *être* is there used instead of *avoir*, to have; these verbs have not assumed the passive form; they have remained, in reality, either active or neuter,

and their participles should follow the rules we have given for these two kinds of verbs; thus we write, making the participle agree:

Here are the letters which they have addressed to each other,	Voici *les lettres qu'*ils *se sont adressées*,

because, if we put to the verb the question, *what?* as: *they have addressed — what?* the answer, *letters*, shows that this noun is the direct object of the participle *addressed*, which requires that participle to agree with it in number and gender. The reflected pronoun *se* answers the question, *to whom?* and, being then the indirect object of the participle, has no bearing on it.

But we write, without making the participle agree:

They have addressed letters to each other,	Ils *se sont adressé* des lettres,

because the past participle, *adressé*, is followed by its direct object, *lettres*.

We also write, making the participle agree:

They have loved each other tenderly,	Ils *se sont* tendrement *aimés*,

because the direct object of the verb is the reflected pronoun *se*, which, relating to the nominative pronoun *ils*, plural masculine, requires the participle to be used in the same number and gender as this pronoun.

But we write, without making the participle agree:

They have written to each other,	Ils se sont *écrit*,

because the verb *écrire* has no direct object, the pronoun *se* standing here instead of *to each other*, which is the indirect object of that verb, and has, therefore, no influence over it.

OF PAST PARTICIPLES OF VERBS WHICH ARE NEVER USED EXCEPT IN THE REFLECTED FORM.

815. There are a certain number of verbs in French which are only used in the reflected form, although they do not assume that form in English; in such cases, the past participle should always agree with the reflected pronoun which precedes the verb, this pronoun being always considered as the direct object of the participle; as in,

We have abstained from all reflections.	Nous *nous sommes abstenus* de toutes réflexions.

(Speaking to a lady.) When you shall have repented of your sins, you may hope to be forgiven.	Quand vous *vous serez repentie* de vos fautes, vous pourrez espérer votre pardon.
Our troops have taken possession of the city.	Nos *troupes se sont emparées* de la ville.

There is, however, a verb which is an exception to this rule; it is the verb *s'arroger*, to arrogate, in which the reflected pronoun always stands as the indirect object of the verb; thus, we write, without making the participle agree:

They have arrogated to themselves privileges which are intolerable,	Ils se sont *arrogé* des droits qui sont intolérables,

because the reflected pronoun *se* is the indirect object of the participle, whilst its direct object, *droits*, is placed after it, and has, therefore, no influence over it; but we write, making the participle agree:

The rights which they have arrogated to themselves are intolerable,	Les *droits* qu'ils se sont *arrogés* sont intolérables,

because *droits*, the direct object of the participle, is placed before it.

OF PAST PARTICIPLES OF REFLECTED VERBS ORIGINATING FROM NEUTER VERBS.

816. Neuter verbs having no direct object, their past participles should remain invariable, whatever may be the form which they assume; such should, then, be the case when any of those verbs are used in the reflected form. Thus, we write, without making the participle agree:

They have injured themselves very much by their bad conduct.	Ils se sont beaucoup *nui* par leur mauvaise conduite.
They saw each other, and were pleased with each other.	Ils *se* sont *vus*, et ils se sont *plu*.

In the first sentence, *nuire* signifies, *to do harm to some one;* therefore, the pronoun *se* stands for *to themselves*, and is the indirect object of the verb; in the latter, *plaire* signifies, *to be agreeable*, and *se* stands for *to each other;* the pronoun *se* is, then, an indirect object in either case, and, therefore, has no bearing on the participle; but, *voir* being an active verb, the pronoun *se*, which precedes it, signifies, *each other*, and is the direct object of that verb; hence the agreement of the participle *vu*.

817. The following verbs are the only ones which, with the reflected form, derive their origin from neuter verbs:

Se plaire,	to please one another, or to delight in.
Se déplaire,	to displease one another, or to be displeased.

Se complaire,	to be pleased with, to be happy in.
Se rire,	to laugh at, to mock.
Se sourire,	to smile at one's self.
Se parler,	to speak to one's self, or to one another.
Se succéder,	to succeed one another.
Se nuire,	to injure one's self, or one another.
Se convenir,	to suit one another.
Se ressembler,	to resemble one's self, or one another.
Se suffire,	to be sufficient to one's self, or one another.

Consequently, the past participles of these verbs remain invariable.

The rules contained in this chapter and those which precede it would be sufficient for any scholar who, understanding them well, should take proper care in their application; but experience has proved to us that this application presents sometimes difficulties which, in order to be easily overcome, require to be explained at some length. We hope that the following illustrations will suffice for that purpose.

REMARKS AND ILLUSTRATIONS OF THE RULES IN REGARD TO THE PAST PARTICIPLE.

818. *Excepté*, *vu*, *attendu*, *y compris*, *supposé*, *ci-inclus*, *ci-joint*, &c.

We have said that the past participle, used without an auxiliary, agrees as an adjective with its antecedent, or the noun which it qualifies; but in the following sentences:

The inhabitants were put to the sword, except women and children,	Les habitans furent passés au fil de l'épée, *excepté* les femmes et les enfants,
He sold his mansion, the farm included,	Il vendit son château, *y compris* la ferme,
This circumstance being supposed, what course will you take?	*Supposé* cette circonstance, quel parti prendrez vous?
Seeing your levity, I cannot trust you.	*Vu* votre légèreté, je ne puis me fier à vous,
Considering his infirmity, he was exempted from military service,	*Attendu* son infirmité, il fut exempté du service militaire,

the words *excepté*, *y compris*, *supposé*, *vu*, *attendu*, are elliptically used as prepositions, and consequently remain invariable; *excepté* is put for *hormis*, except, with the exception of, *à l'exception de; y compris*, for *avec*, with; *vu* and *attendu*, for *à cause de*, on account of.

When these words are not used as prepositions, they follow the rules of the participles; as in,

Exempted from the common law of nature, this woman lived one hundred and twenty years.	*Exceptée* de la loi commune, *cette femme* vécut cent vingt ans.

We all went out, our daughters being excepted.	Nous sortîmes, nos *filles exceptées.*

The reason of the invariableness of these five words, and others of a similar nature, may also be found in the ellipsis of the verb *to have*, which takes place in some cases; as, for instance, when we say:

They murdered the inhabitants except the children,	On massacra les habitans (ayant) excepté les enfants,
After ten o'clock I shall not wait any longer for you,	(Ayant) passé dix heures, je ne vous attendrai plus,
Paid one hundred dollars to Mr. S**,	(Ayant) payé cent gourdes à M. S**,
Received two hundred dollars of Mr. S**,	(Ayant) reçu deux cents gourdes de M. S**,
You will find here, included, a copy of what you want,	Vous trouvez ci-*inclus*, or ci-*joint* copie, de ce que vous demandez; *or* vous trouverez ci-*incluse*, or ci-*jointe la copie*, de ce que vous demandez,

it is seen that the compound participles *ci-inclus*, *ci-joint*, remain invariable before a noun taken indefinitely, and agree when the noun is definite.

But we say, also:

Ci-joint la copie, ci-joint les lettres,

without agreement; in such cases, these expressions ought to be considered as adverbial.

OF THE PAST PARTICIPLES OF VERBS WHICH ARE EITHER ACTIVE OR NEUTER ACCORDING TO THEIR SIGNIFICATION.

819. There are, in French, a certain number of verbs which are either active or neuter, according to their signification; — from what precedes it results, that, when active, the past participle of those verbs should agree with their direct object, provided it precedes them; and, when neuter, that past participle should remain invariable.

The only question, then, is, to ascertain in what signification those verbs are either active or neuter.

We will give here a list of some of those verbs; the same mode of reasoning should be applied to the others, and good dictionaries will always give sufficient indications to use them properly.

Servir. The verb *servir* is active when it signifies *to serve a person in the capacity of an assistant*, or *to serve one's country;* it is neuter in the meaning of, *to be useful to some one, or for some thing, on a particular occasion;* therefore, we shall write the first of the following

sentences, making the participle agree, whilst in the next, it shall remain invariable.

This servant served us faithfully for twenty years.	Ce domestique *nous* a *servis* fidèlement pendant vingt ans.
This servant has been very useful to us during our travel.	Ce domestique nous a (tous) bien *servi* pendant notre voyage.

Aider. The verb *aider* is active when it signifies *to help, to relieve;* it generally implies the idea of assistance, as the result of an impulse of the soul or mind; it is neuter when it means *to give a temporary assistance to some one in doing a thing, to share the trouble with him, to contribute to the end of the action expressed by the verb following;* according to this definition, we should write the first of the next two sentences, making the participle agree, whilst it should remain invariable in the other.

Your father has helped us very much in our distress.	Votre père *nous* a beaucoup *aidés* dans nos malheurs.
Why did you not help us to come down?	Pourquoi ne nous (to us) avez-vous pas *aidé* à descendre.

Applaudir. The verb *applaudir* is active when it means *to clap the hands;* it is neuter when it signifies *to approve, to praise;* hence the spelling of the participle *applaudi*, in the following sentences:

Have you not approved of our having acted as we did?	Ne nous (to us) avez-vous pas *applaudi* d'en avoir agi ainsi?
Did the audience applaud them after they had sung the first piece?	Le public, *les* a-t-il *applaudis* après leur premier morceau?

Commander. *Commander* is active when it signifies *to command, to inspire, to have the command of, to order a thing to be done;* but it is neuter when it means *to give orders to some one, to rule over, to master;* as in,

The sacrifice which honor commanded us has been accomplished.	Nous avons fait tous les *sacrifices* que l'honneur nous a *commandés*.
The armies of Napoleon were always victorious when he commanded them himself.	Les *armées* de Napoléon ont toujours été victorieuses quand il *les* a *commandées* en personne.
Your dressmaker brought the dresses which you had ordered to be made for your daughter.	Votre couturière a apporté les *robes que* vous aviez *commandées* pour votre fille.
When do you set out? We have been ordered to get ready to start to-morrow.	Quand partez-vous? On nous (to us) a *commandé* de nous tenir prêts à partir demain.
A prince rules his subjects, a father his children, a master his servants.	Un prince *commande à* ses sujets, un père *à* ses enfants, un maître *à* ses domestiques.

Fuir. The verb *fuir* is active when used in its natural sense, and implies the idea of an actual flight; it is neuter when used metaphorically: as in,

The enemy has fled from us.	L'ennemi *nous* a *fuis*.
Time fled from us.	Le temps nous a *fui* (before us.)

The verb *fuir* has many other meanings in which it is neuter; but as it does not admit then of any object being placed after it, we do not mention them here; in good dictionaries will be found all the necessary information on the subject.

Insulter. The verb *insulter* is active when it implies the idea of an insult offered by means of words or gestures; it is neuter when speaking of a want of regard for the feelings of another; as in,

This man has insulted us grossly.	Cet homme *nous* a grossièrement *insultés*.
He has insulted us by his luxury.	Il nous (to us) a *insulté* par son luxe.

Manquer. The verb *manquer* is active when it signifies *to miss*, and neuter in any other meaning; as in,

I aimed at them long enough, but however, I missed them.	Je les ai visés assez longtems, mais cependant, je *les* ai *manqués*.
Why did you not finish this work? Because we were short of money.	Pourquoi n'avez-vous pas fini cet ouvrage? Parceque l'argent nous (to us) a *manqué*.

We deem the preceding illustrations sufficient to give the student a correct idea of the difficulty attending verbs of this description; he knows now that before deciding about the spelling of a past participle, when it is preceded by its object, he must ascertain whether that participle, according to the sense of the sentence, belongs either to an active or neuter verb; he will always find in a good dictionary all the information which the case may require.

OF PAST PARTICIPLES FOLLOWED BY AN ADJECTIVE OR ANOTHER PAST PARTICIPLE.

820. We say:

They have believed that we were guilty, because they have seen that we were confused.	On *nous* a *crus coupables* par ce qu'on *nous* a *vus embarrassés*.

They have believed, whom? us; they have seen, whom? us. This pronoun, *us*, *nous*, is evidently here the direct object of the two verbs *to believe* and *to see;* therefore, the past participles must agree with it;

and the adjectives *coupable* and *embarrassé* have no influence over them.

821. But in the following sentence must the participle agree?

I sent my letter to the post-office as soon as I had finished it.	J'ai envoyé ma lettre à la poste aussitôt que je l'ai eu *finie*.

Here *j'ai eu fini* is but a single verb, as *j'avais fini*, I had done; and if we analyze the sentence by asking the question *what?* to each participle, we find: *As soon as I had, What? finished; What? it;* therefore, the pronoun *it*, which relates to the feminine noun *letter*, is then the direct object of the participle *finie*, and not of *eu;* hence *eu* remains invariable, and *finie* agrees with *lettre*, and takes the feminine; but we write,

This letter, I had it written from the hand of the king himself,	Cette *lettre*, je *l'*ai *eue* écrite de la main même du roi,

because the participle *eu* expresses the idea of possession, and must agree with *lettre*, which is the thing possessed.

PAST PARTICIPLES FOLLOWED BY THE NOMINATIVE OF THE VERB.

822. Nothing can replace the enjoyment destroyed by remorse.	Rien ne peut suppléer la *joie* qu'ont *détruite* les *remords*.

The nominative having no influence over the past participle in verbs which are conjugated with *avoir*, it matters not whether it is placed before or after the verb. The direct object in this sentence is *joie;* it is placed before the participle; therefore, this participle should agree with it.

PAST PARTICIPLE FOLLOWED BY AN INFINITIVE, WHICH IS ITSELF PRECEDED BY A PREPOSITION.

823. Study the lesson which you have forgotten to learn.	Etudiez la leçon que vous avez *oublié d'apprendre*.
Study the lesson which has been given you to learn.	Etudiez la *leçon* qu'on vous a *donnée à apprendre*.

In the first example, the participle does not agree, because its direct object is the verb which follows it; for it is not the lesson which has been forgotten, since it has not been learned, but it is to learn it which has been forgotten; the meaning of the sentence is this:

You have forgotten to learn your lesson; study it.	Vous avez oublié d'apprendre votre leçon; étudiez la.

In the other example, on the contrary, *leçon* is the direct object of the past participle, represented by *que;* because there would be nothing to learn if the lesson had not been given; therefore, the past participle must agree with it. There is always an easy method of ascertaining when the agreement should take place in such sentences; there is agreement when the word which is considered as the direct object may be placed between the participle and the preposition which precedes the infinitive and make sense. Thus, as we may say:

On a *donné* la *leçon à apprendre*,

and we cannot say:

On a *oublié la leçon d'apprendre*,

but

On a oublié d'*apprendre la leçon;*

the participle must agree in the first case, and not in the second.

We should write, also:

How many difficulties he had to surmount,	*Combien* de *difficultés* il a *eues* à surmonter,

because we may say:

Il a *eu des difficultés à* surmonter

Here are the enemies which the queen had to fight.	Voilà les *ennemis que* la reine a *eus* à combattre.
In order to judge of the miraculous extension of the Christian faith, we must consider what obstacles it had to surmount.	Pour juger de la propagation miraculeuse de la foi Chrétienne, il faut considérer les *obstacles qu'*elle a *eus* à surmonter.

OF PAST PARTICIPLES IMMEDIATELY FOLLOWED BY A VERB IN THE PRESENT TENSE OF THE INFINITIVE MOOD.

824. When a past participle, instead of being separated by a preposition from a verb in the present tense of the infinitive mood, is immediately followed by that infinitive, it should be ascertained whether the noun or pronoun which precedes it, is the object of the participle or that of the infinitive which follows it; — in the former case, the participle should agree with that noun or pronoun; in the latter, it should remain invariable. There would be no difficulty in cases of this kind, if the question *what?* being put to the participle,

were properly answered; but this is not always easily done, and requires some explanation. When I say:

The woman I have heard sing,

the answer to the question *what?* or *whom?* is easily made; I have heard the woman who was singing; *woman* is, then, the direct object of the participle *heard;* it is placed before it; therefore, *heard* should agree with *woman*, and we should write:

La *femme qué* j'ai *entendue* chanter.

But, in the following:

The song which I have heard sung, (sing, in French,)

the answer to the question *what?* or *whom?* is not always properly made; most people would say, *I have heard the song;* but the song has not been heard singing, because a song does not sing; it is, then, some one that you have heard; doing what? singing the song; therefore, *song* is the object of the infinitive *to sing*, used in French instead of the past participle *sung* in English, and that infinitive is itself the object of the participle; for you have heard *what?* to sing; — *what?* the song; hence the participle should remain invariable; and we should write:

La chanson que j'ai *entendu chanter.*

From this explanation it results, that, whenever the infinitive which follows the past participle can be changed into a present participle and make sense, the noun or pronoun which precedes that past participle is its direct object, and commands the agreement. When, on the contrary, that transformation being made, the sentence presents no sense, the noun or pronoun is the object of the infinitive; that infinitive is itself the object of the participle, and, being placed after it, has no influence over it. According to these principles, if we wished to say:

They were suffered to be taken by surprise by the enemy,

we should write, the participle remaining invariable:

On les a *laissé* surprendre par l'ennemi;

because, by analyzing the sentence, we find, that, instead of taking the enemy by surprise, it was the enemy which did it; the natural

construction should, then, be : *they suffered the enemy to overtake them*, which shows that the pronoun *les* is not the object of the participle, but that of the infinitive ; hence no agreement. But, if we should say :

They were suffered to take the enemy by surprise,

the participle *laissé*, in the French sentence,

On *les* a *laissés* surprendre l'ennemi,

should no longer remain invariable, because then the infinitive *surprendre* might be changed into the present participle *surprenant*, and make sense ; for the meaning would be : *they have left*, whom ? them ; what were they doing ? they were *surprising* the enemy ; — which would show that the pronoun *les* is the object of the participle *laissé*, and not that of the infinitive, as in the former sentence.

825. A past participle, when followed by an infinitive, may be preceded by two direct objects ; in which case it never remains invariable, because one belongs to the infinitive, and the other to the participle, as in the following :

Such is, my son, the cause of the tears which you have seen me shed, — (It is a mother who speaks,)	Telle est, mon fils, la cause des *larmes* que tu *m*'as *vue verser*, — (C'est une mère qui parle,)

in which *larmes* is the direct object of *verser*, and *me*, that of the participle *vu*.

826. The two following sentences come under the control of these rules :

The persons who were thought dangerously wounded have received but slight bruises.	Les *personnes qu*'on a *crues* dangereusement blessées, n'ont reçu que de légères contusions.
The persons who, I have been assured, have been dangerously wounded, have received but slight bruises.	Les personnes qu'on m'a *assuré avoir été* dangereusement blessées, n'ont reçu que de légères contusions.

In the first phrase, the past participle *crues* in fact relates to the noun *personnes*, and may, by decomposing the sentence, be constructed with this word, or a pronoun which represents it ; as in,

They have been thought wounded ; { On *les* a *crues* blessées ; / Elles ont été *crues* blessées ;

whereas, in the last phrase, the past participle does not modify the noun *personnes ; les personnes assurées* would have no meaning, because the verb *assurer* is neuter in this meaning ; when speaking of persons we

say, *to assure to a person that a fact has taken place*, and not, *to assure a person*, &c. ; thus, we could not say :

They have been assured dangerously wounded,	On les a *assurées* grièvement blessées, Elles ont été *assurées* grièvement blessées,

for, by analyzing the sentence, we find :

They have assured, what ? That they ought to be dangerously wounded, *or* That they had been dangerously wounded;	On a assuré, quoi ? Qu'elles devaient être dangereusement blessées; *or* Qu'elles avaient été dangereusement blessées ;

and, as the sense does not allow the pronoun *que* to be the direct object of the participle, the agreement does not take place. The following illustrations, taken from our best writers, will confirm the preceding rule still more strongly :

The words which they said had been pronounced.	Les *paroles* qu'on *a dit avoir été* prononcées.
It is a thing which they thought would be convenient to me.	C'est une *chose* qu'on *a pensé devoir* me convenir.
The individuals whom they thought to be suspicious.	Les *personnes* qu'on *a pensé être* suspectes.
Above the desk, an unknown hand, which was said to be that of the lord of the village, has written these verses.	Au-dessus du pupitre, une main *étrangère*, qu'on *a dit être* celle du châtelain du village, a écrit ces vers.
Louis XIV. had in his soul a part of the grandeur which, people had thought until then, existed only around him.	Louis XIV. avait dans l'âme une partie de la *grandeur*, qu'on avait *cru* jusqu'alors n'*exister* qu'*autour de lui*.

OF PAST PARTICIPLES WHICH, BEING PLACED AT THE END OF A SENTENCE, HAVE AN INFINITIVE UNDERSTOOD AFTER THEM.

827. Sometimes the infinitive is understood after the participles of the verbs *devoir*, to owe, *pouvoir*, to be able, and *vouloir*, to be willing, as in the following sentences :

I rendered him all the services I could.	Je lui ai rendu touts les services que j'ai *pu* (lui rendre.)
I rendered him all the services I ought.	Je lui ai rendu touts les services que j'ai *dû* (lui rendre.)
I rendered him all the services I wished.	Je lui ai rendu touts les services que j'ai *voulu* (lui rendre.)

In these cases, the participle remains invariable, having as a direct object the infinitive which is understood.

But, if the infinitive is not understood after those past participles,

they follow the general rule, and agree with their direct object when placed before them; as in,

He has paid me all the sums he owed me.	Il m'a payé toutes les *sommes qu'*il m'a *dues*.
He sticks strongly to what he has wished once.	Il veut fortement les *choses qu'*il a une fois *voulues*.

PAST PARTICIPLE OF THE VERB *FAIRE* FOLLOWED BY AN INFINITIVE.

828. The past participle of the verb *faire*, when prefixed to an infinitive, loses its primitive origin and signification; it forms, with the infinitive, a compound word, at least in the mind of the writer; they become inseparable, and the participle does not change, whatever may be its direct object and the place of that object in the sentence; thus, in our mind, this phrase,

They caused them to leave the place, On *les* a *fait sortir*,

signifies

On a *fait* sortir *eux*,

and not

On a *fait eux* sortir.

It is evident, then, that the verb *faire* has changed its nature and signification, and the general rule is not applicable to it.

PAST PARTICIPLE PRECEDED AND FOLLOWED BY *QUE*.

829. The past participle, preceded and followed by *que*, is invariable; as in,

The answer which I foresaw would be made to you,	La réponse *que* j'avais *prévu qu'*on vous ferait,
The troubles in which I saw you,	Les embarrass *que* j'ai *vu que* vous aviez,

because this participle has always for its direct object the last clause of the sentence; for instance, in this case:

I had foreseen, what? That they would make you an answer.
I had seen, what? That you were in trouble.

And, as these direct objects are placed after the verb, there is no agreement.

PAST PARTICIPLE PRECEDED BY *LUI* OR *LEUR*, EMPLOYED INSTEAD OF *LE*, *LA*, *LES*.

830. It is a business which I have left them the trouble to settle together. — C'est une *affaire* que je *leur* ai *laissé* démêler ensemble.

The grammatical construction would admit of the direct pronoun *les*, instead of the indirect *leur*, as in:

C'est une affaire que je les ai laissés démêler ensemble;

but usage has made the former construction prevail; and, by decomposing the sentence, we find it to be:

C'est une affaire que j'ai laissé *à eux* le soin de démêler ensemble.

The direct object being, then, *le soin de démêler*, &c., placed after the participle, there is no agreement.

These pronouns, *lui* and *leur*, for *le*, *la*, or *les*, ought always to be preferred when they are preceded by a direct object, whether a noun or a pronoun, as in the following:

I have seen him do it; — Je *le lui* ai *vu* faire;

which is better than:

Je *l'*ai *vu le* faire.

This is a thing which I heard them say; — C'est une *chose* que je *leur* ai *entendu* dire;

which is preferable to:

C'est une chose que je *les* ai *entendus* dire.

Your sister drank the prescription; I have seen her drink it; — Votre sœur a bu la potion; je *la lui* ai *vu* boire;

instead of:

Votre sœur a bu la potion; je *l'*ai *vue* la boire.

Analogy would require that the same rule should be applied to the pronouns of the first and second persons singular or plural; but usage still interferes here, and most of our best writers make the participle agree with them; as in,

This is a question, gentlemen, which has been left for you to decide. — C'est une question, messieurs, qu'on *vous* a *laissés* démêler.

Such is, my son, the cause of the tears which you have seen me shed. — Voilà, mon fils, la cause des pleurs que *vous* m'avez *vue* verser. (Speaking of a mother.)

PAST PARTICIPLE PRECEDED BY *LE*, REPRESENTING A MEMBER OF A SENTENCE.

831. The past participle is always invariable when preceded by *l'* representing a part of a sentence; because *l'* is there instead of *cela*, which, being always singular and masculine, cannot cause the participle of which it is the direct object to take any number or gender. We shall, then, write:

This letter is more interesting than I had supposed (it would be.)	Cette lettre est plus intéressante que je ne *l'*avais *cru*.
The affair was less serious than I expected (it to be.)	L'affaire est moins sérieuse que je ne *l'*avais *cru*.
This perfidy has taken place as I had supposed (it would be.)	Cette perfidie a eu lieu comme je *l'*avais *supposé*.
Famine happened, as Joseph had foretold (it would come.)	La famine arriva comme Joseph *l'*avait *prédit*.

These sentences stand instead of the following:

Cette lettre est plus intéressante que je n'avais cru qu'elle *était intéressante*.
L'affaire fut moins sérieuse que je n'avais pensé qu'elle *serait sérieuse*.
Cette perfidie a eu lieu comme j'avais supposé qu'elle *aurait lieu*.
La famine arriva ainsi que Joseph avait prédit qu'elle *arriverait*.

OF PAST PARTICIPLES PRECEDED BY THE PRONOUN *EN* IN SENTENCES EITHER AFFIRMATIVE, NEGATIVE, OR INTERROGATIVE, WHEN THAT PRONOUN IS NOT PRECEDED BY AN ADVERB OF QUANTITY.

832. The pronoun *en*, signifying always either *of it*, *of that*, *of them*, &c., that is to say, taking the place of a pronoun preceded by the preposition *of*, can never be, by itself, the direct object of a verb, and, therefore, has no influence over the past participle; the following sentences should, then, be written with the participle remaining invariable:

Are you fond of novels? Yes, and I have read many (of them.)	Aimez-vous les romans? Oui, et j'*en* ai beaucoup *lu*.
Have you seen many Indians in America? No, I have not seen many (of them.)	Avez-vous vu beaucoup d'Indiens en Amérique? Non, je n'*en* ai pas *vu* beaucoup.
There are some very pretty flowers in the garden; have you gathered any (of them?)	Il y a de très jolies fleurs dans le jardin; *en* avez-vous *cueilli?*

But, if the participle preceded by *en* had also a direct object placed before it, then it should follow the general rule, and agree with that object; as in,

Do your sisters know that I am in town? Yes; we have informed them of it.	Vos sœurs, savent-elles que je suis en ville? Oui; nous *les en* avons *informées*.

Your friend had a right to refuse my hand; but I did not believe she would boast of it publicly.	Votre amie avait le droit de refuser ma main; mais je ne croyais pas qu'elle *s'en* fût *vantée* publiquement.

In the first of these two sentences, the pronoun *les* is the direct object of the participle *informé;* it relates to *sisters*, which is feminine plural; in the latter, the reflected pronoun *se* is the direct object of the participle *vanté;* it relates to *friend*, which is feminine singular; therefore, the first participle should be feminine plural, and the latter feminine singular.

OF PAST PARTICIPLES PRECEDED BY THE PRONOUN *EN*, IN SENTENCES EXPRESSING EITHER INTERROGATION OR DOUET, WHEN THAT PRONOUN IS EITHER PRECEDED OR FOLLOWED BY AN ADVERB OF QUANTITY.

833. Whenever, a past participle being preceded by the pronoun *en*, this pronoun is accompanied by an adverb of quantity, this adverb either precedes or follows the pronoun; in the latter case, the participle always remains invariable; in the former, on the contrary, it only remains invariable when the sentence is interrogative, or implies the idea of a doubt; as in,

You have bought many books; have you read many of them? Yes, I have.	Vous avez acheté beaucoup de livres; *en* avez-vous *lu beaucoup?* or, *en* avez-vous *beaucoup lu?* Oui, j'*en* ai *beaucoup lu*, or, j'*en* ai lu *beaucoup*.

The place of the adverb, either before or after the participle, makes no difference in reference to the agreement of this latter word; for euphony is the only reason of adverbs being generally placed between the auxiliary and the past participle in compound tenses; their natural place is after the whole verb, the signification of which they modify; by analyzing the preceding sentence, what do we find, then? That the adverb *beaucoup*, which means *a great quantity*, is the direct object of the participle, after which it ought to be placed, and therefore has no influence over its termination.

You have bought many books; how many of them have you already read? I do not know how many.	Vous avez acheté beaucoup de livres; *combien en* avez-vous *lu?* Je ne sais pas *combien* j'*en* ai *lu?*

In this sentence, the adverb *combien* precedes the pronoun *en;* first, in an interrogative proposition, then in one which implies the idea of a doubt. By analyzing each of these propositions, we find that the verb

lire has two objects, — the first, *combien*, meaning *what quantity*, being acted upon directly by the verb; the second, *en*, signifying *of them*, showing the pronoun *them* as receiving the action expressed by the verb by means of the preposition *of*, and having, therefore, no influence over the past participle. But *combien*, being isolated from *en*, is in fact but an adverb; adverbs have neither number nor gender which they could impart to any declinable word with which they are grammatically connected; therefore, the participle should remain invariable. Besides this explanation, which is merely grammatical, there is another mode of explaining why, in cases similar to the preceding, the participle should remain invariable; it is based on the manner the mind is impressed whenever we make use of expressions of a similar construction. If we should make the participle agree, what word should we consider as its direct object? There is but one which could impart to the participle its number and gender; it is the noun *books* understood; but when I say: *How many books have you read?* for the participle *read* to agree with *books*, it would be necessary that some books should have positively been read, which is not the case here, the interrogative form of the sentence showing this doubtful state of the mind; the impression made on it, therefore, by the idea represented by the word *books* is too vague to reach the past participle, and compel it to agree, in the second proposition: *I do not know how many of them I had read.* The same mode of reasoning shows the same vagueness in reference to the noun *books;* it is evident that the predominating idea is represented by the word *combien;* it is with the idea of the *quantity*, rather than with the noun *books* itself, that the mind is impressed, since, supposing some books have been read, which is not positive, it is only the number which is inquired for; hence, in this last proposition, as well as in the first, the connection of the two ideas represented by the words *lu* and *livres* is not sufficiently positive and striking to induce the mind to make the former to agree with the latter; which confirms the rule we have given at the beginning of this chapter.

OF PAST PARTICIPLES PRECEDED BY THE PRONOUN *EN*, IN AFFIRMATIVE AND EXCLAMATIVE SENTENCES, WHEN THAT PRONOUN IS PRECEDED BY AN ADVERB OF QUANTITY.

834. Whenever the pronoun *en* is preceded by an adverb of quantity in a sentence which is either exclamative or affirmative, if the adverb and the pronoun recall to the mind the idea of a plural noun, the participle should agree with that noun; if, on the contrary, they

both represent a noun in the singular, the participle remains invariable; as in,

What pretty flowers! What an immense quantity you have gathered!	Quelles jolies *fleurs!* *Combien* vous *en* avez *cueillies!*
This general has gained as many battles as he has fought.	Autant ce général a livré de *batailles*, *autant* il *en* a *gagneés*.

By analyzing these two sentences, we shall discover that the participles *cueilli* and *gagné* have for their direct objects the nouns *fleurs* and *batailles*, and not the adverbs of quantity, *combien* and *autant*, as was the case in the preceding chapter; and, therefore, they should agree with those nouns; for, if the question: *What?* is put to the participles, the answer would be, in the first case, *Flowers, in a great quantity;* and in the latter, *Battles, as many as he has fought.* There is no doubt here, as in the preceding chapter, whether flowers were gathered, and battles fought; *combien* and *en*, *autant en*, do not represent separate ideas; they are confounded in one, which is *flowers* in the first instance, and *battles* in the other; and the idea represented by those nouns becomes then so intimately connected with that which is imparted by the participles *cueilli* and *gagné*, that the agreement of the latter with the former should follow as a consequence of the state of positiveness in which our mind is in reference to that construction.

Where is the brandy? Here it is. How much you have drank of it! You will be sick!	Où est *l'eau de vie?* La voici. *Combien* vous *en* avez *bu!* Vous serez malade!

In this sentence, the adverb *combien* and the pronoun *en* do not represent *a whole*, or the separate parts of a whole susceptible of being divided into parts, as *flowers* and *several battles* are; the compound expression *combien en* only refers to an indefinite and vague partitive idea in reference to the quantity of brandy which was drunk, and the mind does not find in this expression the character of positiveness which should exist in order to require the agreement of the past participle. In fact, what was drunk? Was it the brandy as a whole? No, it was not; it was only a part of it; but what part? A great quantity, to be sure; but what amount? All here is vague and indefinite, and deprived of the character of positiveness which alone can require the agreement of two words together.

Such are, very likely, the causes, either grammatical or philosophical, which have made our best writers, such as *Voltaire*, *La Fontaine*, *Rousseau*, *Racine*, *Buffon*, *Massillon*, *Domergue*, *Lemore*, *Bescher*, &c., use the participle, in cases similar to the preceding, according

to the rules we have given; which rules are now recognized as laws in the language by almost all our modern grammarians.

OF PAST PARTICIPLES PRECEDED BY A NOUN WHICH IS ITSELF PRECEDED BY AN ADVERB OF QUANTITY FOLLOWED BY *DE*, *OF*.

835. Whenever a past participle is preceded by a noun which is itself preceded by an adverb of quantity followed by *de*, *of*, the past participle should agree either with the noun or the adverb, according to the idea expressed by the past participle being more intimately connected with the one than it is with the other; as in,

The more diffidence he had, the less confidence he inspired in others.	*Plus de* défiance il a *eu*, *moins de* confiance il s'est *attiré*.
What magnificence has our maker displayed in this vast universe!	Combien, *or* que *de*, *magnificence* le createur a *déployée* dans ce vaste univers!

In the first of these two sentences, the connection exists between the participles and the adverbs, and the former remain invariable; in the last, the participle, on the contrary, relates more intimately to the noun than it does to the adverb, and it agrees with that noun.

The only thing, therefore, that is required in cases of this kind, is to reflect and try to discover which of the adverb or the noun is most intimately connected with the participle, and then to write the participle according to the result of that examination.

PAST PARTICIPLE USED WITH IMPERSONAL VERBS.

836. The great heat we had has been very injurious.

- *Les grandes chaleurs qu'*il a *fait* ont beaucoup nui.
- Les *grandes chaleurs* qu'il y a eu ont beaucoup nui.

When we say of a man:

He has made a journey, he found pleasure in it,	Il a fait un voyage, il y a eu du plaisir,

the pronoun *il* relates to a noun which represents a definite idea; but when I say:

The weather has been cold,	Il a fait froid,
We had much heat,	Il y a eu de grandes chaleurs,
It rains, it snows,	Il pleut, il neige,

the same pronoun *il* is indefinite; it relates to nobody, to no noun expressed before, and for that reason the verb is called impersonal.

Then no word can be called the direct object of a verb, the action of which is performed by nobody; and we write, without agreement,

The bad weather we had,	Les *mauvais* temps *qu'*il y a *eu*,
The great heat we had,	Les *grandes chaleurs qu'*il a *fait*,

because there is no question here of *bad weather had*, or great *heat made*, by anybody. The verbs *avoir*, to have, *faire*, to make, have lost their former and natural signification, and designate only the existence of a fact, and the relative *que* is not the object of any verb. These expressions are purely idiomatical, and do not comport with any satisfactory analysis.

OF PAST PARTICIPLES PRECEDED BY SEVERAL NOUNS SEPARATED EITHER BY A PREPOSITION OR CONJUNCTION, AND AGREEING ONLY WITH ONE.

837. When a past participle is preceded by several nouns separated by a preposition, and with which it could possibly agree, it should be ascertained, as we have just explained it in the preceding chapter, which of these nouns is the most intimately connected with the participle, and the result of this examination should decide about the agreement; as in,

I have seen this crowd of flatterers disappear, which my fortune had formed around me.	J'ai vu disparâitre *cette foule* de flatteurs *que* ma fortune avait *formée* autour de moi.

It is evident, that in this sentence, the participle relates to the noun *crowd*, and not to *flatterers;* for we do not say that fortune *forms flatterers*, but we say, very properly, that fortune *forms*, or *is the cause of*, a crowd of flatterers; therefore, the participle should agree with the first of the two nouns; but, in the following,

I have seen this crowd of flatterers disappear, which my fortune had attracted around me,	J'ai vu disparâitre cette foule *de flatteurs* que ma fortune avait *attirés* autour de moi,

the idea of attraction expressed by the verb refers to those who have attracted rather more than to the crowd which was only the result of that attraction, and consequently the participle should agree with *flatterers*, and not with *crowd*.

838. We give now a set of examples to illustrate this rule; as in,

What an amount of stones they have already hauled out of the quarry.	Quelle quantité de *pierres* on a *tirées* de cette carrière.

I had a serious disease, caused by drinking too large a quantity of liquor.
How could I, madam, stop this flood of tears, which time has not dried, and which so many just causes for joy have not exhausted?

J'eus une maladie sérieuse, causée par la *trop grande quantité* de liqueurs que j'avais *bue*.
Comment pourrais-je, madame, arrêter ce *torrent* de larmes que le temps n'a pas *épuisé*, que tant de justes joies n'ont pas *tari?*

We say, very properly, *épuiser*, or *tarir un torrent*, but we could not say *épuiser* or *tarir des larmes*, the source of which cannot be exhausted till life is not extinct.

We should, then, write in the plural:

This flood of tears which he has dried,

Ce torrent de *larmes* qu'il a *essuyées*,

because we do not say *essuyer un torrent;* but we can say *essuyer des larmes*.

What does the sinner see in the long succession of days which he has passed on earth.

Que voit le pécheur dans cette longue suite de *jours* qu'il a *passés* sur la terre.

We say *passer des jours;*

What a deluge of evils has he not spread over the earth!
He has disinherited his daughter as well as his sons,
It is a man or a woman whom they have murdered,

Quel déluge de *maux* n'avait-il pas *répandus* sur la terre!
C'est sa *fille*, aussi bien que ses fils, *qu'*il avait *déshéritée*,
C'est un homme ou une *femme* qu'on a *assassinée*,

making, in this last case, the participle agree with the last noun, because the mind is no more interested in one than in the other.

It is one half of the camp which they have burned.
Turenne is one of the best generals that France has produced.
It is more the general than the officers whom they have blamed.

C'est la *moitié* du camp qu'on a *brulée*.
Turenne est un des meilleurs *généraux* que la France ait *produits*.
C'est plus le *général* que les officiers que l'on a *blamé*. (The general has been blamed.)

PAST PARTICIPLE WITH THE ADVERB *LE PEU*.

839. *Le peu*, the little, *or* the few, *or* the want of, has two different significations; it means *a small quantity*, or *the want of* something.

When it means *a small quantity*, the agreement is determined by the noun which follows it.

When it means *the want of* anything, it is with this word, and not with the noun following, that the participle agrees; as in,

The little affection which you have shown him has given him courage,	Le peu d'*affection* que vous lui avez *montrée* lui a donné du courage,

there is some affection shown.

The want of affection which you have shown him has discouraged him,	*Le peu* d'affection que vous lui avez *montré* l'a *découragé*.

there is no affection shown.

In the first example, *le peu* signifies a small quantity, for there has been some affection shown; thus, *que* relates to *affection*, which, being feminine, governs the participle in the same number.

In the second example, on the contrary, *le peu* signifies *the want;* there has been no affection shown, for without the want of affection he would not have been discouraged; then *que* relates to the want, *le peu*, which, being singular and masculine, governs the participle in the same number and gender.

The participle, preceded by *le peu*, agrees when the sense of the sentence allows the suppression of these two words, and remains invariable when that suppression cannot take place.

In the first sentence, if we suppress *le peu*, we have:

L'affection que vous lui avez montrée lui a donné du courage,

which is correct.

In the second, we have:

L'affection que vous lui ayez montré l'a découragé,

which is nonsense.

Hence agreement in the first case, and none in the other.

The want of horses for the service of the artillery made us lose the battle.	*Le peu* de chevaux que nous avons *eu* pour le service de l'artillerie, nous a fait perdre la bataille.
The few horses which were given to us being exhausted, were of no avail.	Le peu de *chevaux* qu'on nous a *donnés*, étant exténués, ne servirent à rien.

OF THE PAST PARTICIPLES *COÛTÉ*, *VALU*, AND *PESÉ*.

840. *Coûté*, *valu*, and *pesé*, although they are participles from neuter verbs, conjugated with *to have*, are always susceptible of agreement; they are used actively, and signify *causer*, to cause,

exiger, to require, instead of *coûter; procurer*, to procure, *rapporter*, to bring, instead of *valoir* and *peser*, to weigh.

Thus we say with agreement,

The trouble which this affair has caused me,	Les *peines* que cette affaire m'a *coûtées*,

that is to say, *m'a causées;*

The honors which this office has procured to me,	Les *honneurs* que cette place m'a *valus*,
Give the two pounds of sugar which you have weighed for me,	Donnez-moi les deux *livres* de sucre que vous avez *pesées* pour moi,

this is to say, *have procured to me;* because here, the verbs *coûter*, *valoir*, and *peser* are used actively, and preceded by their direct objects, *peines*, *honneurs* and *livres*.

841. *Remarks.* We have said that the only rule about the past participle was to make it agree with its direct object when that direct object precedes it in the construction of a sentence, and we have given all the necessary explanations to enable a person to find what is the word which is in reality the direct object of that participle; but there are a few cases in which the agreement of the past participle takes place, when the noun with which it agrees does not appear clearly to be its direct object; we advert to some reflective verbs whose signification does not suffer the analysis of the sentence in the ordinary manner; as in,

To suspect,	Se douter,
To perceive,	S'apercevoir de quelque chose,
To find fault with,	S'attaquer à quelqu'un,
To seize,	S'emparer d'un object,
To abstain,	S'abstenir,
To abstain,	S'échapper,

and others similar to these.

We will now examine into these difficulties, and show how to decide upon them.

We write the following sentences showing the agreeement,

She has suspected that her servants used to rob her,	Elle *s'est doutée* que ses domestiques la volaient,
She has perceived that her husband deceived her,	Elle *s'est aperçue* que son mari la trompait,
Why has this lady found fault with me on account of a fact which I know nothing about?	Pourquoi cette dame *s'est-elle attaquée* à moi pour un fait auquel je suis completement étranger?
The English have always seized upon everything they thought proper, without consulting right or justice,	Les Anglais *se sont* toujours *emparés* de ce qui leur a convenu sans égard pour le droit et la justice,

If these children had abstained from eating unripe fruit, they would not have been sick,	Si ces enfants *s'étaient abstenus* de manger des fruits verts il n'auraient pas été malades.
The prisoners have escaped from jail,	Les prisonniers *se sont échappés* de prison,

although it is impossible to analyze these sentences in any way satisfactory to the mind; because we do not say, in French,

Doubt somebody,	Douter quelqu'un,
Perceive one's self,	Apercevoir soi-même,
Find fault with somebody,	Attaquer quelqu'un,
Escape somebody,	Echapper quelqu'un,
Seize some one,	Emparer quelqu'un,
Abstain from some one, &c.,	Abstenir quelqu'un,

with the meaning given to these verbs in the preceding sentences; yet the reason why usage has made them agree is probably because they could be constructed as follows:

She has put herself in doubt (*for* she suspected.)	Elle *s'*est *mise* en doute.
She went to perceive (*for* she perceived.)	Elle *s'*est *mise* à apercevoir.
She went to find fault (*for* she found fault with.)	Elle *s'*est *mise* à attaquer.
She took possession (*for* she has seized.)	Elle *s'*est *mise* en possession.

But whatever may be the reason, it is matter of fact that these verbs, and others of a similar nature, are made to agree by the tyrannical power of usage. We say, also,

842. This house has been built in a few months.	Cette maison *s'*est *bâtie* en peu de mois.
This house has been well sold, well rented.	Cette maison *s'*est bien *vendue*, bien *louée*.
This house has been demolished in a short time.	Cette maison *s'*est *démolie* en peu de tems.

Because we use to say, figuratively,

Cette maison se bâtit,
" se démolit,
" se loue,
" se vend;

in which it is evident that the mind operates upon the neutral nature of these reflective verbs and makes them active; thus, when, in order to find the direct object of these participles, we ask the question,

What? we must be satisfied with such an irrational answer as the following:

This house has built, what? Itself.
" demolished, what? Itself.
" sold, " "
" rented, " "

because, if we were not, the pronoun preceding the verb ought to be its indirect object and represent *à*, to, with the direct pronoun, which would be still worse; we could never understand the meaning of the following sentences:

Elle a douté *à elle même.*
" aperçu "
" attaqué " à quelqu'un.
" emparé "
" abstenu "
" échappé "

Cette maison a bâti à elle même.
" a loué "
" a démoli "
" a vendu "

Thus, we may lay down the following rule:

The participle of a reflective verb agrees with the reflective pronoun which precedes it, when this pronoun is identical with the nominative, and cannot possibly be replaced by the same pronoun preceded by the preposition *à*, to.

QUESTIONS.

789. How can a verb in the infinitive mood stand in reference to another verb?

789. When used as a nominative, what person and number does it govern?

789. When two verbs follow one another, can the second one be indifferently used either in the subjunctive or indicative mood with *que*, or in the infinitive preceded or not by a preposition?

790. When two verbs follow one another, and the last relates to a noun or pronoun expressed in the sentence, on what condition can it be used in the infinitive mood? (The pupil should give some examples of correct and incorrect sentences.)

791. When the second verb has an antecedent expressed in the same sentence, can it always be used in the infinitive mood? If not, how should its antecedent stand in that sentence so that the infinitive mood could be used? (The pupil should analyze the examples given in the grammar, and show how they are either correct or incorrect.)

792. Although the last verb has for its antecedent the object of the first, can that verb be always used in the infinitive, and, if not, what is the condition required so that it could be so expressed ?

793. Can the English expressions, *I wish I could*, *I wish I was*, &c., be expressed literally in French ? Why not ? How should they be turned ?

794. How many verbs in the infinitive mood can be used one after another, conformably with the genius of the language ?

795. Does not euphony sometimes require that the indicative or subjunctive moods should be used instead of the infinitive ? In what cases ?

796. What is the termination of the present participle in French ? To what persons does this participle apply, and does it ever agree with its antecedent ?

797. How is a present participle distinguished from an adjective when they are both expressed by the same word ? (The pupils should explain the rule, and give some examples of each kind.)

798. What does an adjective ending in *ant* always express ? With what verb can it always be constructed ? Has it any object, either direct or indirect ?

799. What should a word ending in *ant* express for it to be a present participle ?

800. (Make the pupils analyze the examples given in the grammar in this paragraph.)

801. Are all the present participles susceptible of being used like adjectives ?

802. Are there not some present participles which change their spelling when employed as adjectives, although the pronunciation of the two words is the same in either case ? (The pupils should learn these exceptions by heart.)

803. When a word ending in *ant* is either followed by an object or preceded by *ne*, what is it, an adjective or a participle ?

804. When a word ending in *ant* expresses an idea of cause or motive, and may be preceded by one of the conjunctions *as* or *since*, *parceque*, what is it, an adjective or a participle ?

805. When a word ending in *ant* expresses an action with an idea of special time, or sameness of time, is it an adjective or a participle ?

806. When a word ending in *ant* admits of the preposition *en* being placed before it, what part of speech is it ?

807. In how many different ways can a past participle be used in French ?

808. When a past participle is used without an auxiliary, with what does it agree ?

809. When a past participle is conjugated with the auxiliary *être*, to be, in passive or neuter verbs, with what does it agree ?

810. When a past participle is conjugated with *avoir*, to have, in an active verb, with what does it agree ?

811. Why does the past participle of an active verb agree with the direct object of that verb, when that direct object precedes it, and why does it not agree when it is followed by that object ?

812. What question should be put to a past participle conjugated with *avoir*, to have, in order to discover what is the direct object of that participle ?

813. Do past participles remain invariable in neuter verbs conjugated with *avoir*, to have ? Why do those past participles remain invariable ?

814. When a verb is used in the reflected form, what is to be done in order to ascertain whether its past participle has a direct object or not, and what word is, in fact, that direct object ?

814. Is the reflected pronoun always the direct or the indirect object of the past participle ? If that pronoun is not the direct object of the participle, has it any influence over that participle ?

814. If the past participle of a reflected verb has no object, does the participle remain invariable ?

815. When a reflected verb is one of those verbs which can never be used in any other form, with what does its participle always agree ? What is the only exception to that rule ?

816. Do past participles originating from neuter verbs ever change? Why not?

817. What are the reflective verbs which originate from neuter verbs?

818. Are there not some participles which are sometimes used as prepositions? In what case? and which are they?

818. Is there not another manner which is more rational to explain why these participles do not agree when they are placed before nouns?

818. In what case do the expressions, *ci-inclus*, *ci-joint*, either remain invariable or agree with the noun which follows them?

819. Are there not, in French, verbs which are either active or neuter, according to their signification? How do the past participles of those verbs agree in either case? (The pupils should be made to learn the verbs of that class which are given in the grammar, and to explain in what signification they are either active or neuter.)

820. Has the fact of a past participle being followed either by an adjective or another past participle, any influence over the agreement of that past participle?

821. When a compound tense is formed of one of the compound tenses of the verb *to have*, as an auxiliary, and a past participle, which agrees with the object of the verb, the participle of the auxiliary, or that of the verb used in that compound tense?

821. But, when the compound tense of the verb *to have* is not connected with the past participle following, so as to form a compound tense of the whole, does not then the participle *had* agree with the object of that verb? (Make the pupils analyze the two sentences given as examples in the grammar.)

822. Has the fact of a verb being followed by its nominative any influence over the agreement of the past participle of that verb?

823. When a past participle is followed by a verb in the infinitive, from which it is separated by a preposition, how should it be ascertained whether the noun or pronoun which precedes the participle as an object is either the object of the participle or that of the infinitive following? (Make the pupils parse the sentences given in the grammar.)

824. When a participle is immediately followed by a verb in the infinitive mood, how should it be ascertained whether that participle should agree or not with the noun or pronoun which precedes it as an object? (The pupils should analyze the examples given in the grammar.)

825. When a participle, being followed by an infinitive, is preceded by two direct objects, should it necessarily agree with one of the two?

826. (Make the pupils analyze the sentences given in this paragraph.)

827. Whenever the participles, *pu*, *du*, *rendu*, &c., being used at the end of a sentence, have an infinitive understood after them, are they invariable in their termination? Why is it so?

827. But are those participles still invariable when they, in fact, end the sentence without any verb in the infinitive mood being understood after them? Why this difference?

828. When the participle of the verb *faire* is followed by an infinitive, does its termination remain invariable? Why is it so?

829. When a participle is followed and preceded by *que*, does it ever agree with the object which precedes it? Why does it not agree?

830. When a sentence is idiomatically constructed with either of the pronouns *lui* or *leur*, instead of *le*, *la*, or *les*, does the participle which has *lui* or *leur* for its object remain invariable? Why so? How is it when either *le*, *la*, or *les* is used instead of *lui* or *leur*.

830. Which construction should be preferred, that which admits of *le*, *la*, or *les*, or that which admits of the participle being preceded by *lui* or *leur*?

831. Whenever a past participle is preceded by the objective pronoun *l'*, referring to a part of a sentence, or an idea, of which it takes the place, does the participle remain invariable? Why is it so?

832. When a past participle is preceded by the pronoun *en* as its object, in a sentence which is either affirmative, negative, or interrogative, has this pronoun any influence over the participle when it is not preceded by an adverb of quantity ? Why so ?

833 When, in a sentence expressing either interrogation or doubt, the pronoun *en*, being followed by an adverb of quantity, is used as the object of a past participle, does that participle remain invariable ?

833. If the pronoun *en*, instead of being followed by an adverb of quantity, was preceded by it, in what kind of sentences should the past participle remain invariable ?

834. When the pronoun *en*, being preceded by an adverb of quantity, is used in a sentence which is either affirmative or exclamative, and relates to a noun in the plural, does the participle following remain invariable ? If it does not, why is it so ?

834. If the pronoun *en*, in the same circumstances as above, should take the place of a noun used in the singular, should the participle agree with that noun ? and, if it does not, why is it so ?

835. When a past participle is preceded by a noun which is itself preceded by an adverb of quantity, from which it is separated by the preposition *de*, of, in what case should that participle agree either with the noun or the adverb of quantity ?

836. Does the participle of an impersonal verb ever agree with the noun which precedes it ? If it does not agree, why is it so ?

837. When a past participle is preceded by two nouns separated by the preposition *de*, of, with which of these two nouns should that participle agree ?

838. (Make the pupils analyze the examples given in this paragraph.)

839. When the past participle is preceded by a noun separated by the preposition *of*, *de*, from the adverb *le peu*, what should be the signification of *le peu* for the termination of the participle either to remain invariable or to agree with the noun which follows *le peu* ?

840. Do the participles, *coûté*, *valu*, and *pesé*, although originating from neuter verbs, remain invariable when they are preceded by their object ?

841. Are the participles of the reflected verbs *se douter*, *s'appercevoir*, *s'attaquer*, *s'emparer*, *s'abstenir*, &c., invariable ? If not, with what do they always agree ?

841. How can the agreement of these participles be accounted for ?

842. How can it be explained why the participles of the reflected verbs *se bâtir*, *se vendre*, *se louer*, &c., agree with the reflected pronoun of those verbs ?

OF PREPOSITIONS.

843. The word *Preposition*, which is expressed in Latin by *præpositio*, is formed of *præ*, before, *avant*, *devant*, and *ponere*, to place, *placer*. *Preposition*, then, means : what is *placed before*.

Prepositions are words which serve to express or show the several relations which persons and things have with each other.

Prepositions are invariable ; they have neither gender nor number ; alone, they express nothing ; they have a signification only when followed by an object expressed or understood.

They have, then, none of the properties belonging to nouns; but sometimes they are, however, used as nouns, taking the article in either number, but not in either gender; as in the following expressions:

The front of the house.	*Le devant* de la maison.
To start first.	Prendre *les devants*.
The back part of the house.	*Le derrière* de la maison.
The inside of the palace.	*Le dedans* du palais.
The outer part of the city.	*Les dehors* de la ville, &c.

It would be a great perfection in a language, if prepositions should express but one relation between persons or things; the style would be clearer; but it happens, too often, that the same preposition expresses not only different relations, but relations which are entirely opposite; for instance, in these sentences,

Approach the fire; stand back from the fire,	*Approchez*-vous *du* feu; *éloignez*-vous *du* feu,

the preposition *de*, of, expresses, in the first part of the phrase, a relation of *approximation*, and, in the last, a relation of *removal*.

CLASSIFICATION OF PREPOSITIONS.

844. We may divide prepositions into three different classes:

1st. According to the formation of the word itself.

2d. According to the signification of the word.

3d. According to the object which it governs.

The first class of prepositions are either simple or compound.

1st. The prepositions which are called simple are expressed by one word only; as, *à*, to; *de*, of; *pour*, for; *sans*, without; *avec*, with, &c.

The prepositions which are called compound are expressed by the union of several words; as, *vis-à-vis de*, opposite; *à la réserve de*, except; *à côté de*, by the side of, &c.

2d. The prepositions, in regard to their signification, are divided into as many classes as there are relations among words.

3d. The prepositions, in regard to their object, are divided into three classes:

1. Those which do not require the use of another preposition before the noun governed by them.

2. Those which govern the preposition *of*.

3. Those which govern the preposition *to*.

Examples of the first class:

Before you.	Avant vous.
After him.	Après lui.
Behind them.	Derrière eux, &c.

Examples of the second class:

Far from Paris.	Loin *de* Paris.
Near Bath.	Près *de* Bath.
Out of London.	Hors *de* Londres.

Examples of the third class:

As far as Canterbury.	Jusqu'*à* Cantorbéry.
As to myself.	Quant *à* moi.
On your account.	Par rapport *à* vous.

Before entering into the examination of the prepositions in regard to their signification, we shall give a list of all our prepositions according to the nature of their object.

A LIST OF PREPOSITIONS CLASSIFIED ACCORDING TO THEIR OBJECT.

845. As we have already said, some prepositions are followed by the noun which they govern without the help of any other preposition; some require the preposition *de*, of; four in number, only, require the preposition *à*, to.

The following prepositions govern their object without the help of another:

À,	to.	Touchant,	concerning.
De,	of.	Concernant,	concerning.
Dès,	since, from.	A travers,	through.
Avant,	before.	Sans,	without.
Devant,	before.	Pour,	for.
Derrière,	behind.	Moyennant,	with the help of.
Avec,	with.	Nonobstant,	notwithstanding.
Attendu,	considering.	Excepté,	except.
Vu,	considering.	Hormis,	except.
Chez,	at one's house.	Hors,	save.
Après,	after.	Malgré,	in spite of.
Depuis,	since.	Outre,	besides.
Dans,	in.	Par,	by.
En,	in.	Sur,	upon, on.
Durant,	during.	Sous,	under.
Pendant,	whilst.	Dessus,	upon
Entre,	between.	Dessous,	under.
Parmi,	among.	De-dessus,	from upon.
Environ	about.	De-dessous,	from under.
Vers,	towards.	Par-dessus,	over.
Envers,	towards.	Par-dessous,	under.
Selon,	according to.	Par de ça,	this side.
Suivant,	according to.	Par de là,	that side.
Comme,	as.	Sauf,	saving.
Contre,	against.		

846. The following prepositions govern *de*, of, before their object:

Auprès,	near.	Au-derrière,	behind.
Près,	near.	Autour,	around.
Proche,	near.	Aux environs de,	about.
Faute,	for want of.	A l'exclusion,	one being excluded.
Hors,	out.	Au milieu,	in the midst.
Loin,	far.	Au niveau,	level with.
Le long,	along.	A côté,	by the side.
Ensuite,	after.	Aux dépens,	at the expense of.
A cause,	on account.	A la mode,	after the fashion of.
A l'egard,	with respect to.	A force,	by.
A l'insu,	without one's knowing.	Aux prix,	for.
		A raison,	at the rate.
A l'exception,	with the exception of.	Vis-à-vis,	towards, opposite.
		A l'opposite,	in opposition to.
A moins,	for less than.	Au travers,	through.
A la réserve,	with the exception.	Au lieu,	instead.
A couvert,	secure from.	Au moyen,	by means.
A l'abri,	sheltered from.	Au péril,	at the risk.
Au de-ça,	this side of.	A fleur,	even with.
Au de-là,	beyond.	A rez,	level to the ground.
Au-dessus,	above.	A la faveur,	by the means of.
Au-dessous,	below.	En dépit,	in spite of.
Au-devant,	before.		

Most of these prepositions are composed of a preposition joined to a noun; and this is the reason why they require the preposition *of* between the two nouns, which could not follow each other without it.

847. The prepositions governing *à*, to, before their object are the following:

Jusque,	until.	Quant,	as.
Par rapport,	as regards.	Sauf,	without prejudice to.

The last one, *sauf*, is sometimes followed by *to*, sometimes not; for we say:

Saving your opinion.	*Sauf* votre opinion.
He has paid the debt, without prejudice to his claim against you.	Il a payé la dette, *sauf à* lui à recourir contre vous.

OF PREPOSITIONS CONSIDERED IN REGARD TO THEIR SIGNIFICATION.

848. The relations which are established by prepositions among persons and things are so numerous and so diverse, that it would be nearly impossible to establish an accurate distinction among them all; therefore, we shall only consider those which are the more distinct, so as not to create confusion in the mind of the learner.

We will, then, reduce the number of relations to eight; as,

1st. Relations of place.
2d. " order, *or* arrangement.
3d. " union, connection.
4th. " separation.
5th. " opposition.
6th. That which marks the end which the mind has in view
7th. That which marks the cause.
8th. That which marks the means.

OF PREPOSITIONS HAVING REFERENCE TO *PLACE*.

849. 1st. The prepositions which have reference to place are the following:

Chez, at one's house:

He is at home.	Il est *chez* lui.
Every one ought to be master in his own house.	Chacun doit être le maître *chez* soi.

Dans, in:

He is in the house.	Il est *dans* la maison.
He takes a walk in the garden.	Il se promène *dans* le jardin.

Devant, before:

Your image is always before my eyes.	Votre image est toujours *devant* mes yeux.

Derrière, behind:

An ambitious man never looks behind.	L'ambitieux ne regarde jamais *derrière* lui.

Parmi, among:

How many fools there are among men!	Que de fous *parmi* les hommes!

Sous, under:

Fish live under the water.	Le poisson vit *sous* l'eau.

Sur, upon:

Most birds live upon trees.	La plupart des oiseaux vivent *sur* les arbres.

Vers, towards:

He takes his course towards the east.	Il se dirige *vers* l'est.
The magnet points to the north.	L'aimant tourne *vers* le nord.

OF PREPOSITIONS DENOTING *ORDER* AND *ARRANGEMENT*.

850. 2d. Those which mark *order*, *arrangement*, are the following:

Avant, before:

The news arrived before the messenger. — La nouvelle est arrivée *avant* le messager.

Après, after:

Vain people do not like to walk behind. — Les personnes vaines n'aiment pas à marcher *après* les autres.

Entre, between:

There is a treaty of peace between the different powers of Europe. — Il y a un traité de paix *entre* les différentes puissances de l'Europe.

Depuis, since, from:

Since the time of the creation men have not improved much. — *Depuis* la création l'homme ne s'est pas amélioré.

Dès, from, since:

This river is navigable from its source. — Cette rivière est navigable *dès* sa source.

OF PREPOSITIONS DENOTING *UNION* AND *CONNECTION*.

851. 3d. Those which mark *union*, *connection*, are the following:

Avec, with:

We must know those with whom we associate. — Il faut connaître ceux *avec* qui l'on s'associe.

Durant, during:

During wars, people, arts, commerce and sciences, suffer equally. — *Durant* la guerre, les peuples, les arts, le commerce, et les sciences, souffrent également.

Outre, besides:

In order to succeed in the world, we must have much complaisance, besides amiable qualities. — Pour réussir dans le monde, il faut, *outre* des qualités aimables, un grand fond de complaisance.

Pendant, during:

Pleasures are more lively and varied during the winter; but are they better than those we enjoy in the country during the summer? — Les plaisirs sont plus variés et plus vifs *pendant* l'hiver; mais valent-ils mieux que ceux dont nous jouissons à la campagne *pendant* l'été.

Suivant, according to :

I will decide according to circumstances.	Je me déciderai *suivant* les circonstances.

Selon, according to :

A wise man acts according to the principles of reason.	L'homme sage agit *selon* les maximes de la raison.

OF PREPOSITIONS INDICATING *SEPARATION*.

852. 4th. Those which indicate *separation* are the following :

Sans, without :

A woman may be amiable without beauty.	Une femme peut être aimable *sans* beauté.

Hors, except :

All is lost except honor.	Tout est perdu *hors* l'honneur.

Excepté, besides :

Besides *or* except five or six philosophers truly enlightened, all the pagans were plunged in ignorance.	*Excepté* cinq ou six philosophes réellement éclairés, tous les payens étaient plongés dans l'ignorance.

Hormis, except :

All have come home except my brother.	Touts sont rentrés *hormis* mon frère.

OF PREPOSITIONS INDICATING *OPPOSITION*.

853. 5th. Those which indicate *opposition* are the following :

Contre, against :

The people are leagued against the best of kings.	Les peuples sont ligués *contre* le meilleur des rois.

Malgré, in spite :

He has done that in spite of me.	Il a fait cela *malgré* moi.

Nonobstant, notwithstanding :

He has persevered in his views, notwithstanding all that has been said about it.	Il a persisté dans ses vues, *nonobstant* tout ce qu'on a pu lui en dire. (Obsolete.)

OF PREPOSITIONS INDICATING THE END WHICH THE MIND HAS IN VIEW.

854. 6th. Those which indicate the end are the following:

Envers, towards:

It is well to be charitable towards the poor.	Il est bien d'être charitable *envers* les pauvres.

Touchant, about:

He wrote me about this affair.	Il m'a écrit *touchant* cette affaire.

Pour, for:

Formerly men sacrificed themselves for their country, they toiled for glory; in our days they work only for their interests and pleasures.	Autrefois l'homme se sacrifiait *pour* la patrie, il travaillait *pour* la gloire; de nos jours il ne fait rien que *pour* ses intérêts et *pour* ses plaisirs.

OF PREPOSITIONS INDICATING THE CAUSE AND MEANS WHICH THE MIND HAS IN VIEW.

855. 7th and 8th. Those which indicate the cause and means are the following:

Par, by:

He has succeeded by his prayers.	Il a réussi *par* ses prières.

Moyennant, by means of:

I hope to succeed by means of your assistance.	J'espère réussir *moyennant* votre assistance. (Obsolete.)

Attendu, considering, on account:

The messenger has not been able to sail, on account of head winds.	Le courier n'a pu partir *attendu* les vents contraires.

OF THE PREPOSITIONS *DE*, *OF*, *À*, *TO*, AND *EN*, *IN*.

856. The three prepositions, *à*, to, *de*, of, *en*, in, are employed in so many different ways, that we cannot dispense with speaking of them at some length.

À, to, indicates principally a relation of attribution; as in,

This book is mine.	Ce livre est *à* moi.
I told my mind to my friend.	J'ai dit ma pensée *à* mon ami.
Who owns this garden?	*A* qui ce jardin appartient-il?

But this preposition indicates, also,

1st. Place:

I live in Versailles.	Je demeure *à* Versailles.

2d. The End:

I am going into the country.	Je vais *à* la campagne.

3d. Order:

They go two by two.	Ils vont deux *à* deux.

4th. State:

He feels at ease.	Il est *à* son aise.

5th. Quality:

There is no gold twenty-four carats fine.	Il n'y a pas d'or *à* vingt-quatre carats

Sometimes this preposition is merely expletive, and hence forms a a number of Gallicisms; as in,

Let us see who shall have it.	Voyons *à* qui l'aura.

This preposition is sometimes used for *selon*, according to; as in,

This is not according to his taste.	Ceci n'est pas *à* son goût.

Sometimes instead of *pour*, for; as in,

I take you as a witness.	Je vous prends *à* témoin.

Sometimes instead of *avec*, with; as in,

They fought with swords.	Il se sont battus *à* l'épée.

Sometimes instead of *sur*, upon, on; as in,

As soon as he had put his foot on land.	Aussitôt qu'il eut mis pied *à* terre.

Sometimes instead of *jusqu'à*, until; as in,

Until we see each other again.	*Au* revoir, (which means, jusqu'au revoir.)

857. *De*, of, indicates principally a relation of extraction, that is to say, that from which a thing is extracted, whence it comes,

or takes its name. This is the reason why we say, with *de*, of,

A marble table.	Une table *de marbre*.
A silver dish.	Un plat *d'argent*.
A bridge made out of bricks and stones.	Un pont *de brique* et *de terre*.

But it indicates, also,

1st. Property:

The book of Peter.	Le livre *de* Pierre.

2d. Quality:

This man has a lion's courage.	Cet homme a un courage *de lion*.

3d. Place:

To go out of France.	Sortir *de* France.
To come from Italy.	Venir *d'*Italie.

4th. Situation:

To die of hunger.	Mourir *de* faim.
To jump with joy.	Sauter *de* joie.

5th. Cause, Means:

To live on fruit.	Vivre *de* fruits.

This preposition is used in many other cases, and serves to construct a great number of idiomatical and adverbial expressions; as, *anew*, *de nouveau; deliberately*, *de propos délibéré*, &c.

858. *En*, in, indicates also many relations of a different nature; as in,

1st. Place:

To live in America.	Vivre *en* Amérique.
To go to France.	Aller *en* France.

2d. State:

To be in good health.	Etre *en* bonne santé.
To be at peace, at war.	Etre *en* paix, *en* guerre.
To be with a night-gown on.	Etre *en* robe de chambre.

3d. Cause:

To do a thing by hatred to another.	Faire une chose *en* haine d'un autre.

859. *En*, *dans*, in, have a very similar signification, but *dans* marks a sense fixed and determinate: as in,

Politeness reigns more despotically in the capital than it does in the provinces.	La politesse règne plus despotiquement *dans* la capitale que *dans* les provinces.

En, on the contrary, indicates a sense vague and indeterminate; as in,

To live in the country.	Vivre *en* province.

But if we specify what province, then *dans* takes its place; as in,

To live in the province of York.	Vivre *dans* la province d'York.

It is for the same reason that, although we say, indefinitely,

To give one's self to be a spectacle for others,	Se donner *en* spectacle aux autres,

we cannot use *en* if *spectacle* be qualified by an adjective, destroying the vagueness of the expression; as in,

Se donner *en spectacle funeste.*

This sentence is not grammatical, although it is found in Racine.

860. *A* and *en*, to and in, give an entirely different meaning to sentences otherwise composed of the same words; the following, for instance,

My master is in town,	Mon maître est à la ville,

signifies that my master lives in town now, and not in the country; but the following,

Mon maître est en ville,

signifies that my master is temporarily in town, although he lives in in the country. We say, also:

The army has begun the campaign,	L'armée est entrée *en* campagne,

meaning that war has been commenced; but we say:

My master has gone into the country;	Mon maître est allé à la campagne;

meaning that my master has left the city.

Respecting these modes of expression, usage must be consulted; there is no sure indication to guide a foreigner, and time and practice

are the best teachers which he may hope to find. How can he distinguish, for instance, that if he wishes to express that he lives in Paris, he must say: I live in Paris, *je demeure à Paris*, but if he speaks of any other thing but his residence, he must use *dans* instead of *à;* as in,

There are more than a million of souls in Paris.	Il y a plus d'un million d'âmes *dans* Paris.

861. *En* is sometimes joined to verbs, and entirely changes their signification. We shall give some examples:

1st.

If this business don't succeed, I will lay the blame on you.	Si cette affaire ne réussit pas, je m'*en prendrai* à vous.

2d.

They had gone so far that they had to conquer or die.	On *en* était venu si avant, qu'il fallait vaincre ou mourir.

3d.

In presenting him with this present, he assured his friend that he would not stop there.	En lui faisant ce présent, il assura à son ami qu'il n'*en resterait* pas là, *or* qu'il *ne s'en tiendrait* pas là, *or* qu'il *n'en demeurerait pas là.*

1st.

People who know that they are drowning grasp at anything they find at hand.	Les gens qui se noient *se prennent* à tout ce qu'ils trouvent à leur portée.

2d.

They had come as far as the woods on the side of the main road.	Ils *étaient venus* jusqu'au bois qui borde la grande route.

3d.

He gets hold of the rope, of the branches, &c.	*Il se tient* à la corde, *aux* branches, &c.
He lives there.	*Il demeure* là.

OF THE DIFFERENCE EXISTING BETWEEN ADVERBS AND PREPOSITIONS.

862. We have already said, that prepositions always have an object expressed or understood; this distinguishes them entirely from

the adverbs, which never have any object from the very nature of their signification. These two kinds of words must never be mistaken for each other.

A word is a preposition when it does not represent a complete meaning without the assistance of an object, which, although not always expressed, is easily supplied by the mind. In the following sentences :

What did they do afterwards ?	Que firent-ils *après?*
He lives far off.	Il demeure *loin.*
Nothing has been done since.	Il ne s'est rien fait *depuis.*

the words *après*, *loin*, and *depuis*, are prepositions, because the words *cela*, *d'ici*, from here, and *cette chose*, this thing, are understood after them.

But, in the following :

Do not go so far,	N'allez pas si *avant*,

avant is an adverb, because it cannot be followed by an object.

863. The same difference exists between *autour* and *alentour*, around ; *autour* is a preposition, which has no complete meaning without an object ; as in,

All the courtiers of the court were around the throne.	Tous les grands de la cour étaient *autour* du trône.

Whereas *alentour* is an adverb, which cannot have an object ; as in,

The king was on his throne, and his sons were around it.	Le roi était sur son trône, et ses fils etaient *alentour.*

864. The same remark applies to *avant* and *auparavant*, before. *Avant* may be followed by an object, which is generally the case ; as in,

I shall not go before Easter-day.	Je ne partirai pas *avant* Pâques.

Auparavant never has any object, and is an adverb ; as in,

They say that you will soon go ; but come and see us before you go.	On dit que vous partirez bientôt ; mais venez nous voir *auparavant.*

The following sentence :

Come and see us before you go,	Venez nous voir avant de partir,

was formerly written,

Venez nous voir *avant que de* partir.

Usage now proscribes this mode of expression.

Venez nous voir *avant que* partir,

would be a fault of language, the conjunction *avant que* governing always the subjunctive mood after it; it ought to be written:

Venez nous voir *avant que* vous *partiez*.

Some grammarians pretend that *avant*, *auparavant*, and *alentour*, are not adverbs, but mere prepositions, which they attempt to prove by the analysis of some phrases; it may be so in some few cases, but they defy analysis in most all instances, so that it is far better to consider the words as adverbs altogether, so as to create no confusion in the mind of the student; as in the following phrases:

He has gone far enough into the woods.	Il est allé assez *avant* dans le bois.
He has come when the winter was far advanced.	Il est arrivé bien *avant* dans l'hiver.
Impress this truth deeply in your memory.	Gravez cela bien *avant* dans votre mémoire.
I had warned him long before	Je l'avais averti longtems *auparavant*.
The surrounding echoes.	Les échos d'*alentour*.

865. Foreigners, and too many Frenchmen, often mistake the adjective *prêt*, ready, for the preposition *près*, near. The adjective *prêt* governs the preposition *à*, to, after it, whereas the preposition *près*, near, governs *de*, of; as in,

I am ready to do what you please	Je suis *prêt à* faire ce qui peut vous plaire.
My work is nearly finished.	Mon ouvrage est *près d'*être fini.

866. The same fault is often made with the two prepositions, *à travers* and *au travers*, though *au travers* is followed by *de*, of; as in,

He fought his way through the enemy.	Il se fit jours *au travers des* ennemis.

Whereas *à travers* has no preposition after it; as in,

Il se fit jour *à travers les* ennemis.

OF PREPOSITIONS HAVING THE PRIVILEGE OF GOVERNING OTHER PREPOSITIONS.

867. There are prepositions which govern other prepositions, with the assistance of an ellipsis. They are the following:

De,	of.	Excepté,	except.
Pour,	for.	Hors,	"
Jusque,	until.	Par,	by.

868. The preposition *de*, of, governs after it the following: *après*, after, *avec*, with, *en*, in, *entre*, between, *chez*, at the house of, and *par*, by; as in,

I speak after good authority.	Je parle *d'après* une bonne autorité.
The upper part, the lower part.	La partie *d'en* haut, la partie *d'en* pas.
It is not always easy to distinguish one's friends from one's enemies.	Il n'est pas toujours facile de distinguer ses amis *d'avec* ses ennemis.
There are few among them.	Il y en a peu *d'entre* eux.
I am coming from his house.	Je viens *de chez* lui.
By the king's orders.	*De par* le roi.

869. *Excepté* and *hors*, except, govern nearly all other prepositions; as in,

I have played against everybody except you.	J'ai joué contre tout le monde *excepté hors, contre* vous.

When *hors* is used in this acceptation, it never takes *of* after it; as in,

Except this, this article.	*Hors* ceci, *hors* cet article.

870. *Pour*, for, governs *après*, after, *dans*, in; as in,

That will be for after dinner.	Ce sera *pour après* diner.
In a fortnight.	*Pour dans* quinze jours.

But these phrases are not much used now, and it would better to turn them differently.

871. *Jusque* may be followed by *à*, to, *par*, by, *en*, *dans*, in, *sur*, upon, and *sous*, under; as in,

Until to-morrow.	*Jusqu'à* demain.
As far as the other side of the mountains.	*Jusque par* delà les monts.
I followed him even to the roof.	Je le suivis *jusque sur* le toît.
We went as far as Italy.	Nous allâmes *jusqu'en* Italie, &c.

872. *Par*, by, may be followed by *chez*, at the house of, *dessus*, above, *dessous*, under, *devant*, before, *derrière*, behind, and *deça*, *delà*, this way, that way; as in,

Come by my house.	Passez *par chez* moi.
He is over head and ears in business.	Il a des affaires *par dessus* les yeux.
He is on the other side of the sea.	Il est *par delà* les mers.
You seized me from behind.	Vous m'avez pris par *derrière*, &c.

These expressions, although grammatical, are far from being elegant, and ought to be avoided; it would be better to say:

Passez chez moi.

Il est au delà des mers.
Il vit en deça des monts, &c.

REMARKS ON THE PREPOSITIONS *VOICI* AND *VOILÀ*, *PENDANT* AND *DURANT*, *AVANT* AND *DEVANT*.

873. The prepositions *voici*, *voilà*, behold, are formed from the verb *voir*, to see, with the addition of the adverbs *ci*, here, and *là*, there; they are the only ones which may be preceded by a personal pronoun as their object; as in,

Here I am.	Me voici.
There thou art.	Te voilà.
Here she is.	La voici.
Here is some.	En voici.
There we are.	Nous voilà

874. *Pendant* and *durant*, during, whilst, have nearly the same meaning, but they are not always used to express the same idea. *Durant* implies *continuation; pendant* refers only to time, without implying necessarily the idea of continuation; thus, we should say:

The enemy have quartered during the winter,	Les ennemis se sont cantonnés *durant* l'hiver,

if we mean that they have remained quartered during all the winter; and,

Les ennemis se sont cantonnés *pendant* l'hiver,

if we mean only that they took their quarters during the winter, without implying that they remained so during the whole time.

875. *Devant* ought to be used only to signify *in the presence of*, or *opposite to;* as in,

They have appeared before the judge	Ils ont paru *devant* le juge.
He lives opposite the church.	Il demeure *devant* l'église.

And *avant* ought to be used but to express a relation of priority of time and place; as in,

He has arrived before me.	Il est arrivé *avant* moi.
The article is placed before the noun.	L'article est placé *avant* le nom.

But usage, and even the Academy, make *devant* refer to place, and *avant* refer to time only, and we must submit to their decision.

OF NOUNS GOVERNED BY TWO PREPOSITIONS.

876. A noun, as we have already said, may be governed by two prepositions, provided these two prepositions do not require a different object; thus, we should say,

He who, according to circumstances, writes for or against a party, is a contemptible man.	Un homme qui, selon les circonstances, écrit *pour* ou *contre* un parti, est un homme méprisable.

But it would be wrong to say:

Un homme qui écrit, selon les circonstances, *en faveur ou contre* un parti, est, &c.,

because *pour* and *contre* govern the same object; and *en faveur* governs *de* after it, while *contre* does not.

We have now to examine the use of prepositions with the article, their repetition, and their place.

OF THE USE OF THE ARTICLE AFTER PREPOSITIONS.

877. Prepositions being necessarily followed by an object, this object is itself accompanied by other words which complete and determine its meaning.

Some of the prepositions require their object to be preceded by the article, and some do not; but there are others which sometimes require the article and sometimes not. This admission of the article depends on the meaning of the sentence being definite or indefinite.

878. The following prepositions require the use of the article before their object:

Avant,	before.	Devant,	before.
Après,	after.	Derrière,	behind.
Chez,	at the house of.	Durant,	during.
Dans,	in.	Pendant,	"
Depuis,	since.	Envers, vers,	towards.
Excepté, hors,	except.	Hormis,	except.
Nonobstant,	notwithstanding.	Parmi,	among.
Selon,	according to.	Sans,	under
Suivant,	"	Touchant,	about.

But when the nouns governed by these prepositions are definite in themselves, the article, not being necessary to give them that character, is then suppressed, as before pronouns, proper names of persons, cities, &c.; thus, we say:

At your house.	Chez vous.
In Paris.	Dans Paris.
Under Henry IV.	Sous Henri IV.

879. The preposition *en*, in, is, except in a very few cases, never followed by an article; as in,

To be in office.	Etre *en* place.
To fish in muddy water.	Pêcher *en* eau trouble.
This business has been discussed before the whole parliament.	Cette affaire a été discutée *en* plein parlement.
This woman is under her husband's control.	Cette femme est *en* puissance de mari.
He is in the way of succeeding.	Il est *en* passe de réussir.
He acts as a king.	Il agit *en* roi.

We say that *en*, in a very few cases, could be followed by the article; they are the following:

1st. Before a noun singular beginning with a vowel or an *h* mute; as in,

I have done this in the absence of my father.	J'ai fait cela *en l'*absence de mon père.

2d. In some old expressions, consecrated by time; as in,

In the presence of God.	*En la* présence de Dieu.
This law-suit has been acted upon in the great hall.	Ce procès a été jugé *en la* grande chambre.

But in no case is this preposition ever followed by the article used in the plural.

880. The following prepositions sometimes require, and sometimes do not require, the article after them:

A,	to.	Avec,	with.
De,	of.	Contre,	against.
Entre,	between.	Outre,	besides.
Malgré,	in spite of.	Par,	by.
Pour,	for.	Sans,	without.
Sur,	upon.		

With the Article.	*Without the Article.*
To play on the smooth.	To be on foot.
Jouer *sur le* velours.	Etre *sur* pied.
St. Paul says, that the wife should be subordinate to the authority of the husband.	A little politeness does no harm between husband and wife.
St. Paul veut qu'il y ait de la subordination *entre la* femme et *le* mari.	Un peu de façons ne gâte rien *entre* mari et femme.
Without the passions where would be the merit.	To live without the passions, is to live without pleasure or pain.
Sans les passions où serait le mérite.	Vivre *sans* passions, c'est vivre *sans* plaisirs et *sans* peines.
This bundle has come by the messenger.	He goes only by fits and starts.
Ce paquet est arrivé *par le* messager.	Il ne va que *par* sauts et *par* bonds.

OF THE REPETITION OF PREPOSITIONS.

881. The prepositions, *à*, *de*, *en*, to, of, in, are invariably repeated before each noun; as in,

He owed his life to the clemency and the magnanimity of the conqueror.	Il dut la vie *à* la clémence et *à* la magnanimité du vainqueur.
A true patriot is happy to serve his country, and to contribute to its glory.	Un homme dévoué à son pays est heureux *de* le servir et *de* contribuer à sa gloire.
The same prejudices are found in Europe, Asia, Africa, and even America.	Les mêmes préjugés existent *en* Europe, *en* Asie, *en* Afrique, et *en* Amérique.

882. Other prepositions, and principally those of one syllable, are repeated when their objects have no similarity in their signification; as in,

In peace and in war.	Dans la *paix* et dans la *guerre*.
By strength and skill.	Par la *force* et par l'*adresse*.
With courage and inhumanity.	Avec *courage* et avec *inhumanité*.

On the contrary, they are not repeated when their objects are synonymous, or nearly so; as in,

In effeminacy and idleness.	Dans la *mollesse* et l'oisiveté.
By force and violence.	Par la *force* et la *violence*.
With courage and intrepidity.	Avec *courage* et *intrépidité*.
Through dangers and obstacles.	A travers les *dangers* et les *obstacles*.

However, this rule is not absolute except in reference to the prepositions *à*, *de*, and *en;* taste, elegance, and style should always be consulted.

OF THE PLACE OF PREPOSITIONS.

883. Prepositions have no fixed place in the French language; when a word is governed by one of them, it is placed sometimes at the beginning, sometimes at the end, sometimes, again, in the middle of the sentence; this word generally expresses a modification of another word; it ought, then, to be placed so as to show clearly the relation which the mind has in view, and, provided the idea is expressed clearly, it matters not where the preposition is placed; the ear is the only guide, and must be consulted with care.

884. *Rule.* Prepositions which, with their object, express a cir-

cumstance of another word, ought, if possible, to be placed near the word which they thus modify; as in,

We see many people who, although very witty, commit great faults.	On voit bien des gens qui, *avec beaucoup d'esprit*, commettent de grandes fautes.
I have sent to the post-office the letters which you have written.	J'ai envoyé *à la poste* les lettres que vous avez écrites.
Do you think you can, by kindness, reclaim those misguided minds?	Pensez-vous pouvoir ramener, *par la douceur*, ces esprits égarés?

If, in these sentences, we change the place of the prepositions, there will be an ambiguity, because we may say, with another meaning:

Commettre des fautes *avec esprit*.
Ecrire des lettres à *la poste*.
Des esprits égarés *par la douceur*.

Therefore, when a preposition is used to modify, with its object, a preceding word, clearness must be consulted first, then the ear, and, above all, ambiguity ought to be avoided.

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885. *Remarks.* In the first edition of our grammar, impressed with the difficulty which the proper use of prepositions presents to foreigners, we had devoted forty or fifty pages to illustrations showing how they should be used in a great number of cases which very often embarrass French people themselves. Those illustrations were certainly very useful: but they increased the size and price of the book, without offering a complete solution of this great difficulty, which, in fact, belongs to a dictionary rather than to a grammar. They have been suppressed in this edition; and we will only repeat here the advice we have so often given to those who have been under our care, which is, to get the best and most complete dictionary they can find, as the most useful assistant they can have in their study. It would be well, perhaps, for us to mention the French edition of Flemming and Tibbins, which is certainly the best book of the kind that has ever been published in any country; there the student will find all the assistance which he so much needs, and without which he walks blindfolded in so intricate a labyrinth as the study of our language.

QUESTIONS.

843. What is the meaning of the word *preposition?* For what purpose are prepositions used?

843. Are prepositions declinable or indeclinable? Can they ever be used without being followed by an object?

843. Are not prepositions sometimes used like nouns? Do they then take either number and gender?

843. By what should they be preceded in order to be used like nouns?

843. Do prepositions always express the same relation?

844. Into how many classes can prepositions be divided? Which are they?

844. What is understood by either simple or compound prepositions?

844. If prepositions should be classified according to their signification, into how many classes should they be divided?

844. Into how many classes are prepositions divided in reference to their object? (The pupils should state here what is the distinct character of each of these three classes.)

845, 846. (The pupils should, if not learn those two lists by heart, at least try to remember those prepositions contained in them which are most generally used.)

845, 846. Why are most of the prepositions contained in the list, 846, followed by the preposition *de?*

847. What are the four prepositions which govern the preposition *à* after them?

847. Is there not one of these prepositions which can be used without being followed by *à?* Which is it?

848. When prepositions are considered in reference to their signification, into how many classes are they divided? Which are they?

848. What are the prepositions contained in the first class? What is the meaning of each of them? (The teacher should ask the same questions for each class, as far as paragraph 855 inclusively, and make his pupils learn the examples given for each case.)

856. (The teacher should make his pupils learn the several significations of the prepositions *à*, *de*, and *en*, and give an example for each case.)

859. What is the difference existing between *en* and *dans?*

859. Can *en* be followed by a noun qualified by an adjective, when this adjective is placed after the noun?

860. What is the difference between the expressions, *être en ville*, and *être à la ville ; être à la campagne*, and *être en campagne?*

860. What is the difference between *à Paris* and *dans Paris?*

861. Does not the preposition *en* change entirely the signification of verbs to which it is prefixed? (Give the examples.)

862. What difference is there between an adverb and a preposition?

862. Are there not some words which are used either as prepositions or adverbs? (Give some examples.)

863. What is the difference between *autour* and *alentour?* Which of these two words is always used as an adverb?

864. (Ask the same question in reference to *avant* and *auparavant.*)

864. Can *avant* be followed by *que de* before an infinitive?

864. How should a sentence be constructed either with *avant que* or *avant de?*

864. Is not *avant* sometimes used as an adverb? What does it signify then? (Give some examples.)

864. What is the difference between the words *prêt* and *près?* By what preposition should either of these words be followed?

866. What is the difference between *à travers* and *au travers?*

867. Are there not prepositions which govern others by means of an ellipsis? Which are they?

868. What are the prepositions which *de* can govern?

869. What are the prepositions which *excepté* and *hors* can govern ?
870. What are the prepositions which *pour* can govern ?
871. What are the prepositions which *jusque* can govern ?
872. What are the prepositions which *par* can govern ?
873. From what do the prepositions *voici* and *voilà* originate ?
873. Can they be preceded by a personal pronoun as their object ?
873. Is there any other preposition that enjoys the same privilege ?
874, 875. What is the difference between *pendant* and *durant? avant* and *devant?*
876. Can a noun ever be governed by two prepositions ? in what case ? (Give an example for each case.)
877. Do not some prepositions require their objects to be preceded by the articles, whilst others do not ?
877. How should it be ascertained whether a noun used as the object of a preposition should be preceded by the article or not ?
878. What are the prepositions which are always followed by the article before nouns ?
878. Is the article still used before proper names or pronouns ? Why not ?
879. Is the preposition *en* generally followed by the article ? When can the preposition *en* be properly followed by the article ?
879. Is the preposition *en* ever followed by the plural article ?
880. What are the prepositions which are sometimes followed by the article, and sometimes not ? (These rules on the use of the article are a consequence of the principles we have expressed when speaking of that part of speech, and their application will present no difficulty to those who know, by the sense of a sentence, how to distinguish whether a noun is used either in a definite or indefinite meaning.)
881. What are the prepositions which should invariably be repeated before each word representing the object of those prepositions ?
882. In what case should the other prepositions be repeated or suppressed before their several objects ?
883. What guide should a student have in order to ascertain where a preposition should be placed with its object ?
883. Should prepositions always be placed in such a manner as not to create any ambiguity in the meaning of a sentence ?
884. What means should a foreigner resort to in order to ascertain what preposition he should use ? What book should he consult for that purpose ?

OF ADVERBS.

886. Adverbs are words, invariable by their nature, which accompany either verbs, adjectives, or other adverbs, to modify the idea expressed by these words, so as to give more precision to the action, the state, the quality, expressed by these verbs, adjectives, or adverbs. When we say :

These children behave wisely, prudently, &c.,	Ces enfants se conduisent *sagement*, *prudemment*, &c.,

the words *sagement*, *prudemment*, are adverbs ; they modify the action expressed by the verb *se conduire*, to behave ; they express with more

precision the manner, the way, in which these children behave. If we suppress the adverbs, the idea would be incomplete, vague; we could not know if the children behaved right or wrong, wisely, or prudently.

These words are called adverbs from the two Latin words, *ad* and *verbum*, near a word, because they modify, restrict, or determine, the sense of the word with which they are used.

887. These words can modify but a quality which is susceptible of being increased or diminished; thus, when we say the adverb modifies a verb, we understand that it modifies the quality, the situation, the action, expressed by the verb. In this phrase:

Peter sleeps soundly, Pierre dort *profondément*,

the adverb *profondément* modifies the situation of *being asleep*, which is expressed by the verb *to sleep*, which Peter affirms.

Adverbs are abridged expressions, which represent a preposition with its complement; for instance, *sagement*, wisely, signifies *avec sagesse*, with wisdom; thus, any word which may be thus rendered by a preposition and a noun, is an adverb.

888. Adverbs, as well as prepositions, take neither gender nor number. These two kinds of words resemble each other, at least in appearance; but they differ in this, that the preposition is always followed by an object, expressed or understood, whilst the adverb has no object.

OF THE DIFFERENCE EXISTING BETWEEN AN ADVERB AND A PREPOSITION.

889. The adverb has a complete sense of itself, whereas the preposition has no signification without its object.

When I say:

He has behaved with, by, without, &c., Il s'est conduit avec, par, sans, &c.,

the mind is waiting for something else, which is the complement of this vague expression; but, when I say:

He has behaved prudently, Il s'est conduit prudemment,

the mind is satisfied, the idea is complete.

As, in many cases, the same words are employed as adverbs or prepositions, it is only when they express an idea by themselves that

we may call them adverbs; a few examples will illustrate this difference:

Prepositions.	Adverbs.
He has arrived before the others.	Do not go so far.
Il est arrivé *avant* les autres.	N'allez pas si *avant*.
I have looked in vain upon the bed and under it.	Look upon the table; search upon and under it.
J'ai cherché en vain *dessus* et *dessous* le lit.	Voyez sur la table; regardez *dessus* et *dessous*.
This fact took place out of the city.	He is out.
Ce fait s'est passé *dehors* la ville	Il est *dehors*.
They were running away without looking behind them.	What is the difference whether we place this button before or behind?
Ils fuyaient sans regarder *derrière* eux.	Qu'importe, que ce bouton sois mis *devant* ou *derrière*.

There are grammarians who object to the words in the right-hand column being called adverbs; they look upon them as prepositions used elliptically; they may be right, but that is of no importance, since we treat here only of their form; the Academy, in this case, calls them adverbs, and we will follow its example.

OF ADJECTIVES PERFORMING THE FUNCTIONS OF ADVERBS.

890. We have said, that, in French, words often change their nature; the adverbs give us some examples to prove this fact.

Some adjectives become adverbs when, having no antecedent, no noun to correspond with them, they are joined to a verb only to qualify it, or express a circumstance of its signification; as,

He smells good.	Il sent *bon*.
He sings correctly, false.	Il chante *juste*, *faux*.
She is fainting.	Elle se trouve *mal*.
They cannot see clear.	Ils ne voient pas *clair*.
She smells bad.	Elle sent *mauvais*.
He stops short.	Il reste *court*.

These words, *bon*, *juste*, *faux*, *mal*, *clair*, *mauvais*, and *court*, are real adverbs in these sentences.

OF ADVERBS PERFORMING THE FUNCTIONS OF NOUNS.

891. There are also adverbs which, on some occasions, become real nouns, taking the article and the numbers; as *devant*, fore part; *derrière*, back part; *dessus*, the top; *dessous*, the under part; *dedans*, the inside; *dehors*, the outside. Thus, we say:

The outside of the door.	*Le devant* de la porte.
To take the lead.	Prendre *les devants*.

To be independent of one's business.	Etre *au dessus* de ses affaires.
To be beaten in a fight.	Avoir *le dessous* dans une affaire.
The inside, the back part, of a house.	*Le dedans, le derrière*, d'une maison.
The outer part of the city.	*Les dehors* de la ville.

OF A FEW ADVERBS WHICH, LIKE PREPOSITIONS, ARE SOMETIMES FOLLOWED BY AN OBJECT.

892. Although we have said that adverbs are never followed by an object, we ought to except the few following, which express manner: as, *dépendamment*, dependently; *indépendamment*, independently; *différemment*, differently; which govern the preposition *de*, of; and *convenablement*, conveniently; *conformément*, conformably; *préférablement*, preferably; and *relativement*, relatively; which may be followed by either of the prepositions *à* or *de;* as in,

Kings ought to act differently from other individuals.	Les rois doivent agir *différemment des* autres hommes.
It is on your account.	C'est *relativement à* vous.

The reason for this rule is, that usage has given to these adverbs the same prepositions which are governed by their adjectives.

OF THE DIFFERENT SORTS OF ADVERBS.

893. We shall divide the adverbs, according to their signification, into the following different classes:

1st. Adverbs of negation.
2d. " of affirmation.
3d. " of doubt.
4th. " of manner.
5th. " of order or rank.
6th. " of place.
7th. " of distance.
8th. " of time.
9th. " of quantity.
10th. " of comparison.

We will, in order to establish clearness in this classification, divide these ten different sorts of adverbs into three large classes:

The first will include the adverbs of *negation*, *affirmation*, and *doubt*.

The second will include adverbs of *manner*.

The third, all the rest.

We range among the adverbs the words which express *affirmation*, *negation*, or *doubt*, which, by many grammarians, are placed among the conjunctions, and by others are called particles, a word which signifies nothing. We think that names have no importance, provided we understand plainly their usage and signification.

OF THE ADVERBS OF THE FIRST CLASS, THAT IS TO SAY, EXPRESSING EITHER *AFFIRMATION, DOUBT*, OR *NEGATION.*

894. The adverbs of affirmation are the following: *certes*, certainly; *oui*, yes; *volontiers*, willingly; *soit*, let it be so, &c.; as in,

Since we must conquer or perish, certainly we cannot hesitate.	Puisqu'il faut vaincre ou mourir, *certes* nous n'avons pas à hésiter.
Yes, such is my name.	*Oui*, tel est mon nom.
Do you wish it? yes, no doubt, let it be so.	Le voulez-vous? *oui, soit, volontiers*, &c.

895. We have but one adverb of doubt, it is *peut-être*, perhaps; as in,

Paris is perhaps the city where people find the greatest variety of amusements, but at the same time it is perhaps the place where is found the greatest amount of misery.	Paris est *peut-être* la ville du monde où l'on trouve la plus grande variété dans les plaisirs, mais c'est *peut-être* celle où l'on rencontre le plus de misère.

Some grammarians class among the adverbs of doubt, *probablement*, *vraisemblablement*, probably; but we shall put them with the adverbs of manner, on account of their termination in *ment*.

896. The adverbs of negation are the following: *non*, no; *ne*, *ne pas*, *pas*, *point*, *ne point*, not; *nullement*, *point du tout*, not at all; *nulle part*, nowhere; as in,

Will you have some of that? No.	En voulez-vous? Non.
Will you not have some of that? No.	*N*'en voulez-vous *pas?* Non.
He does not know what to do. He dare not.	Il *ne* sait que faire. Il *n*'ose.

We see already, that the negative *ne* is sometimes used with *pas* or *point*, sometimes not; we shall hereafter explain the reason and circumstances of this fact.

OF THE SECOND CLASS OF ADVERBS, INCLUDING THE ADVERBS OF *MANNER.*

897. The adverbs of manner express how and in what manner things are done, facts take place. We have seen that these adverbs are com-

posed of an adjective and a preposition; they have been introduced into the language to abridge discourse; *sagement*, wisely, is used for *avec sagesse*, with wisdom; *modestement*, modestly, for *avec modestie*, with modesty. The adverbs of this class which are formed from adjectives are terminated in *ment*, and follow in their formation the following rules:

When the adjective which forms the root of the adverb is terminated with a vowel, the adverb is made by adding *ment* to the adjective; as in,

Modestly,	modeste-ment.	Truly,	vrai-ment.
Sensibly,	sensé-ment.	Gayly,	gai-ment.
Politely,	poli-ment.	Ingenuously,	ingénu-ment.

We must except, *follement*, foolishly, *nouvellement*, newly, *mollement*, softly, *bellement*, beautifully, which are formed from the feminine termination.

898. When the adjective is terminated in the masculine with a consonant, the adverb is formed by making the adjective feminine and adding *ment;* as in,

Greatly,	grand,	grande-ment.
Frankly,	franc,	franche-ment.
Happily,	heureux,	heureuse-ment.
Sweetly,	doux,	douce-ment.
Distinctly,	distinct,	distincte-ment.
Long,	long,	longue-ment.
Briefly,	brief,	brièv-ment.
Freshly,	frais,	fraiche-ment.

We must except the adjective *gentil*, gentle, which makes its adverb *gentiment*. The formation of this adverb arises from the fact, that the letter *l* is not sounded in the adjective, and the adverb is written to suit the ear rather than to conform to the preceding rule.

899. Adjectives ending in *ent*, *ant*, form their adverbs by changing *ent* into *emment*, and *ant* into *amment;* as in,

Eloquently,	eloquent,	eloquemment.
Diligently,	diligent,	diligemment.
Constantly,	constant,	constamment.
Obligingly,	obligeant,	obligeamment.

The adjectives *lent*, slow, and *présent*, present, are the only ones of this class which follow the general rule; as in,

Slow,	lent,	lente-ment.
Present,	present,	présente-ment.

900. There are four adverbs terminating in *ment*, which are not derived from any adjective; they are,

How,	comment.	Knowingly,	sciemment.
Especially,	notamment.	Nightly,	nuitamment.

901. There are, besides, adverbs of manner, which do not end in *ment*; such as,

Vainly,	en vain.	Well,	bien.
On purpose,	exprès.	Thus,	ainsi, &c.
Badly,	mal.		

902. The letter *e*, which precedes *ment*, in the adverbs of manner, is always mute, except in the following, when it takes an acute accent; as in,

Easily,	aisément.	Desperately,	désespérément.
Blindly,	aveuglément.	Disordinately,	désordonnément.
Commodiously,	commodément.	Determinately,	déterminément.
Commonely,	communément.	Impudently,	effrontément.
Conformably,	conformément.	Enormously,	énormément.
Deliberately,	délibérément.	Expressly,	expressément.
Immeasurably,	démesurément.	Figuratively,	figurément.

903. Many adverbs, and principally those expressing *manner*, admit of the three degrees of comparison, and in this respect follow the same rule as the adjectives.

We ought to except the following:

Totally,	totalement.	On purpose,	exprès.
Extremely,	extrémement.	How,	comment.
Sufficiently,	suffisamment.	Incessantly,	incessamment.
Thus,	ainsi.	Especially,	notamment.
Vainly,	en vain.	Nightly,	nuitamment.

The comparative and superlative are formed in the same manner, and with the same words as the adjectives. We say,

Profoundly,	profondément.
As profoundly,	aussi profondément.
More "	plus "
Less "	moins "
Very "	très "
The most "	le plus "

904. Two adverbs alone make their comparative and superlative irregularly; they are, *bien*, well, *mal*, badly. The first makes its comparative *mieux*, superlative *le mieux*, the second, *pis*, superlative *le pis*.

905. The adverbs of manner, whose functions are to modify verbs and adjectives, are themselves modified by adverbs of quantity; as in,

A wise young man says nothing without having carefully examined the meaning of his words, and always behaves so prudently that no one can complain of him.	Un jeune homme sage ne dit rien sans avoir *bien soigneusement* examiné la valeur de ses paroles, et se conduit toujours *si prudemment* que personne ne peut se plaindre de lui.

OF THE THIRD CLASS OF ADVERBS.—ADVERBS OF *ORDER* AND *RANK*.

906. The adverbs of order or rank are those which express how things are arranged with regard to one another. These adverbs can modify only the verbs, and cannot, in any way, be modified by other adverbs. They are the following:

First, premièrement, Secondly, secondement, &c.,

which are formed by adding *ment* to the feminine of the ordinal numbers, and,

At first,	d'abord.
After,	après.
Before,	devant, avant, auparavant.
Afterwards, then,	ensuite, &c.

As,

Do first your translation, secondly, read the tenth ode of the first book of Horace, and afterwards pass to some other kind of amusing reading.	Faites *premièrement* votre version, lisez *secondement* la dixième ode du premier livre d'Horace, et passez ensuite à quelqu'autre lecture d'agrément.
First the eye admires beauty, then the senses feel a desire for it, the heart afterwards yields to it.	Les yeux admirent *d'abord* la beauté, *ensuite* les sens la desirent, le cœur s'y livre *après*.

It should be observed that *premièrement* ought not to be used for *at first*, or *first*, unless these words should begin a series of propositions commencing by *secondly*, *thirdly*, *fourthly*, &c.

REMARKS ON THE ADVERB *THEN*.

907. The adverb *then* has several meanings in English, which, being expressed by different words in French, require some explanation. When *then* is placed at the head of a proposition implying an idea of posteriority or futurity in reference to that which it follows,

that adverb signifies *afterwards*, and is expressed either by *ensuite, puis*, or *après;* as in,

We played whist till ten o'clock; then we went to bed.	Nous jouâmes au whist jusqu'à dix heures; *ensuite,* (*puis, après,*) nous allâmes nous coucher.

908. When the adverb *then* is placed at the head of a proposition expressing a fact which implies an idea of actuality, instead of posteriority, that adverb has the meaning of *at this moment*, and is expressed by *alors;* as in,

I remonstrated with him on his conduct; then he acknowledged his faults, and promised me he would behave better in future.	Je lui fis des remontrances sur sa conduite; *alors* il reconnut ses torts, et me promit de se mieux conduire à l'avenir.

Alors, in this sentence, signifies *at the moment I had done speaking;* this adverb could also have been used in the preceding sentence, but then its meaning would have been, *at that time* (*ten o'clock*) *we stopped playing, and afterwards went to bed.*

909. When the adverb *then* is used to show that the proposition at the head of which it is placed is intended to express a consequence, an inference in relation to anything said before, it has the meaning of *therefore, in consequence of*, and is either expressed by *donc* or *alors*, but generally by the first of these two words, which has a stronger meaning; as in,

You see that I am right; you will then (therefore, in consequence of that) go to France, as I advise you.	Vous voyez que j'ai raison; vous irez *donc* en France, comme je vous le conseille.

910. All these adverbs, *ensuite*, *après*, *puis*, *alors*, and *donc*, can either be placed before or after the verb; it is for euphony and taste to decide which; if placed after, in compound tenses, they should be placed between the auxiliary and the past participle.

OF ADVERBS OF *PLACE* AND *DISTANCE.*

911. Adverbs of place and distance are those which are employed to express distances and situations of places, in regard to the person who speaks, or to the objects which are spoken of.

The adverbs of *place* are the following:

Où,	where.	Ici,	here.	Là, y,	there
Deça,	this side.	Delà,	that side.	En haut,	on the top
En bas,	at the base.	Partout,	everywhere.	A l'entour,	around, &c

These adverbs have no comparative nor superlative:

Venez ici,	come here.	Cherchez partout,	look everywhere, &c.
Allez là,	go there.		

912. The adverbs of *distance* are:

Près,	near.	Loin,	far.	Proche,	near, &c.

These adverbs take the degrees of comparison; thus we say,

Come nearer.	Venez *plus près*.
Go farther.	Allez *plus loin*.
We must be neither too near nor too far.	Il ne faut être ni *trop près* ni *trop loin*.

Près and *loin* may either be preceded or followed by the preposition *de*, of; but in the latter case they lose their character of adverbs, and become prepositions.

Near, he amuses us; at a distance, he attracts us.	*De près* il nous amuse, et *de loin* nous invite.
Near you, everything pleases me; far from you, everything makes me sorrowful.	*Près de* vous tout me plait, *loin de* vous tout m'attriste.

In the first sentence, *près* and *loin*, preceded by *de*, keep their nature of adverbs; but in the second, being followed by it, they become prepositions.

OF ADVERBS OF *TIME*.

913. Adverbs of *time* are those which express some relation of time; they are of two different kinds.

Some designate time in a determinate manner.

They are, for the *present* time:

Maintenant,	now.	A présent,	at present.
Présentement,	presently.	Actuellement,	actually, &c.

For the *past*, they are:

Hier,	yesterday.	Autrefois,	formerly, &c.
Avant hier,	day before yesterday.		

For the *future*, they are:

Demain,	to-morrow.	Bientôt,	soon.
Désormais,	hereafter.	A l'avenir,	in the future, &c.

914. The others designate time only in a vague and indeterminate manner; they are:

Souvent,	often.	Tard,	late.
Quelquefois,	sometimes.	D'ordinaire,	usually.
Tôt,	soon.	Matin,	early, &c.

915. Among these adverbs, some take the degrees of comparison; as in,

Come more or less often.	Venez *plus ou moins souvent.*
Go there earlier.	Allez y *plus matin.*
Come sooner, as soon as possible.	Venez *moins tard*, *le plutôt* possible.

Jamais, never, and *toujours*, always, are sometimes preceded, the former by the preposition *à*, the latter by the preposition *pour*, for; as in,

Be happy forever.	Soyez heureux *à* jamais, or *pour* toujours.

OF ADVERBS OF *QUANTITY*.

916. Adverbs of *quantity* are those which serve to designate the quantity of things, or their value, or their comparison; as in,

Assez,	enough.	Peu,	few, little.
Au moins,	at least.	Plus,	more.
Au plus,	at the most.	Presque,	nearly.
Aussi,	as.	Si,	so.
Autant,	as much.	Tant,	so much.
Beaucoup,	much.	Très,	very.
Bien,	many.	Trop,	too much.
Davantage,	more.	Tout,	entirely, although very, however, &c.
Fort,	very.		
Moins,	less.		

917. *Remark.* *Plus* and *davantage*, more, are not used indifferently, one for the other. *Davantage* is never followed by *de*, of, nor by the conjunction *que*, that; we do not say:

He is more brilliant than sound in mind,	Il a *davantage de* brillant *que de* solide,
He trusts more to his own mind than to that of others,	Il se fie *davantage à* ses lumières *qu'à* celles des autres,

but,

Il a *plus de* brillant *que de* solide.
Il se fie *plus à* ses lumières *qu'à* celles des autres.

Davantage is properly used only at the end of sentences; as in,

Science is valuable, but virtue is more so.	La science est estimable, mais la vertu l'est *davantage*.

There are many persons who use *davantage* instead of *le plus;* it is a fault. We ought to say:

Among all the flowers of a garden, the rose is that which pleases me the most.	De toutes les fleurs d'un parterre, la rose est celle qui me plait *le plus* (and not *davantage*.)

OF ADVERBS OF *COMPARISON*.

918. Adverbs of *comparison* are those which are employed to compare persons and things together; among them, the following,

Aussi,	as,	Si,	so,
Autant,	as much,	Tant,	so much,

are most generally followed by the conjunction *que*.

919. Having thus shown what the adverbs are, we have now to explain how they must be used; for it is not unimportant whether they be placed before or after the words which they modify.

The nature of the adverb is elliptical; it is used generally as an abbreviation; it is a sort of proposition by itself, since we find in it, not only a separate idea, as we do in the noun, pronoun, article, adjective, and preposition, but an entire and complete sense. It is employed, not only to express some circumstance of time and place, but also a modification. We may perceive, then, that the adverb must never be too far from the adjective, whose extent of signification it ought to restrain, or from the verb itself, which it is to modify.

OF THE PLACE OF THE ADVERB IN REFERENCE TO THE VERB.

920. Adverbs, as we have said, modify verbs, adjectives, and even other adverbs. Let us see what is their place in regard to these words; and, first, in reference to the verb.

The adverb is generally placed after the verb in the simple tenses, and between the auxiliary and the past participle in the compound; as in,

The best informed man is generally he who thinks the least of himself.	L'homme le mieux informé *est ordinairement* celui qui *pense le plus modestement* de lui-même.
Have you ever seen a more tedious pedant?	*Avez*-vous *jamais vu* un plus ennuyeux pédant?

921. *Remark.* The *compound adverbs*, or *adverbial expressions*, as well as those which designate time in a relative manner, are *always* placed after the participle ; as in,

This is the fashion.	C'est *à la mode.*
He has acted in accordance with his principles.	Il a agi *conséquemment à ses principes*, or *conséquemment.*

Time :

One ruins his health by working late.	On se ruine la santé à travailler *tard.*
One must go to bed and get up early.	On doit se coucher *de bonne heure* et se lever *matin.*

PLACE OF ADVERBS OF *ARRANGEMENT*, AS WELL AS THOSE WHICH DESIGNATE TIME IN A FIXED AND DETERMINATE MANNER.

922. Adverbs of arrangement are placed either before or after the verbs, as well as those which express time in a fixed and determinate manner ; thus, we may say :

We must first do our duty, secondly seek honest pleasures.	Nous *devons premièrement* faire notre devoir, *secondement chercher* des plaisirs honnêtes.
The weather is fine to-day, it will rain to-morrow;	*Aujourd'hui* il *fait* beau, *demain* il *pleuvra;*

or,

Il fait beau *aujourd'hui*, il pleuvra *demain.*

PLACE OF ADVERBS COMPOSED OF ONE SYLLABLE, WHEN USED WITH A VERB IN THE PRESENT OF THE INFINITIVE.

923. When the verb is in the infinitive mood, the monosyllabic adverbs are placed either before or after this infinitive ; thus, we may say :

To sing well.	*Bien* chanter, or chanter *bien.*
To speak better.	*Mieux* parler, or parler *mieux.*

We must, in these cases, consult the ear and taste.

OF ADVERBS WHICH ARE ALWAYS PLACED BEFORE THE VERB.

924. The following adverbs, when used interrogatively, ought to be placed before the verb : *comment*, how ; *où*, where ; *pourquoi*, why ; *combien*, how much, how many ; *quand*, when.

How do you do ?	*Comment* vous portez-vous ?
Where do you go ?	*Où* allez-vous ?

Why do you not like and respect God ?	*Pourquoi* n'aimez-vous pas et ne respectez-vous pas Dieu ?
You do not know when you will die.	Vous ne savez pas *quand* vous mourrez.
How much have you paid for your house ?	*Combien* avez-vous payé votre maison ?
How many oranges have you bought ?	*Combien* d'oranges avez-vous acheté ?

PLACE OF ADVERBS IN REFERENCE TO ADJECTIVES.

925. The adverb is always placed before the adjective which it modifies :

She is a very handsome, very sensible, and very honest woman.	C'est une femme *fort* belle, *très* sensible, et *infiniment* honnête.

PLACE OF ADVERBS IN REFERENCE TO OTHER ADVERBS.

926. When two adverbs are used together, adverbs of quantity are always placed before the others, as well as the three following: *souvent*, often ; *toujours*, always ; *jamais*, never ; as in,

So often, very happily, most adroitly, less honestly.	*Si* souvent, *très* heureusement, *le plus* adroitement, *moins* honnêtement.
They are always together.	Ils sont *toujours ensemble.*
They shall never be closely united.	Ils ne seront *jamais étroitement* unis.
It is often the case that he arrives suddenly.	C'est *souvent soudainement* qu'il arrive.

927. However, the adverb *souvent*, often, may be preceded by an adverb of quantity ; as in,

So often.	*Si* souvent.
Very often.	*Très* souvent.
Too often.	*Trop* souvent.

Adverbs of quantity are often found in the same sentence, modifying each other ; but only a long use of the language can indicate, with certainty, which of them must be placed first ; the understanding must be exercised, and the adverb expressing the idea which is to be modified must always be used the last ; as in,

So little, too little, very little, much more, much less, &c.	Si *peu*, trop *peu*, très or bien *peu*, beaucoup *plus*, beaucoup *moins*, &c.

It is clear, that, in the above expressions, the mind refers to these adverbs, *peu*, little, *plus*, more, *moins*, less, in a manner which is expressed by the modifying adverbs, *si*, *trop*, *très*, &c., placed before them.

REMARKS ON ADVERBS OF QUANTITY.

928. Adverbs of quantity present a great difficulty to foreigners, which consists in ascertaining what part of speech they can modify; but this difficulty will be removed by paying attention to the following remarks.

Assez, enough, rather. *Assez* modifies adjectives, past participles conjugated either with *to have* or *to be*, verbs, nouns, and some other adverbs. It precedes the nouns and adjectives, and follows the verbs, which it modifies.

When modifying nouns, *assez* acts as a noun itself, and is followed by the preposition *de*, of; as in,

I have bread enough; J'ai *assez de* pain;

which signifies: *I have a sufficient quantity of bread.*

The adverbs modified by *assez* are the following:

1st. All the adverbs of manner which are susceptible of comparison.

2d. Some adverbs of time; as, *vîte*, *souvent*, *tôt*, *tard*, *de bonne heure*, *longtems*, *à propos*, *bon matin*, *grand matin*, *à tems.*

3d. Some adverbs of place; as, *près*, *haut*, *bas*, *en dehors*, *loin*, *proche.*

4th. The following adverbs of quantity: *peu cher*, *bon marché.*

5th. The adverbs of order: *avant*, deep, far, &c., and *en sous ordre.*

929. *Au moins*, *du moins*, modify verbs only; they are indifferently placed either before or after the words they modify.

930. *Au plus* modifies several adverbs, such as, *vîte*, *tôt*, *tard*, *près*, *loin*, *haut*, *bas*, and *mal*, and always precedes them.

931. *Aussi* modifies verbs, participles, adjectives, and adverbs When it modifies a verb, it is placed after it; as in,

They all go to the theatre to-night; we, also, shall go. Ils vont tous ce soir au spectacle; nous *irons aussi.*

Aussi modifies a past participle when it is conjugated with *to be*, *être;* in such a case, as well as when used with an adjective, it is always placed before the word which it modifies, provided it expresses a comparison of equality, or the adjective or participle is preceded by another adverb; but, when this adverb is not used to form a comparison, and then means *also*, it should be placed after the adjective or past participle; as in,

Your sister is as good as she is handsome. Votre sœur est *aussi bonne* qu'elle est belle.

He is as much loved by his comrades as he is esteemed by his chiefs.	Il est *aussi aimé* de ses camarades qu'il est estimé de ses chefs.
Your sister is not only very handsome, but she is also very good.	Votre sœur n'est pas seulement très belle, mais elle est *aussi très bonne.*
Your sister is not only handsome, but she is also good.	Votre sœur n'est pas seulement belle; elle est *bonne aussi.*

However, if the verb *to be* was followed by more than one adjective, the adverb *aussi*, meaning *also*, could be placed before them ; as in,

Not only is your sister handsome, but she is also good and charitable.	Non seulement votre sœur est belle, mais elle est *aussi bonne* et *charitable.*

The adverbs modified by *aussi* are the following :

1st. All the adverbs of manner which are susceptible of comparison.

2d. Some adverbs of time ; such as *vîte*, *tôt*, *tard*, *à propos*, *souvent*, *longtems*, *de bonne heure*, *de bon* or *de grand matin.*

3d. Some adverbs of place ; such as *haut*, *bas*, *près*, *loin*, *en dehors*, *proche.*

4th. The following adverbs of quantity : *peu*, *cher*, *bon marché.*

932. *Autant* modifies verbs and nouns ; it is also used with past participles conjugated with *to have*, *avoir*, in which case it modifies the whole compound tense of the verb, but not the participle.

When *autant* is used with a noun, it is always followed by the preposition *de.*

I was formerly very fond of hunting; but I do not like it so much now.	J'aimais autrefois beaucoup la chasse, mais je ne l'*aime* pas *autant* à présent.
I was never so fond of hunting as I am now.	Je n'*ai* jamais *autant aimé* la chasse que je l'aime à présent.
You have not so much courage as your brother.	Vous n'avez pas *autant de courage* que votre frère.

Remark. Although *autant* is not generally used with adjectives, it can, however, be employed with *que* between two adjectives, to express a comparison of equality ; as in,

She is as beautiful as she is wise.	Elle est *belle autant que sage.*

933. *Bien* modifies verbs, participles, adjectives, nouns, and adverbs ; when followed by a noun, it takes *de* and the article *the* after it.

Tell your children that I love them dearly.	Dites à vos enfants que je les *aime bien.*
Tell your children that I always loved them dearly.	Dites à vos enfants que je les *ai* toujours *bien aimés.*
I visited the family with which your sister lives; they love her dearly.	J'ai vu la famille avec qui votre sœur demeure; elle y *est bien aimée.*

Your daughter has grown much; she is very beautiful now.	Votre fille a beaucoup grandi; elle est *bien belle* à présent.
Many young girls get married without knowing either how or why.	*Bien des* jeunes filles se marient sans savoir ni pourquoi ni comment.

The adverbs which are qualified by *bien* are the following:

1st. All adverbs of manner susceptible of comparison.

2d. Some adverbs of time; as *vîte*, *tôt*, *tard*, *à propos*, *souvent*, *de bonne heure*, *de bon* or *de grand matin*, *longtems*, *à tems*.

3d. Some adverbs of place; such as *près*, *loin*, *haut*, *bas*, *en dehors*, *proche*, *au dessus*, *au dessous*.

4th. Some adverbs of quantity; such as *peu*, *plus*, *assez*, *trop*, *davantage*, *moins*, *cher*, *bon marché*.

5th. Some adverbs of comparison; such as *pis*, *plus*, *moins*, *mieux*, *au contraire*.

6th. The adverbs of order: *avant*, far, deep, &c., *en sous ordre*.

934. *Beaucoup* modifies verbs, nouns, adjectives when preceded either by *plus* or *moins*, and adverbs.

When followed by a noun, *beaucoup* takes the preposition *de* before that noun; as in,

Do you like me? Yes, I like you very much.	M'aimez-vous? Oui, je vous aime *beaucoup*.
Did you really ever love that woman? Yes, I have loved her very much.	Avez-vous réellement aimé cette femme? Oui, je l'*ai beaucoup aimée*.

The adverb *beaucoup*, in this sentence, as well as in those where the verb is conjugated with *to have*, modifies the whole verb, and not the participle; therefore, it cannot be used before a participle conjugated with *to be*, any more than before an adjective, unless either the participle or the adjective is preceded by either of the adverbs *plus* or *moins;* as in,

He is much more regarded now than he was formerly.	Il est *beaucoup plus estimé* aujourd'hui qu'il ne l'était autrefois.
She is much prettier, but also far from being as wise as she was formerly.	Elle est *beaucoup plus jolie*, mais aussi *beaucoup moins raisonnable*, qu'elle ne l'était autrefois.
Have you much money? No, I have not much.	Avez-vous *beaucoup d'argent?* Non, je n'*en* ai pas *beaucoup*.

The adverbs which are modified by *beaucoup* are the following: *trop*, *plus*, *moins*, and *mieux*.

935. *Davantage* modifies verbs only; as in,

This young lady is very pretty, but your sister pleases me more.	Cette demoiselle est très jolie, mais votre sœur me plait *davantage*.

936. *Fort* modifies verbs, participles, adjectives, adverbs and adverbial expressions; as in,

You behave very bad, and I complain much of it.	Vous vous conduisez très mal, et *je m'en plains fort.*
Miss C*** has been presented at court, and has been much admired, for she was indeed very beautiful that evening.	Mademoiselle C*** a été présentée à la cour, et elle y a été *fort admirée*, car elle était vraiment *fort belle* ce soir là.

The adverbs which *fort* modifies are the following:

1st. All adverbs of manner susceptible of comparison.

2d. Some adverbs of time; such as, *vîte*, *tard*, *à propos*, *souvent*, *de bonne heure*, *de bon* or *grand matin*, *longtems*, *à laisir*, *à tems*.

3d. Some adverbs of place; such as, *près*, *loin*, *haut*, *bas*, *en dehors*, *proche*, *audessus*, *audessous*.

4th. The adverbs of order; *avant* meaning *far*, *deep*, *forward*; *en sous ordre*.

5th. Some adverbs of quantity; such as, *peu*, *cher*, *bon marché*.

937. *Très* modifies only participles, adjectives, and adverbs; as in,

The party last night was beautiful, and it was also very well arranged.	Le bal d'hier soir était *très beau*, et les arrangements en ont été *très admirés*.

The adverbs which *très* modifies are the following:

1st. All adverbs of manner susceptible of comparison.

2d. Some adverbs of time; such as, *vîte*, *tard*, *à propos*, *souvent*, *de bonne heure*, *de bon* or *de grand matin*, *longtems*, *à laisir*.

3d. Some adverbs of place; such as, *près*, *loin*, *haut*, *bas*, *en dehors*, *proche*.

4th. The adverbs of order: *avant*, *far*, *deep*, &c.; *en sous ordre*.

5th. The adverbs of quantity which *très* modifies are the following: *peu*, *cher*, *bon marché*.

938. *Moins* and *plus* modify verbs, participles, adjectives, nouns, and other adverbs; when preceded by the article *the* in English, to form a comparison, that article is omitted in French, and these two adverbs are placed before the verb; in any other case, they follow it; they precede the participles, adjectives, and adverbs which they modify, and when used with a noun, they take the preposition *de* before that noun; as in,

The more I study, the less I learn.	*Plus* j'*étudie*, *moins* j'*apprends*.
He studies more than you, and nevertheless learns less than you.	Il *étudie plus* que vous, et cependant il *apprend moins* que vous.

When you have studied more you will be less ignorant.	Quand vous aurez *plus étudié*, vous serez *moins ignorant*.
You have more money than I, but I have less cares than you.	Vous avez *plus de fortune* que moi, mais j'ai *moins de soucis* que vous.

The adverbs modified by *plus* and *moins* are the following:

1st. All adverbs of manner susceptible of comparison.

2d. Some adverbs of time; such as, *vîte*, *souvent*, *tôt*, (*moins* is never followed by *tôt*,) *longtems*, *à laisir*, *à propos*, *à tems*, (*moins* does not modify this adverb,) *de bonne heure*, (with *plus* makes *de meilleure heure*,) *grand* and *bon matin*.

3d. Some adverbs of place; such as, *près*, *loin*, *bas*, *haut*, *en dehors*, *proche*.

4th. The adverbs of order: *avant* for *deep*, *en sous ordre*.

5th. The following adverbs of quantity: *cher*, *bon marché*, (with *plus* makes *malheur marché*.)

939. *Peu* modifies verbs, participles, adjectives, nouns, and other adverbs; as in,

I study but little, thus I do not learn much.	J'*étudie peu*, aussi je n'apprends pas grand chose.
He studied but little, and his teachers never thought much of him.	Il a *peu étudié*, et il a toujours été *peu aimé* de ses maîtres.

Peu is not much used with an adjective; however, we say, very properly:

This lady is not very amiable.	Cette femme est *peu* aimable.
He is not very rich.	Il est *peu* riche.
I have but a little money, but you can have it if you want it.	J'ai *peu d'argent*, mais vous pouvez en disposer si vous en avez besoin.

The adverbs modified by the adverb *peu* are the following.

1st. All adverbs of manner susceptible of comparison.

2d. Some adverbs of time; such as, *vîte*, *souvent*. *à propos*.

3d. Some adverbs of place; such as, *loin*, *haut*, *audessus* and *audessous*.

4th. The adverb of order; *avant* for *deep*, &c.

5th. The only adverb of quantity modified by *peu* is the following: *cher*.

940. *Presque* modifies some verbs, participles, adjectives, and adverbs; as in,

I formerly hated that man; now I almost love him.	Autrefois je haïssais cet homme; maintenant, je l'*aime presque*.
I was in such a passion against that man that I almost killed him.	J'étais si en colère contre cet homme que je l'*ai presque tué*.

I went yesterday to see the fire-works, and there was such a crowd that I was very near being stifled.	J'ai été hier voir le feu d'artifice, et la foule était si grande que j'y fus *presque étouffé*.
You are almost handsome to-day with this bonnet on.	Vous êtes *presque belle* aujourd'hui avec ce chapeau.

The adverbs modified by *presque* are the following :

1st. All adverbs of manner susceptible of comparison.

2d. Some adverbs of time ; such as, *vîte*, *à tems*, *à propos*, *à l'heure*, *jamais*, *toujours*, *à toute heure*, *à tout moment*, *trop tard*, *trop tôt*, *en moins de rien*, *à point nommé*, *en un clin d'œil*, *en tout temps*.

3d. Some adverbs of place ; such as, *en haut*, *en bas*, *dehors*, *en dehors*, *jusqu'ici*, *jusque là*, *loin*, *vis-à-vis*, *en face*, *à côté*, *à terre*.

4th. Some adverbs of order ; such as, *de suite*, *ensemble*, *de front*, *à la fois*, *à la fin*, *en sous ordre*, *en foule*, *de fond en comble*, *sens dessus dessous*, *de la même manière*.

5th. The following adverbs of quantity : *autant*, *plus*, *à vil prix*, *assez*, *trop*, *cher*, *bon marché*, *à demi*.

941. *Si* modifies only past participles, adjectives, and adverbs.

My son is so much beloved and so happy where he is, that he will very likely stay there a year longer.	Mon fils est *si aimé* et *si heureux* où il est, qu'il y restera probablement encore un an.

The adverbs of quantity which are modified by the adverb *si* are the following :

1st. All adverbs of manner susceptible of comparison.

2d. Some adverbs of time ; such as the following : *vîte*, *souvent*, *tôt*, *tard*, *longtems*, *à propos*, *à loisir*, *de bonne heure*, *grand* and *bon matin*.

3d. Some adverbs of place ; such as, *près*, *loin*, *bas*, *haut*, *en dehors*, *proche*.

4th. The adverbs of order ; such as, *avant*, *deep*, *far ; en sous ordre*.

5th. The following adverbs of quantity : *peu*, *à vil prix*, *cher*, *bon marché*.

942. *Tant* modifies verbs, past participles conjugated with *to have*, past participles conjugated with *to be*, when they express a mere situation, nouns and some adverbs.

I love music so much that I never miss a concert.	J'*aime tant* la musique que je ne manque jamais un concert.
I loved that child so much that her image follows me everywhere.	J'ai *tant* aimé cette enfant que son image me suit partout.
These charges were so often renewed that they were at last looked upon as well founded.	Ces accusations *furent tant répétées* qu'on finit par les croire fondées.

Your brother makes so much money that he does not know what to do with it.	Votre frère gagne *tant d'argent* qu'il ne sait qu'en faire

The adverbs modified by *tant* are the following:

1st. Some adverbs of manner; such as, *à l'aise*, *à nu*, *à regret*, *à contre-cœur*, *à couvert*, *à découvert*, *en arrière*, *en avant*, *à la hôte*, &c.

2d. Some adverbs of place; such as, *en dehors*, *en dedans*.

3d. The adverbs of comparison: *mieux* and *pis*.

943. *Trop* modifies verbs, past participles conjugated either with *to have* or *to be*, adjectives, nouns, and some adverbs.

You are too fond of hunting.	Vous *aimez trop* la chasse.
I loved her too much to be able to forget her.	Je l'*ai trop aimée* pour pouvoir l'oublier.
This tragedy has been too much admired not to be acted any more.	Cette tragédie *a été trop admirée* pour qu'on ne la joue plus.
She is too handsome not to be loved.	Elle est *trop belle* pour ne pas être aimée.
You have too much money not to give a little to the poor.	Vous avez *trop d'argent* pour n'en pas donner un peu aux pauvres.

The adverbs which *trop* modifies are the following:

1st. All adverbs of manner susceptible of comparison.

2d. Some adverbs of time; such as, *vîte*, *souvent*, *tôt*, *tard*, *à laisir*, *à propos*, *de bonne heure*, *grand* or *bon matin*.

3d. Some adverbs of place; such as, *par ici*, *par là*, *haut*, *bas*, *en dedans*, *en dehors*, *loin*, *près*, *en avant*, *en arrière*.

4th. The adverbs of order: *avant*, *deep*; *à la fois*, *en sous ordre*, *en foule*.

5th. The following adverbs of quantity: *peu*, *cher*, *bon marché*.

6th. The adverbs of comparison; *à part*, *à l'écort*.

944. *Tout* modifies participles conjugated with *to be*, adjectives, nouns, and some adverbs. This adverb, when used either with past participles or adjectives, is submitted to some particular rules, which have been explained when speaking of *tout* as an indefinite pronoun.

When used with nouns, *tout* precedes them immediately; it forms with them idiomatical expressions, which cannot be very well conveyed into English; such as,

My children went yesterday to the theatre for the first time; nothing could take their attention from the stage.	Mes enfants ont été hier au théatre pour la première fois; ils étaient *tout œil* et *tout* oreille.
This young man is full of courage and spirit.	Ce jeune homme est *tout cœur*, *tout feu*.

The adverbs modified by *tout* are the following:

1st. Most adverbs of manner susceptible of comparison.

2d. Some adverbs of time; such as, *à laisoir*, *à propos*, *d'abord*.

3d. Some adverbs of place; such as, *en haut*, *en bas*, *à bas*, *là bas*, *en dehors*, *alentour*, *près*, *proche*, *auprès*, *vis-à-vis*, *à côté*, *de côté*, *au dessus*.

4th. Some adverbs of order; such as, *en dernier lieu*, *de suite*, *ensemble*, *à la fois*, *à la fin*, *sens dessus dessous*, *sens devant derrière*.

5th. Some adverbs of quantity; such as, *autant*, *au plus*, *au moins*.

6th. Some adverbs of comparison; such as, *aussi*, *de même*, *comme*, *au contraire*.

FURTHER REMARKS ON ADVERBS OF QUANTITY.

945. Adverbs of quantity expose foreigners to frequent mistakes, on account of the difference existing in the manner in which they are used both in French and in English. The following remarks will be of great service to them.

946. Much, and many, *beaucoup*.

As much, as many, *autant*, *tant*.

So much, so many, so very much, so very many, *autant*, *tant*.

So much as, *assez pour*.

So much the more, *d'autant plus;* so much the less, *d'autant moins*.

So much the better, *tant mieux*, *d'autant mieux*, (followed by *que*.)

So much the worse, *tant pis*, *d'autant plus mal*, (followed by *que*.)

How much, how many, *combien*.

Too much, too many, *trop*.

Very much, *beaucoup*.

Not much, *pas beaucoup*.

Much is also used idiomatically in many cases, for which the student should resort to a good dictionary.

947. Little, *peu*, (indicates scarcity, want.)

A little, *un peu*, (indicates only a small quantity,) *pas beaucoup*.

The little, *le peu*. (*Le peu* also signifies *the want* of a thing.)

948. Few, *peu*.

A few, *quelques*, (followed by a noun,) *quelques uns*, (when not followed by a noun.)

949. So, so very, *si*, *aussi*, *tant*, *tellement*, (adverb of quantity;) so so, *assez bien*, *comme cela*.

So, (meaning *thus*, adverb of manner,) *ainsi*, *de cette manière*, *de la sorte*, *de même*, *comme cela*, *cela*. (See dictionaries.)

950. Well, *bien*; pretty well, tolerably well, *assez bien*.

Very well, *très bien*. (This adverb cannot be used in French with the verb *aimer*, to love, or to like; because, *to like very bad* being nonsense, *to like very well* is not a rational idea; we like *more* or *less*, but we do not like *well* or *badly;* we should, then, say, instead of the English expression *I like it*, or *him*, *very well*, *I like it*, or *him*, *very much; very much* being then expressed by *beaucoup*.)

951. How, *comment*. (This adverb cannot be used with the verb *aimer*, to love, to like, as it is in English in interrogative sentences. The English expression, *How do you like?* &c., should be changed into *how do you find?* or *what do you think?* &c., which correspond better to the views of the mind than the English meaning, *in what manner do you like*, or *what quantity of liking have you*, &c.)

952. More, *plus*	Less, *moins*.
Much more, *beaucoup plus*.	Much less, *beaucoup moins*.
Some more, any more, *encore*.	Some less, any less, *moins*.
No more, *plus*.	No less, *pas moins*.
A little more, *un peu plus*.	A little less, *un peu moins*.
953. Enough, *assez*.	Not enough, *pas assez*.

Quite enough, *bien assez*, *suffisamment*. Not quite enough, *pas tout-a-fait assez*, *pas suffisamment*.

954. Rather, *plutôt*, as in,

Is your sister better? No; she is rather worse.	Votre sœur, est-elle mieux? Non; elle est *plutôt* plus mal.

Mieux:

I would rather die than to do that.	J'aimerais *mieux* mourir que de faire cela.

Un peu:

How are you to-day? I am rather better.	Comment vous trouvez-vous aujourd'hui? Je me sens *un peu* mieux.

To have rather, *préférer*, *aimer mieux*.

955. Quite, *tout-à-fait*, *entièrement*, *tout*, *bien*.

Not quite, *pas tout-à-fait*.

The preceding adverbs are the only ones which present any difficulty to foreigners, and these few remarks are sufficient to enable them to use them properly.

OF THE NEGATIVE ADVERB *NE*.

956. There is no word in the French language of more difficult application than the negative *ne;* we will adopt on this subject the opinions of *Bauzée*, as Levizac has not hesitated to do the same himself.

A negation is expressed in French either by the word *ne* alone, or by *ne* accompanied by *pas*, *point*, or any other negative or restrictive word; thus we have to consider the four following questions:

1st. What is the place of the negative words?

2d. When is it that *pas* ought to be preferred to *point*, and *vice versâ*?

3d. When is it that *pas* and *point* may be suppressed?

4th. When is it that *pas* or *point* ought to be suppressed?

But, before discussing these points, let us remove a wrong impression which exists among foreigners, and among too many French people, that is, that, in the French language, two negations are equal to an affirmation; this fact, although true in Latin, is not true in French.

FIRST QUESTION. WHAT IS THE PLACE OF THE NEGATIVE WORDS?

957. *Ne* in all cases is placed before the verb, and precedes all the pronouns and adverbs which the construction of the sentence requires to be placed before it; as in,

You do not say.	Vous *ne* dites pas.
You do not think so.	Vous *ne le* pensez pas.
I am going into the country, and I shall not carry my daughter there.	Je vais à la campagne, et je *n*'y mènerai pas ma fille.

The place of *pas* or *point* varies.

958. When the verb is in the present of the infinitive mood, they are sometimes placed before, sometimes after the verb; the ear must be consulted as well as taste; placed before, the negation has a stronger meaning. We say:

In order not to see.	Pour *ne* voir *pas*, or pour *ne pas* voir.

But the second expression is preferable to the first.

When the verb is in the imperative mood, *pas* or *point* is always placed after the verb; as in,

Do not play.	*Ne* jouez *pas* or *point*.
Do not hurt me.	*Ne* me faites *pas* mal.

959. In all other moods, and in all tenses of these moods, as well as in those of the infinitive, except the present, the tenses are either simple or compound; if simple, the two negations, *pas* or *point*, go after the verb; if compound, they are placed between the auxiliary and past participle; as in,

He does not speak.	Il *ne* parle *pas*.
Not speaking.	*Ne* parlant *pas*.
He has not spoken.	Il *n'*a *pas* parlé.
Having not spoken.	*N'*ayant *pas* parlé.
Has he not spoken ?	*N'*a-t-il *pas* parlé ?

WHEN IS IT THAT *PAS* OUGHT TO BE PREFERRED TO *POINT*, AND *VICE VERSÂ* ?

960. In order to decide upon this question, we must know what is the power of these two words; their use, in most cases, depends upon the views of the mind.

Point denies more strongly than *pas*.

Point designates something permanent, stable.

He reads not, he plays not, Il *ne* lit *point*, il *ne* joue *point*,

signify, that he never reads, he never plays.

Point, then, designates a habit, conveys an idea of duration.

Pas, on the contrary, expresses something which is transitory, tem porary, accidental. When I say:

He does not read, he does not play, Il *ne* lit *pas*, il *ne* joue *pas*,

I mean to mention only, that he does not read or play now, at this moment; *pas*, then, marks the state of the moment.

Point indicates a negation without reserve; as in,

He has no wit. Il *n'*a *point* d'esprit.

That is to say, he has no mind at all. This phrase is equivalent to the expression, *He is stupid.*

But, if we use *pas*, and say:

Il *n'*a pas d'esprit,

we express only that his mind has nothing striking, which is not so absolute as the former expression.

From the foregoing considerations, the Academy concludes, that

961. *Pas* is to be preferred to *point:*

1st. Before *si*, *plus*, *moins*, *autant*, &c., and other comparative expressions; as in,

Milton is not less sublime than Homer.	Milton n'est *pas moins* sublime qu'Homère.

2d. Before nouns of number; as in,

Not ten years since.	Il n'y a *pas dix* ans.

Point, on the contrary, is the only word which may be used in some elliptical phrases, as the following:

I thought I had an honest man to deal with, but it is not so.	Je croyais avoir affaire à un honnête homme, mais *point*.

And in answer to an interrogation; as in,

Shall you go to the theatre to-night? No.	Irez-vous au théatre ce soir? *Point*.

In these two cases, usage does not admit the employment of *pas*, but it would be better to use the negative adverb *non*.

At the end of a sentence, it is more elegant to use *point* than *pas;* as in,

They laughed at him, and he did not perceive it.	On s'amusait à ses dépens, et il ne s'en apercevait *point*.

962. The Academy establishes another distinction between *pas* and *point* in interrogative sentences. When we say:

Have you not seen such a person?	N'avez vous *point* vu telle personne?

we wish to ask only a simple question, which is, whether you have not seen such a person; our mind has nothing else in view. But, if we say:

N'avez vous *pas* vu telle personne?

we wish to express the idea that we think that the individual to whom the question is put has, in fact, seen the person, and we only pretend to ascertain it.

WHEN IS IT THAT WE MAY WITH ELEGANCE AND PROPRIETY SUPPRESS *PAS* OR *POINT?*

963. *Pas* or *point* may be elegantly suppressed with the verbs *cesser*, to cease, *oser*, to dare, *pouvoir*, to be able, *savoir*, to know, (meaning,

with *ne*, to be ignorant of.) This omission is simply an elegance, but we seldom dispense with it.

He does not cease crying.	Il ne *cesse* de pleurer.
He did not dare to resist him face to face.	Il n'*osa* lui résister en face.
He could not succeed in this affair.	Il ne *put* réussir dans cette affaire.
He does not know what he says.	Il ne *sait* ce qu'il dit.

Pas and *point* are also suppressed in interrogative sentences which express a negation or a doubt; as in,

Is there a man whom she does not slander?	Y a-t-il un homme dont elle ne médise?
Have you a friend who is not my friend also?	Avez-vous un ami qui ne soit un des miens?

OF THE SEVERAL CASES IN WHICH *PAS* OR *POINT* OUGHT TO BE SUPPRESSED.

OF CASES IN WHICH THE NEGATION IS SUFFICIENTLY EXPRESSED BY WORDS WHICH RESTRICT THE SIGNIFICATION OF THE VERB IN A MANNER EITHER RELATIVE OR ABSOLUTE.

964. Whenever the extent which we mean to give to the negative is sufficiently expressed by words which restrict the signification of the verb in a manner either relative or absolute, both *pas* and *point* should be omitted; therefore, we say, with a relative restricting meaning:

I seldom go out,	Je *ne* sors guère,
I shall not go out for three days,	Je *ne* sortirai *de trois jours*,

and, with an absolute meaning:

I never take any tea,	Je ne prends *jamais* de thé,
I will not see him while I live,	Je ne le verrai *de ma vie*, (meaning *never*,)
I do not think of it any more,	Je n'y pense *plus*,
Not one believes in it,	*Pas un* n'y croit,
Do not use any of these stratagems,	N'employez *aucun* de ces stratagêmes,
He pleases nobody,	Il ne plaît à *personne*,
He loves nobody,	Il n'aime *personne*, or *qui que ce soit*,
You admire nothing,	Vous n'admirez *rien*,
You value nothing,	Vous ne prisez *quoi que ce soit*,
He has remained with nothing,	Il ne lui est resté *chose quelconque*, (obsolete.)
I did not think of it at all,	Je n'y pensais *nullement*,
I do not wish it at all,	Je n'en veux *aucunement*, &c.,

because, in these sentences, the words *jamais*, *de ma vie*, *plus*, *pas un*, *aucun*, *personne*, *qui que ce soit*, *rien*, *quoi que ce soit*, *quelconque*,

nullement, and *aucunement*, are themselves entirely restrictive and negative.

965. *Remark.* When, after sentences similar to the preceding, the conjunction *que* or a relative pronoun is followed by a negative phrase, *pas* or *point* is suppressed; as in,

I never commit an excess without being sick.	Je *ne* fais *jamais* d'excès que je *n'*en sois incommodé.
I did not see a single person yesterday who did not praise you.	Je *ne* vis *personne* hier qui *ne* vous louât.
I will make no objection to you but what I can sustain with sufficient proofs.	Je *ne* vous ferai *aucune* objection, que je *ne* l'appuie de bonnes preuves.

OF CASES IN WHICH THE NEGATION IS ACCOMPANIED BY WORDS EXPRESSING THE SMALLEST PARTS OF A WHOLE.

966. When the verb, preceded by the negative word *ne*, is followed by expressions signifying the smallest parts of a thing considered as a whole, without an article, both *pas* and *point* are omitted; thus we say:

He does not see at all.	Il n'y voit *goutte*.
He has not gathered a bit of it.	Il n'en a cueilli *brin*.
He will not taste it at all.	Il n'en tâtera *mie*.
He does not say a word.	Il ne dit *mot*.

These four expressions are kept in the language, but they are old and but little used, except the first and the last.

But, if the words expressing the smallest parts of a thing considered as a whole are preceded either by a numerical adjective or an article, the second negation, *pas*, is required after the verb:

He does not say a word which is not interesting.	Il ne dit pas *un mot* qui ne soit intéressant.
In this speech, there are not three words to be corrected.	Dans ce discours, il n'y a pas *trois mots* à reprendre.
There is not a bit of it.	Il n'y en a pas *un brin*.

OF CASES IN WHICH THE NEGATION IS ACCOMPANIED BY THE CONJUNCTION *NEITHER, NI.*

967. Both *pas* and *point* should be omitted when two negative propositions are connected together by the negative conjunction *ni*; as in,

I neither love nor respect him.	Je *ne* l'aime *ni ne* l'estime.

When the negative conjunction *ni* is repeated in the nominative of the verb; as in,

Neither gold nor grandeur renders us happy.	*Ni* l'or *ni* la grandeur *ne* nous rendent heureux.

When the negative conjunction *ni* is repeated before the attribute; as in,

He is neither prudent nor wise.	Il *n'*est *ni* prudent *ni* sage.

When the negative conjunction *ni* is repeated before the object; as in,

He has neither debts nor lawsuits.	Il *n'*a *ni* dettes *ni* procès.

Remark. We may employ the second negation, *pas*, when *ni* is not repeated, and is separated from the first negation, *ne*, by a number of words, which may prevent the recollection of the negative idea; as in,

I do not like this vain display of erudition shown without discrimination or taste, nor this superabundance of words which signify nothing.	Je *n'*aime *pas* ce vain étalage d'érudition, prodiguée sans choix et sans goût, *ni* ce luxe de mots qui ne disent rien.

OF CASES IN WHICH THE SIGNIFICATION OF THE VERB IS RESTRICTED BY THE WORDS *NE, QUE*, MEANING GENERALLY *BUT* OR *ONLY*.

968. When *ne*, used with *que*, has the meaning of *seulement*, only, but, no other negative word can be placed after the verb.

A man who loves himself only is loved by nobody.	Un homme qui *n'*aime *que* lui, n'est aimé de personne.
He does nothing but laugh.	Il *ne* fait *que* rire.
I found nobody but him.	Je *n'ai* trouvé que lui, &c.

OF CASES IN WHICH A VERB IS PRECEDED BY *QUE*, USED INSTEAD OF *WHY, POURQUOI*.

969. When the verb is preceded by *que*, instead of *pourquoi*, why, *pas* and *point* are both omitted; as in,

Why are you not as reasonable as your brother?	*Que n'*êtes vous aussi raisonnable que votre frère?

OF CASES IN WHICH A VERB IS PRECEDED BY *AMOINS QUE* OR *SI*, HAVING THE MEANING OF *UNLESS*.

970. When the verb is preceded by *amoins que*, or *si*, having the same meaning, *unless*, *pas* and *point* are both omitted.

I shall not go out unless you call for me.	Je ne sortirai pas *amoins que* vous *ne* veniez me prendre.
I shall not go to his ball, if he does not send me an invitation by letter.	Je n'irai pas à son bal, *s'*il ne m'y invite par une lettre.

OF CASES IN WHICH EITHER OF THE EXPRESSIONS *IL Y A* OR *DEPUIS QUE* ARE FOLLOWED BY A VERB USED EITHER IN THE PRETERITE INDEFINITE, THE PLUPERFECT, OR THE FUTURE ANTERIOR.

971. When a verb in the preterite indefinite, the pluperfect, or the future anterior, is preceded by the conjunction *depuis que*, or by *que* preceded by the verb *il y a*, there is, *pas* and *point* should both be omitted, and *ne* placed before the verb.

How have you been since we have seen you?	Comment vous êtes vous porté *depuis que* nous ne vous *avons vu?*
We have not seen him for the last three months.	*Il y a* trois mois *que* nous *ne* l'*avons vu.*
We had not met for a long time.	*Il y avait* longtems *que* nous *ne* nous *étions rencontrés.*
When you have been out of your country for twelve years, you will come back to it.	Quand *il y aura* douze ans *que* vous *n'aurez vu* votre patrie, vous y rentrerez.

972. *Remark.* The second negation is not suppressed whenever the verb is either in the present, the imperfect, or the future present; as in,

How does he live now that we do not see him any more.	Comment vit-il *depuis que* nous *ne* le *voyons plus?*
We have not seen him for the last six months.	Il y a six mois *que* nous *ne* le *voyons point.*
We had ceased visiting each other for a long time.	Il y avait longtems *que* nous *ne* nous *voyions plus.*
When you shall have been sick ten years, you will have the right to complain.	Quand il y aura dix ans, *que* vous *ne serez pas* bien portant, vous aurez le droit de vous plaindre.

OF CASES IN WHICH A VERB IS PRECEDED BY A COMPARATIVE EITHER OF SUPERIORITY OR INFERIORITY, OR BY ANY OF THE FOLLOWING EXPRESSIONS, *AUTRE*, *AUTREMENT*, *PEU*, ETC.

973. When the conjunction *que* is preceded by the comparative adverbs, *plus*, *moins*, *mieux*, &c., or the words *autre*, *autrement*, *peu*, &c., used as comparatives; as in,

He writes better than he speaks.	Il écrit *mieux qu'*il *ne* parle.
We despise those who speak otherwise than they think.	On méprise ceux qui parlent *autrement qu'*il *ne* pensent.
This is different from what I thought.	C'est *autre chose que* je *ne* croyais.
I have come very near being deceived.	*Peu* s'en est fallu *que* je *n'*aie été trompée, &c.

974. But it ought to be remarked, that, in expressions similar to the preceding, the negation *ne* should only be used when the first member of the sentence is affirmative; thus, we should say:

He does not write any better than he speaks.	Il *n'*écrit *pas* mieux qu'il parle.
We do not respect those who speak differently from what they think.	Nous *n'*estimons *pas* ceux qui parlent autrement qu'ils pensent.
This is not otherwise than I thought.	Ceci *n'*est *pas* autre chose que je croyais, &c.

OF CASES IN WHICH EITHER OF THE VERBS *DOUTER*, *DÉSESPÉRER*, *NIER*, AND *DISCONVENIR*, *EMPÊCHER*, *PRENDRE GARDE*, *CRAINDRE*, AND OTHERS OF A SIMILAR NATURE, IS EMPLOYED IN THE FIRST PART OF A SENTENCE.

975. In phrases united by the conjunction *que* to the verbs *douter*, to doubt, *désespérer*, to despair, *nier*, and *disconvenir*, to deny, used negatively, *ne* is used before the verb of the second proposition, but *pas* or *point* is omitted.

I do not doubt that he will come.	Je *ne doute pas qu'*il *ne* vienne.
Do not despair to succeed by these means.	*Ne désespérez pas que* ce moyen *ne* vous réussisse.
I do not deny having said such a thing.	Je *ne nie pas que* je *ne* l'aie dit.
I do not deny that it might be so.	Je *ne disconviens pas que* cela *ne* soit.

Remark. The Academy observes, that with the two last verbs, *nier* and *disconvenir*, the negation *ne* may be dispensed with, in the second member of the sentence, and that we may say:

Je *ne nie pas*, *or* je *ne disconviens pas*, que cela soit.

976. *Pas* is also omitted in the second member of sentences beginning with the verbs *empêcher*, *prendre*, *garde*, meaning, *to take care*, when used affirmatively; as in,

I shall take care that you will not be included in the number.	J'*empêcherai que* vous *ne* soyez du nombre.
Take care that they do not seduce you.	*Prenez garde* qu'ils *ne* vous séduisent.

Remark. In this acceptation, the verb *prendre garde* is followed by the subjunctive; but if this verb signifies *to think*, then it should require the indicative, and be followed by *pas* or *point;* as in,

Think only that you do not understand me.	*Prenez garde que* vous *ne* m'*entendez pas.*

977. It is also omitted with verbs united by the conjunction *que* to the verb *craindre*, to fear, and others of similar meaning, when used affirmatively, provided we do not wish for what is expressed by the second part of the sentence; as in,

He is afraid that his brother will forsake him.	Il *craint que* son frère *ne* l'abandonne.
I fear my friend will die.	Je *crains* que mon ami *ne* meure.

But *pas* is not suppressed when we wish for what is expressed by the second verb; as in,

I fear my father will not come.	Je *crains que* mon père *ne* vienne *pas*

978. *Pas* or *point* ought, also, to be omitted with the verb which follows *de peur que*, *de crainte que*, for fear that, in the same cases in which it is omitted with *craindre*. Thus, when we say:

For fear that he should lose his lawsuit,	De *peur qu*'il *ne* perde son procès,

we wish him to gain the lawsuit; but in the following, with the addition of *pas*,

For fear that he might not lose his lawsuit,	De *peur qu*'il *ne* perde *pas* son procès,

we wish that he might lose it.

OF CASES IN WHICH THE VERB *SAVOIR*, BEING USED NEGATIVELY, MEANS EITHER *TO BE UNABLE*, *TO BE IGNORANT OF*, OR *NOT TO KNOW*.

979. *Pas* or *point* ought in all cases to be omitted after the verb *savoir*, meaning, to be able; as in,

I could not possibly do it.	Je *ne saurais* en venir à bout.

When *savoir* means, to be uncertain, it is also better to suppress the second negation; as in,

I do not know where to find him.	Je *ne sais* où le prendre.
He does not know what he says.	Il *ne sait* ce qu'il dit.

But *pas* or *point* must be used whenever the verb *savoir* is employed in its natural signification; as in,

He does not know the French.	Il *ne sait pas* le Français.

This article on the negation *ne*, although of great length, is far from containing all that could be said about it; but the above rules are sufficient for a grammar; the remaining part belongs to dictionaries.

QUESTIONS.

886. What is the definition of an adverb?
886. What part of speech do adverbs serve to modify?
886. What is the etymology of the word *adverb?*
887. Can an adverb modify a word expressing a quality which can neither be increased nor diminished?
887. Are not adverbs generally abridged expressions, and what do they then represent?
888. Are adverbs declinable or indeclinable?
888. In what particular do adverbs differ from prepositions?
889. Has an adverb a complete sense of itself?
889. Are not the same words sometimes used as adverbs and prepositions? What is then the difference in their meaning? (Give some examples.)
890. Are not adjectives sometimes used as adverbs? (Examples.)
891. Are not adverbs sometimes used as nouns? Do they then take either number and gender?
892. Although adverbs have generally no object, are there not some exceptions to this rule? Which are they? Why these exceptions?
893. Into how many classes are adverbs divided, according to their signification? (The pupils should recite the several classes.)
893. Into how many large classes are the ten classes of adverbs divided? Which are they?
894. What are the adverbs expressing affirmation?
895. How many adverbs expressing doubt are there in French?
896. What are the negative adverbs?
897. What do we understand by an adverb of manner?
897. For what purpose have adverbs of manner been introduced into the language?
897. What is the termination of the adverbs of manner which are derived from adjectives?
897. How is an adverb of manner formed when it is derived from an adjective ending with a vowel? What are the exceptions?
898. How is an adverb of manner formed when it is derived from an adjective ending with a consonant? What is the only exception?
899. How is an adverb of manner formed when it is derived from an adjective ending either in *ant* or *ent?* What are the exceptions?
900. Are there not a few adverbs ending in *ent* which do not derive from adjectives? Which are they?
901. Are there not many adverbs of manner which do not derive from adjectives? (Mention some of them.)
902. Is the letter *e* which precedes the termination *ent* always mute? If not, what are the exceptions? (The pupils should learn this list of exceptions.)
903. Are adverbs of manner generally susceptible of comparison? Do they follow the same rule as adjectives?
903. Are there any exceptions to this rule? If there are any, which are they?
904. How do the adverbs *bien* and *mal* form their comparative and superlative relative?
905. Cannot adverbs of manner be themselves modified by adverbs of quantity?

906. What do we understand by an adverb of order ?

906. What part of speech can these adverbs modify ? Can they be modified by other adverbs ?

906. When is it that the adverb *first* can with propriety be expressed by *premièrement?*

907. When the adverb *then*, being placed at the head of a sentence, implies an idea of posteriority or futurity in reference to that which it follows, how is it expressed in French ?

908. When the adverb *then*, still placed at the head of a sentence, implies in its meaning an idea of actuality, and signifies *at that moment*, how is it expressed ?

909. When the adverb *then* is used to show that the proposition at the head of which it is placed is intended to express a consequence in reference to something said before, how is it expressed ?

910. What is the place of the several adverbs used in French to correspond to the meaning of *then?*

911. What is understood by an adverb either of place or distance ?

911. Can adverbs of place be used either in the comparative or superlative degree ?

912. Can adverbs of distance be used either in the comparative or superlative degree ?

912. When the words *près* and *loin* are followed by *de*, do they keep their character of adverbs ? What do they become then ?

913, 914. What do we understand by an adverb of time ?

913, 914. Into how many classes are adverbs of time divided ? Which are they ? (Give some examples of each class.)

915. Are there not some adverbs of time which are susceptible of taking the degrees of comparison ? Which are they ?

915. By what prepositions can the adverbs *jamais* and *toujours* be properly preceded ?

916. What do we understand by adverbs of quantity ?

917. What is the difference between *plus* and *davantage?*

917. Which of these adverbs is most elegantly used at the end of a sentence ?

917. Is *davantage* properly followed by *de* or *que?*

917. Is *davantage* properly used instead of *le plus?*

918. What do we understand by an adverb of comparison ? By what conjunction are they always followed ?

920. What is the place of adverbs with the verbs either in simple or compound tenses ?

921. What is the place of compound adverbs ?

921. What is the place of adverbs designating time in a relative manner ?

922. What is the place of adverbs of order, and of those that designate time in a fixed and determinate manner ?

923. What is the place of monosyllabic adverbs with verbs used in the infinitive mood ?

924. What is the place of interrogative adverbs ?

925. What is the place of adverbs in reference to adjectives ?

926, 927. What is the place of adverbs in reference to one another ?

928. What part of speech does the adverb *assez* modify ?

928. When followed by a noun, what preposition does it govern ?

928. What kind of adverbs does *assez* modify ? (The teacher should ask his pupils to mention the adverbs which, in each case, are modified by *assez*.)

929. What part of speech do *au moins* and *du moins* modify ? What is their place ?

930. What adverbs does *au plus* modify ?

931. What part of speech does *aussi* modify ?

931. Can *aussi* be used to modify a past participle conjugated with *avoir?*

931. What is the place of *aussi* with an adjective in a sentence which does not express a comparison, when it has the meaning of *also*.

931. What classes of adverbs does *aussi* modify ? (Same remark here as when speaking of *assez*.)

932. What parts of speech does *autant* modify ?

932. Can *autant* be used with a participle conjugated with *to be?* In what case can *autant* modify an adjective ?

933. What parts of speech does *bien* modify ? When followed by a noun, how is *bien* separated from that noun ?

933. What are the adverbs which *bien* modifies ? (Same remark as above.)

934. What part of speech does *beaucoup* modify ?

934. Can *beaucoup* modify a past participle conjugated with *être?*

934. In what case can *beaucoup* be used to modify an adjective ?

934. What are the only adverbs which can be modified by *beaucoup* ?

935. What part of speech can *davantage* modify ?

936. What parts of speech does *fort* modify ?

936. What are the adverbs which can be modified by *fort?* (Same remark as above.)

937. What parts of speech does *très* modify ?

937. What are the adverbs which can be modified by *très?*

938. What parts of speech do *plus* and *moins* modify ?

938. What are the adverbs which can be modified by either of the adverbs *plus* and *moins* ? (If there is any difference in either case, mention it.)

939. What parts of speech does *peu* modify ?

939. What are the adverbs which can be modified by *peu?* (Same remark as above.)

940. What parts of speech does *presque* modify ?

940. What are the adverbs which can be modified by *presque?* (Same remark as above.)

941. What parts of speech does *si* modify ?

941. What are the adverbs that can be modified by *si?* (Same remark as above.)

942. What are the parts of speech modified by *tant?*

942. What are the adverbs that can be modified by *tant?* (Same remark as above.)

943. What are the parts of speech modified by *trop?*

943. What are the adverbs that *trop* can modify ? (Same remark as above.)

944. What are the parts of speech that *tout* can modify ?

944. When *tout* modifies a noun, how is it used with that noun ? (The teacher should refer to the indefinite pronoun *tout*, and repeat the questions in reference to the manner in which *tout* is used with an adjective, when it means either *however*, *although very*, or *quite*.)

944. What are the adverbs that *tout* can modify ? (Same remark as above.)

945. (The teacher should frame, himself, the questions necessary to ascertain whether his pupils understand the signification of the several combinations of adverbs contained between the paragraphs 945 and 955.)

956. How is a negation expressed in French ?

956. Is *pas* or *point* invariably used with *ne* to form a negation ?

957. What is the place of the negative word *ne?*

958, 959. What is the place of the negative words *pas* and *point?*

960. What is the difference in the meaning of *pas* and *point?*

961. When is *pas* preferable to *point?*

961. When is *point* preferable to *pas?*

962. What difference is there in the meaning of the two following expressions, *n'avez-vous pas*, or *point*, *vu telle personne?*

963. In what cases can *pas* or *point* be elegantly suppressed ?

964. When the signification of a verb, in a negative sentence, is sufficiently restricted by the words which accompany that verb, is either *pas* or *point* expressed in French ?

964. When a verb is accompanied either by a negative adverb, noun, or pronoun, is either *pas* or *point* omitted, or not ?

965. When two negative propositions are separated either by *que* or a relative pronoun, is *pas* or *point* expressed in the second proposition ?

966. When a verb, used negatively, is followed by a noun expressing the smallest parts of a whole, and that noun is neither preceded by an adjective of number nor by the article *the*, is *pas* or *point* used with that verb ?

966. How is it when the noun, qualified as above, is either preceded by a numerical adjective or the article *the?*

967. When two negative propositions are connected by the conjunction *neither, ni*, or when that conjunction is at all employed in a sentence, is *pas* or *point* used with the verb ? Is there no exception to the preceding rule ?

968. Is *pas* or *point* ever used when a verb is accompanied by *ne que?*

969. Is *pas* or *point* ever used when the verb is preceded by *que* employed for *pourquoi*, why, in interrogative or exclamative sentences ?

970. Is *pas* or *point* expressed with a verb preceded either by *si* or *amoins que*, meaning *unless?*

971, 972. In what tenses should a verb, preceded either by *il y a* or the conjunction *depuis que*, be used for *pas* or *point* being either omitted or expressed after that verb ?

973–976. Whenever a verb is preceded by any of the comparative adverbs, *mieux, moins, plus*, &c., or by the words *autre, autrement, peu*, or any other of the same nature, in an affirmative sentence, is that verb preceded by *ne* and followed by *pas*, or is *pas* omitted ?

974. What is the case if the sentence was negative ?

975. When the verbs *douter* and *désespérer* are used negatively, is *ne* expressed before the verb from which they are separated by *que?*

975. How is it when used affirmatively ?

975. (Same question in reference to *nier* and *disconvenir*.)

976. When the verbs *empêcher* and *prendre garde* are used affirmatively, is *ne* used before the second verb from which they are separated by *que*, and should *pas* be omitted ?

976. What should be the case if these two verbs were used negatively ?

977, 978. (Same questions in reference to the verb *craindre*, or any other having the same meaning, and the conjunctions *de peur que, de crainte que*, &c.)

979. Is *pas* or *point* ever expressed with the verb *savoir* used negatively and meaning *to be unable* or *ignorant of ?*

979. How is it when *savoir* is used in its natural sense ?

OF CONJUNCTIONS.

980. The different sorts of words of which we have hitherto treated serve for the composition of sentences ; but of sentences which are isolated from each other, and which, for the sake of clearness and precision, need to be united together, so as to express satisfactorily the whole meaning of our thoughts, the complete operations of our mind.

The mind unites things, ideas, persons, together, and also opposes them to each other ; it compares, divides, makes exceptions, adds, diminishes, explains, designates, concludes, and shows the inten-

tion, the end, the time, the uncertainty, the motives, &c., which are necessary to express our ideas; these operations, so diverse, must require many repetitions, much time, and also must create confusion; all of which difficulties are extremely simplified, and even avoided, with the help of conjunctions.

Conjunctions, then, are words which serve to unite together phrases, or parts of phrases, thus rendering apparent and clear the various operations of the mind; they are indeclinable, like prepositions and adverbs.

The word *conjunction* is derived from the two Latin words, *cum* and *jungere*, which signify *to join with, together*, and this name has been applied to any words which serve to join propositions together.

981. Conjunctions may be considered with regard to their formation, or their signification.

In regard to the formation of conjunctions, they are either simple or compound. Simple conjunctions are those which are expressed by a single word, as *et*, and, *si*, if, *ou*, or, *mais*, but, &c. Compound conjunctions are those which are formed of several words, as *à moins que*, unless, *soit que*, whether, *pourvu que*, provided, &c.

982. It is always easy to distinguish a conjunction from an adverb or a preposition, which are the only parts of speech that may be mistaken for them.

Simple conjunctions differ from the adverbs, inasmuch as they do not express any circumstance of the noun or verb which they precede or follow; and they differ from the prepositions in this respect, — that their last word is almost always followed by *de* or *que*.

OF CONJUNCTIONS CONSIDERED IN REFERENCE TO THEIR SIGNIFICATION.

983. All that can be said on conjunctions, in reference to their signification, is of no practical use to students; it belongs to dictionaries to show, through proper illustrations, what word should be used in French to convey the meaning of the English sentence; the only conjunction which requires explanation on account of the numerous ways in which it is idiomatically used, is the conjunction *que;* the following chapter contains all the necessary information on the subject.

OF THE USE AND DIFFERENT MODES OF EMPLOYING THE CONJUNCTION *QUE, THAT.*

984. We employ, most frequently, the conjunction *que* to connect two verbs together; as in,

I believe that I see him.	Je *crois que* je le vois.
I doubt that he will come.	Je *doute qu'*il *vienne.*

This conjunction is preceded by a verb and followed by another verb, which, as we have already seen, is sometimes used in the indicative and sometimes in the subjunctive mood. The conjunction *que* is always easily distinguishable from the relative or absolute pronoun *que.* It is a pronoun when it may be turned by *lequel, laquelle,* the which, or by *quelque chose, quelle chose,* something, what thing; as in,

God, whom I love.	Dieu, *que,* or *lequel,* j'aime.
What do you see yonder?	*Que,* or *quelle chose,* voyez-vous là bas?

But it is always a conjunction when this change cannot take place; as in,

I believe that the soul is immortal.	Je crois *que* l'âme est immortelle.

985. In phrases where there are several propositions connected by *que,* this word ought to be repeated before each one of these propositions; as in,

When I think that Christians do not die altogether; that they only suffer a change of life; that the apostle warns us not to weep over those who are sleeping in death, as if hope were not left to us; that faith teaches us that the church of heaven and earth are but one single body; that we belong to the Almighty, whether we are alive or dead; when I think, also, that she whose death we regret is living in God, can I believe that we have lost her?

Quand je considère *que* les Chrétiens ne meurent point; *qu'*ils ne font que changer de vie; *que* l'apôtre nous avertit de ne pas pleurer ceux qui dorment dans le sommeil de la mort, comme si nous n'avions pas d'espérance; *que* la foi nous apprend *que* l'église du ciel et celle de la terre ne sont *qu'*un même corps; *que* nous apporterons au Seigneur, soit que nous vivions, soit que nous mourions; quand je considère, dis-je, *que* celle dont nous regrettons la mort est vivante en Dieu, puis-je croire *que* nous l'ayons perdue?—(*Fléchier.*)

But although this rule is absolute, we must avoid its application in sentences similar to the preceding, the repetition of the word *que* rendering the style heavy and disagreeable to the ear; it is requisite, then, to change the form of the sentence so as to render unnecessary

the repetition of the same word. We shall, as an example, alter the form of the above sentence, and suppress *que;* it will be easily seen, by those whose ear is familiarized to the language, how much more pleasantly it will sound after this change.

Christians ourselves, we are aware that Christians do not die; they only change their life for another; and the apostle warns us not to weep over those who sleep the sleep of death, as if we had no hope; and besides, does not faith teach us that the church of heaven and that of earth are but the same body? Ah! since she whose death we regret is living in God, it is not permitted to us to believe that we have really lost her.	Chrétiens nous mêmes, nous ne l'ignorons pas, les Chrétiens ne meurent point; ils ne font que changer de vie; et l'apôtre nous avertit de ne pas pleurer ceux qui dorment dans le sommeil de la mort; comme si nous n'avions pas d'espérance! et d'ailleurs la foi ne nous apprend-elle pas, que l'église du ciel et celle de la terre ne sont qu'un même corps? Ah! quand celle dont nous pleurons la mort est vivante devant Dieu, il ne nous est pas permis de croire que nous l'ayons perdue.

986. Let us see what are the other uses of the conjunction *que*. It is used:

1st. To compare; as in,

Asia is larger than Europe.	L'Asie est plus grande *que* l'Europe.

987. 2d. To restrict negative sentences, and then it means *only;* as in,

These ideas serve only to torment us.	Ces idées ne servent *qu'*à nous tourmenter.
One is happy only far from the world.	On n'est heureux *que* loin du monde.

Remark. *Ne que* is sometimes used for *ne rien*, nothing, as in the following expressions:

I have nothing to do here,	Je *n'*ai *que* faire ici,

instead of,

Je *n'*ai *rien* à faire ici.

I have no want of him.	Je *n'*ai *que* faire de lui.
It is not necessary for me to tell you.	Je *n'*ai *que* faire de vous dire.

988. *Ne . . . . . que*, used with some tenses of the verb *faire*, and followed by the preposition *de*, of, and an infinitive, designates an action which is just passed; as in,

He is just gone.	Il *ne fait que de* partir.

The action of being gone is past, although quite recently; but without the preposition *de*, of, *ne . . . . . que* expresses a habit; as in,

He does nothing else but play.	Il *ne fait que* jouer.

989. 3d. To express a wish, an order, &c., and then there is a verb which is understood, and which ought to precede it; as in,

Let him go,	*Qu'*il s'en aille,

that is to say,

I wish him to go.	*Je desire qu'*il s'en aille, *or je veux, j'ordonne, je souhaite, qu'*il s'en aille.

The subjunctive mood, used in the third person singular and plural, in sentences similar to the preceding, is actually an ellipsis.

990. *Que* is used instead of *afin que* after an imperative; as in,

Approach, that I may speak to you.	Approchez, *que* (afin que) je vous parle.

And instead of *pour que* after an interrogation; as in,

Who are you, that you think you have a right to insult me?	Qui êtes-vous donc, *que* vous ayez le droit de m'insulter?

991. It is also used instead of *à moins que*, *avant que*, *sans que;* as in,

This will not cease unless he comes.	Cela ne finira pas (à moins que) *qu'*il ne vienne.
I shall not finish before he comes.	Je ne finirai pas (avant que) *qu'*il ne soit venu.
He cannot go out without catching a cold.	Il ne peut sortir *qu'*il (sans qu'il) ne s'enrhume.

992. Instead of *dès que*, *aussitôt que*, as soon as, *si*, if:

As soon as, or if, he makes the smallest fault, he is sure to be punished.	*Qu'*il fasse la moindre faute, et il est sur d'être puni.

993. Instead of *quoique*, although, *soit que*, whether:

Although he has much learning, he could not answer me.	Tout savant *qu'*il est, il n'a pu me répondre.
Whether he wishes or not, it matters but little.	*Qu'*il veuille ou *qu'*il ne veuille pas, peu m'importe.

994. Instead of *depuis que*, after *il y a*, there is:

I have not seen him for two years.	Il y a deux ans *que* (depuis que) je ne l'ai vu.

995. Instead of *jusqu'à ce que*, until:

Wait until he comes.	Attendez (jusqu'à ce que) *qu'*il vienne.

996. Instead of *et cependant*, that:

If misers should have all the riches in the world, they would not be better satisfied for it.	Les avares auraient tout l'or du monde *qu'*ils n'en seraient pas plus satisfaits.

997. Instead of *puisque*, since, after an interrogation:

Are the bottles broken, that they do not bring any?	Les bouteilles, sont elles cassées, *que* l'on n'en apporte point?
What ails you, that you do not eat anything?	Qu'avez-vous, *que* vous ne mangez point?

998. Instead of *pourquoi*, why:

Why does he not amend himself?	*Que* ne se corrige-t-il?

This expression is only used in interrogative sentences, where the second negation is not employed; with *ne pas*, *que* is an absolute pronoun; as in,

What has he not done in order to succeed?	*Que n'*a-t-il *pas* fait pour réussir?

999 Instead of *et*, when followed by *si*, if; as in,

If you tell me.	*Que* si vous me dites.

This expression belongs rather to the familiar style; but it is very energetic.

1000. Instead of *comme* and *parceque*, as, because:

Full as he was of his own prejudices, he would never confess his errors on any subject.	Rempli *qu'*il était de préjugés, il ne voulut jamais convenir de ses torts.

1001. Instead of *combien*, how. In this acceptation *que* expresses *admiration*, *astonishment*, *repugnance*, *indignation*, &c.; as in,

How good God is!	*Que* Dieu est bon!
How troublesome you are!	*Que* vous êtes importun!
How I hate him!	*Que* je le hais! &c.

1002. In fine, instead of *comme*, *lorsque*, *parceque*, *puisque*, *quand*, *quoique*, *si*, &c., when we join to propositions beginning with these words others beginning with *et*, and, both being under the same regimen; as in,

If men were wise, and would follow the dictates of reason, they would avoid much trouble.	*Si* les hommes étaient sages, et *qu'*ils voulussent suivre les lumières de leur raison, ils s'éviteraient bien des chagrins.
When one has the disposition and the will to study, one makes rapid progress.	*Quand* on a des dispositions et *que* l'on veut étudier, on fait de rapides progrès.

Remark. This elegance of style is a law among good writers, and must be observed in all similar cases.

In regard to the other cases, a thorough knowledge of the language, and a long practice, will alone enable a foreigner to know exactly when he must apply them.

OF THE OBJECT OF CONJUNCTIONS.

1003. Conjunctions unite sentences together, and govern the following verbs either in the infinitive, the indicative, or the subjunctive mood.

OF CONJUNCTIONS GOVERNING THE INFINITIVE MOOD.

1004. There are two sorts of conjunctions governing the infinitive.

1st. Those which differ from prepositions only in being followed by a verb, such as *après*, after, *pour*, for, in order, *jusqu'à*, until, &c.

We must rest, after having been at work.	Il faut se reposer *après avoir* travaillé.
I work to earn my living.	Je travaille *pour gagner* ma vie.
He is so avaricious that he does not allow himself the necessaries of life.	Il est avare *jusqu'à* se *refuser* le nécessaire.
He works without taking the least repose.	Il travaille *sans prendre* le moindre repos.

We ought to remark, that between these conjunctions and the verbs we can place only the objective pronouns, the negation *ne*, or *ne pas*, and the adverb *y;* as in,

He has done that in order not to displease him.	Il n'a fait cela que *pour ne pas lui* déplaire.

1005. 2d. All those which are terminated by *de;* such as *faute de*, for want of, *de peur de*, *de crainte de*, for fear of, *au lieu de*, instead of, *loin de*, far from, *plutôt que de*, rather than, &c.

If I apply myself so much to study, it is in order to surpass you.	Si je m'applique autant à l'étude, c'est *afin de* vous *surpasser*.

He seeks her, instead of running from her.	Il la recherche *au lieu de* la fuir.
Far from desponding, you must increase your efforts.	*Loin de* vous *décourager*, vous devez redoubler d'ardeur.

These conjunctions, with an infinitive following, form, as we see by the above examples, incidental propositions, subject to the control of the first sentence, which is always the principal.

This mode of expression has much force, and ought to be preferred to any other, when there can be no ambiguity; and there will never be any ambiguity, if the rules we gave when speaking of the infinitive mood are properly attended to. (We refer the pupil to them.)

OF CONJUNCTIONS GOVERNING THE INDICATIVE MOOD.

1006. The conjunctions which govern the indicative mood after them are the following:

Bien entendu que,	De même que,
A la charge que,	Aussi bien que,
Ainsi que,	Non plus que,
Autant que,	Parce que,
Outre que,	Attendu que,
A cause que,	Puisque,
Vu que,	Lorsque,
C'est pour cela que,	Pendant que,
Dans le temps que,	Durant que,
Tandis que,	Depuis que,
Tant que,	Aussitôt que,
Dès que,	A mesure que,
A ce que,	Peut-être que.
A condition que,	

To which we may add the following:

Si,	Quand,
Comme si,	Pourquoi, &c.
Comme,	

I agree to it, provided you will be one of the party.	J'y consens, *à condition que* vous *serez* de la partie.
One must work as much as one can.	Il faut travailler *autant qu*'on le *peut*.
You will take some other measures, if you are prudent.	Vous prendrez d'autres mesures, *si* vous *êtes* prudent.
When a man is wise, he avoids danger.	*Quand* on *est* sage, on évite le danger, &c.

All these conjunctions govern the indicative mood, because they are always preceded by verbs which express *affirmation* in a *direct*, *positive*, and *independent* manner.

1007. They do not present any difficulty. However, there are six

others, which require particular attention, because they sometimes govern the indicative mood, sometimes the subjunctive; they are

Sinon que,	Tellement que,
En sorte que,	De sorte que,
Si ce n'est que,	De manière que.

This difficulty will be avoided by observing the following rules.

We have seen, in treating of verbs, that the verb of the incidental proposition ought to be in the indicative mood when the verb of the principal proposition expresses *affirmation* in a *direct*, *positive*, and *independent* manner; but it ought to be used in the subjunctive when the verb of the principal proposition expresses *doubt*, *surprise*, *admiration*, *uncertainty*, *fear*, &c., that is to say, an impulse of the mind. It is according to this rule, that these six conjunctions govern the indicative or subjunctive mood; thus, we should say, with the indicative:

He has behaved so as to deserve the respect of honest people.	Il s'est conduit *de manière*, or *de telle sorte*, *qu'*il *a mérité* l'estime des honnêtes gens.
He answered nothing, but that he would not do it.	Il ne répondit rien, *sinon qu'*il ne le *voulait* pas.

And, with the subjunctive:

You must behave so as to deserve the respect of honest people.	Comportez vous *de manière*, or *de telle sorte*, *que* vous *méritiez* l'estime des honnêtes gens.
I only fear that he may not succeed as soon as he thinks.	Je ne crains rien, *sinon qu'*il ne *réussisse* pas aussitôt qu'il le croit.

OF CONJUNCTIONS GOVERNING THE SUBJUNCTIVE MOOD.

1008. We refer the student to our article on the subjunctive mood, which contains, besides all the explanations necessary in order to ascertain whether a verb should be used either in the indicative or subjunctive mood, a list of all the conjunctions which govern this latter mood.

PLACE OF CONJUNCTIONS

1009. We have only a few words to say in reference to the place which an incidental proposition beginning with a conjunction should occupy.

When a sentence is composed of two propositions, united by a con-

junction, harmony and clearness require, generally, that the shortest be placed first; as in,

When passions leave us, we vainly flatter ourselves that we leave them.

Quand les passions nous quittent, nous nous flattons en vain que c'est nous qui les quittons.

One is not to be pitied, if he allows his mind to be taken up with chimeras instead of things which have a real value.

On n'est point à plaindre quand, au défaut de biens réels, on trouve le moyen de s'occuper de chimères.

If these sentences were constructed in the other way, there would be no harmony, and no clearness, at least in the last proposition. This fault in constructing sentences will appear clearly in the next example:

We could not reconcile with the justice of God, the sight of virtue languishing in irons, while vice is permitted on the throne, without admitting a future life.

On ne peut concilier avec la justice de Dieu, le spectacle de la vertu dans les fers, tandis que le vice est sur le trône, *sans admettre une autre vie.*

QUESTIONS.

980. What is the definition of the word conjunction?

980. From what is the word *conjunction* derived?

981. Into how many classes are conjunctions divided, in reference to their formation?

982. How is a conjunction distinguished either from an adverb or a preposition?

983. How should a foreigner ascertain what conjunction he has to use in French to convey the meaning of such conjunction in English?

984. For what purpose is the conjunction *que* most generally used in French?

984. How is the conjunction *que* distinguished from the relative pronoun *que?*

985. Should the conjunction *que* be repeated at the beginning of each of the propositions which that conjunction is intended to connect together?

985. Should not sentences be so constructed as to avoid the too frequent repetition of the conjunction *que?*

986. Is not the conjunction *que* used to form a comparison? When thus used, where is it placed?

987. For what purpose is *que* used in connection with *ne*, and what do these two words, thus coupled together, signify in English?

988. What is the difference between the expressions, *ne faire que* and *ne faire que de?*

989. Is not *que* sometimes used at the beginning of a sentence? What is the sentence then intended to express? In what mood is a verb so used?

990. What are the conjunctions instead of which *que* should properly be used? (The teacher should examine his pupils separately on this paragraph and the following up to the 1002d inclusively.)

1003. In what mood or moods can a conjunction govern the verb which it precedes?

1004. Into how many classes are the conjunctions divided which govern the infinitive mood?

1005. What is the character of the two kinds of conjunctions which require the infinitive mood to be used after them?

1005. When two verbs follow one another, being separated by a conjunction, which mood should be preferred, the infinitive, or either the indicative or subjunctive with *que?* (The teacher should here review with his pupils what has already been explained when speaking of the infinitive mood.)

1006. What are the conjunctions which govern the indicative mood? and why do they govern that mood?

1007. Are there not six conjunctions which govern either the indicative or subjunctive mood? Which are they, and why is it so?

1008. Where should the pupil refer in order to ascertain whether a conjunction should govern the subjunctive mood? What is the general principle which should always guide him in order to ascertain what mood he should employ after a conjunction ending with *que?*

1009. When a sentence is composed of two propositions united by a conjunction, which one is generally placed first?

OF INTERJECTIONS.

1010. The word *interjection* is formed from the Latin words *inter*, between, among, and *jacere*, to throw. We, in fact, call interjections indeclinable words, placed between other words, according to passionate impulses of the soul.

We will not indicate what is the interjection which ought to express each particular condition of the soul. The mind may need a master to know how to enunciate with clearness and precision the ideas which it wishes to combine; but the heart has no need of any, to depict, with truth, the pleasure which it enjoys, or the sorrow which weighs upon it.

The number of interjections ought to be proportionate to that of the various feelings which the soul may experience; but sometimes opposite feelings are expressed by the same word; because interjections, not expressing an idea, but only a cry of nature, depend, as to their signification, upon the inflection of the voice, and the gesture which accompanies them. However, there are some of these words which are principally adapted to express some of the precise passions of the heart.

1011. To express pain, grief, we use: *Aïe!* ay! oh! ah! *Ah!* ay! oh! ah! *Hélas!* alas! *Ouf!* O! pho! *Mon Dieu!* good God! as in,

Ah! what have I not suffered since I saw you last!	*Ah!* que n'ai je pas souffert depuis que je ne vous ai vu!
Pho! What a hot day!	*Ouf!* Quelle chaleur!

1012. To express joy and desire: *Ah!* ah! *Bon!* good! as in,

Ah! how glad I am to see you again!	*Ah!* que je suis aise de vous revoir!

1013. To express fear: *Hé!* ah! *O!* alas! as in,

Alas! what will become of us?	*Ah!* qu'allons nous devenir?
O! what have I done?	*Hé!* qu'ai je fait?

1014. To express hatred, contempt, and disgust: *Fi! fi donc!* fy! fy upon! pugh! &c.; as in,

Fy! the villain! fy, for good fare!	*Fi!* le vilain! *fi* de la bonne chère!
Fy! What are you about?	*Fi donc!* Y pensez-vous?

1015. For expressing derision: *Oh! eh! zest!* O! pshaw! straw! nonsense!

Oh! what a queer man! he boasts of being in favor with the great! Nonsense!	*Oh!* le plaisant homme! il se vante d'être bien auprès des grands! *Zest!*

1016. To express consent: *Volontiers, soit!* well, let it be so!

Well! I consent to it.	*Soit! volontiers* j'y consens.

1017. To express admiration: *Oh!* O!

O! how beautiful that is!	Oh! que c'est beau!

1018. To express surprise: *Oh!* O! *Bon Dieu!* good God! *Miséricorde!* bless me! mercy upon me! &c.:

O! oh! I did not think of that!	*Oh! oh!* je n'y prenais pas garde!
Good God! ought we to have expected such a thing?	*Bon Dieu!* devions nous nous attendre à cela?

1019. The Academy remarks, that the interjection *Oh!* serves to express several impulses of the soul, and most grammarians agree with the Academy in this respect; but we think we can give a better idea of this word, by saying, that it expresses an exclamation, and always supposes that we address somebody or something; it is, besides, almost always followed by a noun; as in,

Oh! ashes of a husband! O! Trojans! O! father!	*O!* cendres d'un époux! *O!* Troyens! *O!* mon père!
O! how vain are the projects which this life is made up of!	*O!* de quels vains projets cette vie est tissue!

In this last example, *O!* is not followed by any noun, but there is one understood; it is as if we said:

O, mortals! O, my friends! O, my God!	O, mortels! O, mes amis! O, mon Dieu!

1020. To express encouragement: *Ça!* now! *Allons!* well! *Courage!* courage! *Oh, ça!* what now! *Tenez ferme!* hold on! &c.:

Courage, my friends!	Courage, mes amis!
Well, courage! go ahead, my good friends of the court.	Allons, ferme! poussez, mes bons amis de cour.

1021. To warn: *Gare!* take care! *Holà!* holla! *Ho, hoa!* ho there! *Hem!* hem! so ho! *Tout beau!* softly! *Gare l'eau!* take care below, &c.:

Take care! you will fall.	*Gare!* vous allez tomber.
Hem! hem! come here.	*Hem! hem!* venez ici.

1022. To call: *Holà!* holla! *Hè!* O! &c.:

Holla! is there any one at home?	*Holà!* y a-t-il quelqu'un?
O! here, I want to speak to you.	*Hè!* écoutez que je vous dise.

1023. To silence: *Chut!* hush! *Paix!* silence! *St!* peace! hush!

Hush! do not come nearer.	*Chut!* n'approchez pas davantage.

Interjections have no particular place in the discourse; they are put according as the feelings require them; the only care is, not to use them between two words which must never be separated by any other word; as between the nominative and the verb, between the noun and the adjective which modifies it. What may be added to these remarks belongs to taste and habit, and not to a grammar.

QUESTIONS.

1010. What is the signification of the word *interjection?*
1010. For what purpose are interjections used in language?
1010. Do not the sound of the voice, the gesture, and the countenance, enable the same interjection to express different impulses of the soul?

(The teacher should ask of his pupils to learn by heart the interjections contained in the several paragraphs from 1011 to 1023, so as to be able to answer the following questions.)

1011. What are the interjections used to express either *pain* or *grief?*
1012. " " " " *joy* or *desire?*
1013. " " " " *fear?*
1014. " " " " *hatred, contempt,* or *disgust?*
1015. " " " " *derision?*
1016. " " " " *consent?*
1017. " " " " *admiration?*
1018. " " " " *surprise?*
1020. " " " " *encouragement?*
1021. " " " " *warning?*
1022. " " " " *to call?*
1023. " " " " *to silence?*

GRAMMATICAL CONSTRUCTION.

1024. Grammatical construction is the order which the genius of the language has established for the use of the parts of speech in constructing sentences.

A sentence may be expositive, interrogative, or imperative.

A sentence, when expositive, may be affirmative, or negative.

CONSTRUCTION OF AFFIRMATIVE SENTENCES.

1025. Simple sentences when used affirmatively, are arranged in the following manner:

1st. The subject, modified or not by qualifications, or an incidental proposition.

2d. The verb.

3d. The adverb; (in compound tenses the adverb is placed between the auxiliary and the past participle.)

4th. The object, or objects, if there are several; as in,

God,	who is good,	governs	the world with wisdom.
Dieu,	*qui est bon,*	gouverne	sagement *le monde.*
subject.	incidental proposition.	verb.	adverb. object.

A good prince	deserves	the love of his subjects.
Un bon prince	mérite	*l'amour de ses sujets.*
subject qualified.	verb.	object.

If we wish to add to this idea, that such prince deserves also the esteem of other nations, with the help of the conjunction *et*, and, we add this idea to the first, and these two simple propositions make the compound:

Un bon prince mérite l'amour de ses sujets et l'estime des autres nations.

We find, here, the application of what we have said, in treating of conjunctions; that is to say, that their functions consist in uniting

isolated propositions; without their assistance, the language would be unintelligible, from the necessity of repetitions, or the want of means to express the connection of our ideas.

1026. But when two propositions in a sentence are united by a conjunction, which of the two propositions must stand first?

1st. If the two propositions are of the same extent, the impulse of the mind alone should be followed; as in,

One is not to be pitied when he is loved.	On n'est point à plaindre *quand* on est aimé.

or,

Quand on est aimé, on n'est point à plaindre.

2d. If the two propositions are not of the same extent, harmony and perspicuity generally require the shortest to be placed first; as in,

We are not to be pitied, when, instead of hearing the voice of reason, we abandon ourselves to our evil passions.	On n'est point à plaindre, *quand*, au lieu d'écouter la voix de la raison, on s'abandonne à ses mauvais penchants.

1027. When, instead of two propositions, there are several, their assemblage is called a period.

Periods, in order to be clear, require the shortest propositions to be placed first, as in the following example, taken from Fléchier:

N'attendez pas, Messieurs,
Que j'ouvre une scène tragique;
Que je représente ce grand homme étendu sur ses propres trophées;
Que je découvre ce corps pâle et sanglant, auprès duquel fume encore la foudre qui l'a frappé;
Que je fasse crier son sang comme celui d'Abel, et que j'expose à vos yeux les images de la religion et de la patrie éplorée.

Four propositions are the largest number which can be admitted by a good style, consistently with clearness and harmony.

1028. A negative sentence differs from an affirmative in the use of the two negative words, *ne* and *pas*, properly employed, as we have already stated in the article on adverbs.

CONSTRUCTION OF SENTENCES USED INTERROGATIVELY.

1029. A sentence is said to be interrogative, when used to ask a question.

An interrogative sentence may be positive or negative. A sentence which is interrogative and positive may have for its nominative either,

1st. A noun.

2d. A personal pronoun.

3d. An absolute pronoun.

4th. A demonstrative pronoun.

These parts of speech may or may not be preceded by an interrogative adverb.

The only difference in the construction of affirmative and interrogative sentences, consists in the place which the nominative, and sometimes the indirect object, occupies in either; as the place of those two words has already been explained when speaking of the relation existing between the verb and its nominative and object, we refer the student to that part of the grammar, in which he will find all the necessary information on the subject.

CONSTRUCTION OF IMPERATIVE SENTENCES.

1030. In sentences simply imperative, the verb is always placed first, in the first and second persons, but in the third person it comes after the pronoun, preceded by *que;* the other words occupy the same place as they do in affirmative sentences. If we speak of the third person in the imperative mood, it is only to conform with a usage adopted by most grammarians; but we will observe here, that, in fact, the imperative mood has no third person. When the verb is used in that person, the proposition is elliptical, there is another verb understood, and what is called the third person of the imperative is in reality that of the subjunctive mood.

Let us go into the country.	*Allons* à la campagne.
Come and see me to-morrow.	*Venez* me voir demain.
Let him go into the city.	*Qu'il aille* à la ville.
Let the children go to walk.	Que les enfants aillent se promener.

When the imperative sentence is negative, the negative words, *ne*, *pas*, are placed as in interrogative sentences; as in,

Do not go into the country.	N'allez pas à la campagne.
Do not let him go out, I forbid it.	Ne le laissez pas sortir, je le défends.

The construction which we have mentioned in sentences, either affirmative, interogative, or imperative, is called direct or regular, because the words are placed in the order in which they should be, to satisfy the wants of the mind; but this order is sometimes altered, in order to give the style more force, more rapidity or elegance. The construction is then called irregular, and the transformations which it has to suffer are called *figures*. The construction may be figurative in several ways, the principal of which are called *inversion*, *ellipsis*, *pleonasm*, and *syllepsis;* the others are not exactly within the province of grammar.

OF INVERSION.

1031. Inversion is the transposition of a word or of a proposition into a place different from that which is ordinarily assigned to it.

An inversion must never affect the clearness of a sentence, and should be used only to introduce more perspicuity, energy, or harmony into the language.

Let us examine what are the different ways which usage has introduced and grammar has sanctioned in the inversion of sentences.

1032. 1st. The verb is very well placed before the noun which governs it as its nominative; as in

Tout ce que lui promet *l'amitié des Romains*,

instead of

Tout ce que l'amitié des Romains lui promet.

Monsieur de Turenne fait voir tout ce que peut, pour la défense d'un royaume, *un général d'armée qui s'est rendu digne de commander*,

instead of

Monsieur de Turenne fait voir tout ce qu'un général d'armée, qui s'est rendu digne de commander, peut pour la défense d'un royaume.

1033. 2d. The verb may be placed after its object, governed by the preposition *de*, of; as in,

C'est *d'un homme véritablement éclairé* que je vous parle,

instead of

Je vous parle d'un homme véritablement éclairé.

D'une voix plaintive il s'écria,

instead of

Il s'écria d'une voix plaintive.

1034. 3d. The verb may be preceded by its object governed by the preposition *à*, to; as in,

A tant d'injures, qu'avez-vous à répondre ?

instead of

Qu'avez-vous à répondre à tant d'injures ?

Sans doute *à ce discours*, il ne s'attendait pas,

instead of

Sans doute il ne s'attendait pas à ce discours.

But the verb can never be preceded by its direct object. One of our old poets has committed a fault in writing:

Par mille inventions, *le public* on dépouille,
On doit cueillir le fruit et non *l'arbre* arracher.

1035. 4th. Several prepositions, as *après*, *dans*, *par*, *sous*, *contre*, followed by their complement, are elegantly placed before the verb; as in,

Après ses prières accoutumées, elle s'abaissait jusqu'au néant,

instead of

Elle s'abaissait jusqu'au néant après ses prières accoutumées.

Dans un tel état de faiblesse, que pouvait elle entreprendre ?

instead of

Que pouvait elle entreprendre dans un tel état de faiblesse ?

Par la loi du corps, je tiens à ce monde qui passe, *et par la foi*, je tiens à Dieu qui ne passe point,

instead of

Je tiens à ce monde qui passe, par la loi du corps, et je tiens à Dieu qui ne passe point, par la foi.

Contre des assauts si violents, il n'employait que la patience,

instead of

Il n'employait que la patience contre des assauts si violents.

1036. 5th. Finally, we may properly place before the principal sentence the conjunctions, *quand*, *parceque*, *puisque*, *d'autant plus que*, *quoique*, *lorsque*, &c., with the propositions governed by them; as in,

Puisqu'il le veut, qu'il le fasse,

instead of

Qu'il le fasse puisqu'il le veut.

Tout austère que parait la vertu, elle n'en est pas moins attrayante,

instead of

La vertu n'en est pas moins attrayante, tout austère qu'elle paraisse.

We see, by what precedes, that inversions are used both in prose and poetry, but they must always be employed with care; they must never destroy the clearness of style, but should be calculated to introduce into it rapidity, harmony, and force.

OF THE ELLIPSIS.

1037. The ellipsis is the omission of one or several words necessary to render the construction complete.

For an ellipsis to be proper, it is necessary that the mind should be able to supply, without trouble, the word or words which have been omitted.

An ellipsis is faulty whenever it creates obscurity, confusion, or ambiguity.

The introduction of this figure into language is the result of the want which man feels to shorten the mode of expressing his ideas; by using the ellipsis, the speech becomes more rapid, more concise, is more graceful and harmonious.

An ellipsis may be more or less striking; it is hardly perceived in the following sentence:

Puissiez-vous être heureux!

which is used instead of

Je souhaite que vous puissiez être heureux.

It is more apparent in the answer to this phrase ; as,

Quand viendrez-vous ? *Demain*,

instead of

Je viendrai demain.

The following sentences are elliptical :

Nous ferons la moisson à la *mi*-août,

instead of

à la moitié du mois d'août.

Que vous a-t-il répondu ? Rien,

instead of

Il ne m'a rien répondu.

Corneille has made an admirable use of the ellipsis in the following sentences. Médée is asked :

Que vous reste-t-il ? *Moi*, answers she.

This word *moi*, instead of *je me reste*, is sublime. In another part, Prussias, addressing Nicomedus, tells him :

Et que dois-je être ? *Roi*, replies Nicomedus.

This single word, *Roi*, expresses the whole. These two admirable passages should not exist without the use of the ellipsis.

The ellipsis, then, as we have already stated, is the omission of one or several words, or even of a whole phrase ; but the following rule should be observed :

1038. An ellipsis ought to be so constructed that the listener should not be able to perceive that there are words omitted in what he hears ; and, besides, it should be consecrated by usage.

OF PLEONASM.

1039. The word *Pleonasm* comes from the Greek, and signifies *redundancy*.

Pleonasm, as a figure, consists in the use of a word or words which

could be dispensed with without altering materially the meaning of the sentence.

A pleonasm, to be proper, must be authorized by usage; and usage authorizes it only where it gives more energy to the expression, or shows more distinctly the feelings of the speaker.

Hence there are two sorts of pleonasm: one resulting from the construction of the sentence; the other, from an impulse of the soul.

1040. We make a pleonasm of the first kind, when we insert in the sentence a word, or some words, which are unnecessary to complete its meaning; as, *que*, *moi*, *vous*, *même*, *en*, &c., without which the phrase would be sufficiently clear; as in the following:

Avant *que* de parler, prenez *moi* ce mouchoir.
Faites les *moi* les plus laids que l'on puisse.
Il *vous* la prend et l'emporte.
J'irai *moi-même*. C'est lui-*même*.
Je *m'en* retourne; il *s'en* va.

These modes of expression should be admitted, because usage consecrates them, although they contain useless words, sometimes arranged in a manner which is not regular.

1041. The second sort of pleonasm is of greater importance in the expression of our thoughts; it corresponds with the impulse of our soul, and gives more power and energy to the style. It generally consists in the repetition of a word, or in the addition of a word having the same meaning as another preceding it, but restraining or extending its signification; as in the following:

S'il ne veut pas vous le dire, je vous le dirai, *moi*.
Il lui appartient bien *à lui* de parler comme il fait.
Je l'ai entendu *de mes propres oreilles*.
Et que m'a fait *à moi* cette Troie où je cours.
C'est à vous à sortir, *vous qui parlez*.
Je l'ai *vu*, dis-je, *vu*, *de mes propres yeux vu*, ce que l'on appelle *vu*
Et je ne puis *du tout* me mettre dans l'esprit
Qu'il ait osé tenter les choses que l'on dit.

All these pleonasms are authorized by usage, and taste admits them; because they possess some of the qualities which belong to this figure.

But usage rejects all those which are the mere repetition of an idea, and which, instead of giving grace or force to the style, render it heavy and flat; as in,

S'*entr*égorger *les uns les autres*.
Engagements *réciproques* de *part et d'autre*.
Cadavres *inanimés*. Tempête *orageuse*.

The following is a pleonasm of the same kind, frequently used:

Dans le principe, pour déconcerter et faire trembler les factieux, on n'aurait eu *seulement* qu'à se montrer.

Seulement is useless, being already expressed by *ne que*.

OF SYLLEPSIS.

1042. *Syllepsis* is a figure in which a word relates more to our meaning than to the expressions used in a sentence.

When we say, for instance:

Il est dix heures,
L'an mil huit cent trente,

our mind thinks only of the fact itself, and not of the arrangement of words used to express that fact; thus, *il* is in the masculine gender, although *heure* is feminine; *an* is in the singular number, although referring to more than one year.

Je crains qu'il *ne* vienne.
J'empêcherai qu'il *ne* se tue.
J'ai peur qu'il *ne* meure.

In these sentences, the word *ne* is not used negatively, but, as we wish exceedingly that the events expressed by the last verb may not take place, we are willing to do anything to prevent them, and the negative *ne* is introduced to show that disposition of our mind; we should be equally well understood without it, but usage requires it to be preserved.

There is an elegant syllepsis in the following lines of Racine:

Entre le *peuple* et vous, vous prendrez Dieu pour juge;
Vous souvenant, mon fils, que caché sous ce lin,
Comme *eux* vous fûtes pauvre et comme *eux* orphelin.

Carried away by his feelings, the poet forgets that he has used the word *peuple* in the singular; and, impressed with an idea of plurality, he makes the pronoun *eux* agree with the idea in his mind, which then regarded the *pauvres* and *orphelins* existing among the people.

For the same reason, Bossuet and Mézongui have said:

Quand le peuple Hébreux entra dans la terre promise, tout y célébrait *leurs* ancêtres.
Moïse eut recours au Seigneur et lui dit: Que ferai-je à ce peuple? Bientôt *ils* me lapideront.

Leurs and *ils* stand for *les Hébreux*.

OF GRAMMATICAL DISCORDANCES.

1043. Grammatical discordances consist in the arrangement of words contrary to the rules of the language.

There are two principal sorts of discordances: one merely called *Discordance;* the other called *Amphibology.*

OF DISCORDANCES.

1044. There is a discordance in language, whenever the words used in the formation of sentences do not agree with each other, either because their construction is contrary to analogy, or because they connect together dissimilar ideas, between which the mind perceives an opposition, or cannot see a sufficient affinity.

We will give several examples to illustrate this definition:

Notre réputation ne dépend pas des louanges qu'on nous donne, mais des actions louables que nous faisons.

This sentence is incorrect, because the verb *dépendre*, being used negatively in the first proposition, cannot govern the second, which is affirmative. It should be:

Our reputation depends, not upon the praises which are bestowed on us, but upon the praiseworthy actions which we perform.

Notre réputation dépend, non des louanges qu'on nous donne, mais des actions louables que nous faisons.

1045. The most common discordances are those which arise from the wrong use of tenses, as in the following sentence:

Il regarde votre malheur comme une juste punition du peu de complaisance que *vous avez eu* pour lui dans le temps qu'il vous *pria* de lui rendre service;

because the two preterites, definite and indefinite, cannot agree together. It should be:

Il regarde votre malheur comme une juste punition du peu de complaisance que vous *eûtes* pour lui dans le temps qu'il vous *pria* de lui rendre service.

There is also a discordance in the following sentence:

On en ressentit autant de joie que d'une victoire complète dans un autre temps;

because the verb which is understood in the second sentence, establishing a comparison with the first, ought to be in the conditional

past, whereas, the verb of the first proposition is in the preterite definite, and, therefore, cannot be omitted. It should be:

On en *ressentit* autant de joie qu'on en *aurait ressenti* d'une victoire complète.

The following verse of Racine is also incorrect:

Le flot qui l'*apporta recule* épouvanté;

because the form of the present cannot agree with that of the preterite definite. It should be:

Le flot qui l'apporta *recula* épouvanté

OF AMPHIBOLOGIES.

1046. There is an amphibology in a sentence, when it may receive two different interpretations; this fault must be carefully avoided, for, as we speak or write only to be understood, perspicuity is the most essential quality in language.

An amphibology is occasioned by the wrong use of moods or tenses in the verbs, of the personal pronouns *il*, *le*, *la*, &c., of the possessive pronouns *son*, *sa*, *ses*, &c., or by giving a wrong place to nouns.

EXAMPLES.

1047. Of an amphibology of the first kind:

Qu'ai-je fait pour venir accabler en ces lieux
Un héros sur qui seul j'ai pu tourner les yeux ?

Pour venir forms an amphibology, on account of the use of the infinitive with the conjunction *pour* when that infinitive cannot have the same nominative as that of the first verb; we do not know, here, whether *venir* relates to the person who speaks or to the person spoken to; therefore, the subjunctive should be used with *que;* as in,

Qu'ai-je fait *pour que* vous veniez, &c.

1048. Of an amphibology of the second kind:

César voulut premièrement surpasser Pompée; les grandes richesses de Crassus lui firent croire qu'il pourrait partager la gloire de ces deux grands hommes.

There is an amphibology in this sentence, because we do not see clearly to whom relate the pronouns *il* and *lui* of the second propo-

sition. They seem to refer to *Cesar;* whereas, in fact, they relate to *Crassus*. It should be :

César voulut premièrement surpasser Pompée; les grandes richesses de Crassus firent croire à ce dernier qu'il pourrait partager la gloire de ces deux grands hommes.

1049. Of an amphibology of the third kind :

Valère alla chez Léandre; il y trouva *son* fils.

There is an amphibology in this sentence, because we do not see what noun the pronoun *son* relates to ; we do not perceive whether Valère found his own son, or the son of Léandre.

Of an amphibology of the fourth kind :

J'ai envoyé les lettres que j'ai écrites *à la poste.*

A la poste, placed at the end of the sentence, creates an amphibology, because we do not know at once whether the letters have been written at the post-office, or merely sent there, after having been written somewhere else.

OF GALLICISMS.

1050. There are several sorts of Gallicisms ; some result from the introduction into writing of expressions no longer in use ; others consist in irregularities and deviations from the customary rules of the language ; some, also, consist in mere ellipses, while others can only be attributed to the caprice of custom.

The three kinds of Gallicisms mentioned last are called *Gallicisms of Construction*, and are the only ones of which we shall speak here.

1051. The Gallicism of construction, which destroys the clearness of a sentence, ought to be avoided. We should admit only those which, consecrated by long usage, do not affect perspicuity, or introduce such irregularities of construction as to offend the rules of grammar.

According to this principle, we should not say now :

Et qu'ainsi ne soit,

instead of

Ce que je vous dis est si vrai que, &c.;

because it destroys the clearness of the sentence, as in the following:

J'étais dans ce jardin, et *qu'ainsi ne soit*, voilà une fleur que j'y ai cueillie,

that is to say, *and as a proof of it*,

Voilà une fleur, &c.

This expression has not been used since the time of Molière and La Fontaine.

1052. One of the most common Gallicisms is that in which the impersonal verb *il y a*, there is, is used instead of *il est*, it is, or *il existe*, it exists, as in the following:

Il y avait une fois un roi,

instead of

Il était une fois un roi.

Il y a cent à parier contr'un,

instead of

Cent sont à parier contr'un.

There are two Gallicisms in this sentence:

Il n'y a pas jusqu'aux enfants qui *ne* s'en mêlent.

1053. The verb *falloir* forms a Gallicism with the pronoun *en*, when it is conjugated in the reflective form, with the double pronouns *il, se;* as in,

Il s'en faut, il s'en fallait, &c.

It then means, *to be wanting;* and, when preceded by an adverb of quantity, the pronoun *il* is omitted; as in,

Peu s'en faut, tant s'en faut.

The several modes of using the verb *falloir*, to be necessary, will be found in the following sentences:

He is far from being so clever as he thinks.	Il *s'en faut* bien qu'il soit aussi habile qu'il croit l'être.
He was very near failing in that undertaking.	*Peu s'en est fallu* qu'il n'ait succombé dans cette entreprise.
He was as near as possible being killed.	*Il ne s'en est presque rien fallu* qu'il n'ait été tué.

You say it wants twenty pounds to complete the sum; but you are mistaken, it cannot want so much.	Vous dites *qu'il s'en faut* vingt livres que la somme entière n'y soit; mais vous vous trompez, il ne peut *s'en falloir* tant.
His cold is entirely well, or very nearly so.	Son rhume est entièrement guéri, ou *peu s'en faut.*
How near quarrelling were these two friends ?	Que *s'en est-il fallu* que ces deux amis ne soient brouillés ?
I am not satisfied with your application to study; far from it.	Je ne suis pas content de votre application à l'étude, tant *s'en faut.*
So far from this play pleasing me, I think it insufferable.	Tant *s'en faut* que cette comédie me plaise, elle me semble au contraire détestable.
I was far from approving your conduct on that occasion.	*Il s'en fallait* beaucoup que je vous approuvasse dans cette circonstance.

The following sentences are also Gallicisms:

He is far from being generous.	Il n'est rien moins que généreux.
You may say what you please, but, &c.	Vous avez beau dire, mais, &c.
By what I can see, *or* as the matter appears to me.	A ce qu'il me semble.
Here we are lamenting.	Nous voilà à nous lamenter.
What wretched beings we are !	Qu'est ce que de nous !

1054. Many Gallicisms arise from the use of the preposition *en;* some of this kind will be found in the following expressions:

Whom are you angry with ? whom do you want to speak to ?	A qui *en* avez-vous ?
What does he aim at ? what would he be at ?	Où *en* veut-il venir ?
He is angry with him.	Il lui *en* veut.

The conjunction *que* also produces a great number of Gallicisms; as in,

Gambling is a terrible passion.	C'est une terrible passion *que* le jeu.
It is vain, then, that I work.	C'est donc en vain *que* je travaille.
That is not too much.	Ce n'est pas trop *que* cela.
There is nothing like having courage.	Il n'est *que* d'avoir du courage.

Many others arise from the use of the prepositions *à*, *de*, *dans*, *après*, &c. Foreigners will find in good dictionaries all the necessary information on this subject.

QUESTIONS.

1024. What is understood by the grammatical construction of a sentence ?

1024. How many different forms can a sentence assume in reference to its grammatical construction ?

1025. How is an affirmative sentence generally constructed ?

1026. When a sentence is composed of two propositions united by a conjunction, which should come first when they are of the same length ?

1026. Which should come first if the two propositions are not of the same extent ?

1027. What is a sentence called when it is composed of more than two propositions ?

1027. For a period to be elegant, how should the several propositions which compose it be disposed ?

1027. How many propositions, at the most, can enter into the formation of a period ?

1028. What difference is there between the construction of affirmative and negative sentences ?

1029. By what words can an interrogative sentence begin ? (Here the teacher should ask the same questions as have already been given when speaking of the relations existing between the verb and its nominative in interrogative sentences.)

1130. By what part of speech do imperative sentences always begin ?

1130. Is there any third person, either singular or plural, in the imperative mood ?

1030. To what mood belongs, in fact, a verb said to be in the third person of the imperative ?

1030. How can a verb be in the subjunctive mood, which is not preceded by another verb governing that mood ?

1030. By what privilege in language can the order we have already established in the arrangement of sentences be altered ?

1030. What are the principal *figures* used in language ?

1031. What is called an *inversion* as a figure in language ?

1031. For what purpose are inversions used in language ?

1031. On what condition can the construction of a sentence be inverted ?

1032. Can the verb sometimes be placed before its nominative ? (Give an example.)

1033, 1034. Can the verb be preceded by its object governed either by the preposition *de* or *à?*

1034. Can the verb ever be preceded by its direct object when that object is a noun ? (Give an example of a wrong sentence of this kind.)

1035. Cannot the prepositions *après*, *dans*, *par*, *sous*, and *contre*, followed by their object, be placed before the verb ? (Give examples.)

1036. Cannot the conjunctions *quand*, *parceque*, *puisque*, &c., followed by the proposition governed by them, be placed before the principal proposition in a sentence ? (Give examples.)

1037. What is the figure called *ellipsis?*

1037. On what condition can a sentence be elliptical ?

1037. For what purpose are ellipses used in language ? (The pupils should give examples of the several kinds of ellipses given in the grammar.)

1038. How should an ellipsis be constructed so as to be authorized by good language ?

1039. What is the signification of the word *pleonasm?* In what does this figure consist ?

1039. When is a pleonasm properly used ? How many kinds of pleonasms are there in language ? What are they ?

1040. What do we understand by a pleonasm resulting from the construction of a sentence ? (Give examples.)

1041. What do we understand by a pleonasm resulting from an impulse of the soul ? (Give examples.)

1041. Is a pleonasm legitimate when it merely consists in the repetition of the same idea expressed in different words ? (Give examples of unauthorized pleonasms.)

1042. In what does the figure called *syllepsis* consist ? (The pupils should

analyze the sentences given in the grammar, and show in what consist the syllepses which they contain.)

1043. What is understood in grammar by the expression *grammatical discordances?* How many kinds of discordances are there? and what are they called?

1044. When can we say that there is a discordance in a sentence? (Give examples, and show where the discordance is.)

1045. What is the most common kind of discordances? (Give examples in order to show where the discordance is, and how the sentence should be regularly constructed.)

1046. When can we say that there is an amphibology in a sentence?

1046. What can be the cause of an amphibology?

1047, 1048, 1049. (The pupils should give examples of the three kinds of amphibologies, show in what they consist, and how the sentences should be constructed in order to avoid them.)

1050. What is a Gallicism? How many kinds of Gallicisms are there?

1050. In what do they consist, and what are they called?

1051. On what condition is a Gallicism permitted in good language?

1052. How is the expression *il y a* called a Gallicism? (Give examples.)

1053. In what case does the verb *falloir* form a Gallicism? (The pupils should learn by heart the several examples of Gallicisms formed by the verb *falloir*, as well as those which follow in the grammar.)

1054. Are not many Gallicisms formed with the preposition *en*, and the conjunction *que*? (Give the examples in the grammar.)

1055. Where will foreigners find all the necessary information in reference to Gallicisms?

CONJUGATION OF VERBS.

1055. CONJUGATION OF THE AUXILIARY VERB *TO HAVE*, IN ITS FOUR DIFFERENT FORMS.

INFINITIVE MOOD.

PRESENT.

to have	not to have
avoir.	ne pas avoir, n'avoir pas.

PARTICIPLE PRESENT.

having	not having
ayant.	n'ayant pas.

PARTICIPLE PAST.

had
eu, eue, eus, eues.

COMPOUND OF THE PRESENT OF THE INFINITIVE AND PAST PARTICIPLE.

to have had	not to have had
avoir eu.	n'avoir pas eu.

COMPOUND OF THE PRESENT AND PAST PARTICIPLE.

having had	not having had.
ayant eu.	n'ayant pas eu.

INDICATIVE MOOD.

PRESENT.

Affirmative.	*Negative.*	*Interrogative.*	*Negative and Interrogative.*
I have, &c.	I have not, &c.	have I ? &c.	have I not ? &c.
j'ai	je n'ai pas	ai-je	n'ai-je pas
tu as	tu n'as pas	as-tu	n'as-tu pas
il *or* elle a	il *or* elle n'a pas	a-t-il *or* a-t-elle	n'a-t-il *or* n'a-t-elle pas

nous avons	nous n'avons pas	avons-nous	n'avons-nous pas
vous avez	vous n'avez pas	avez-vous	n'avez-vous pas
ils *or* elles ont.	ils *or* elles n'ont pas.	ont-ils *or* ont-elles ?	n'ont-ils *or* n'ont-elles pas ?

IMPERFECT.

I had, &c.	I had not, &c.	had I ? &c.	had I not ? &c.
j'avais	je n'avais pas	avais-je	n'avais-je pas
tu avais	tu n'avais pas	avais-tu	n'avais-tu pas
il *or* elle avait	il *or* elle n'avait pas	avait-il *or* elle	n'avait-il *or* elle pas
nous avions	nous n'avions pas	avions-nous	n'avions-nous pas
vous aviez	vous n'aviez pas	aviez-vous	n'aviez-vous pas
ils *or* elles avaient.	ils *or* elles n'avaient pas.	avaient-ils *or* elles ?	n'avaient-ils or elles pas ?

PRETERITE DEFINITE.

I had, &c.	I had not, &c.	had I ? &c.	had I not ? &c.
j'eus	je n'eus pas	eus-je	n'eus-je pas
tu eus	tu n'eus pas	eus-tu	n'eus-tu pas
il *or* elle eut.	il *or* elle n'eut pas	eut-il *or* elle	n'eut-il *or* elle pas
nous eûmes	nous n'eûmes pas	eûmes-nous	n'eûmes-nous pas
vous eûtes	vous n'eûtes pas	eûtes-vous	n'eûtes-vous pas
ils *or* elles eurent.	ils n'eurent pas.	eurent-ils *or* elles ?	n'eurent-ils pas ?

PRETERITE INDEFINITE.

I have had, &c.	I have not had, &c.	have I had ? &c.	have I not had? &c.
j'ai eu	je n'ai pas eu	ai-je eu	n'ai-je pas eu
tu as eu	tu n'as pas eu	as-tu eu	n'as-tu pas eu
il *or* elle a eu	il *or* elle n'a pas eu	a-t-il *or* elle eu	n'a-t-il *or* elle pas eu
nous avons eu	nous n'avons pas eu	avons-nous eu	n'avons-nous pas eu
vous avez eu	vous n'avez pas eu	avez-vous eu	n'avez-vous pas eu
ils *or* elles ont eu.	ils *or* elles n'ont pas eu.	ont-ils *or* elles eu ?	n'ont-ils *or* elles pas eu ?

PLUPERFECT.

I had had, &c.	I had not had, &c.	had I had ? &c.	had I not had? &c.
j'avais eu	je n'avais pas eu	avais-je eu	n'avais-je pas eu
tu avais eu	tu n'avais pas eu	avais-tu eu	n'avais-tu pas eu
il *or* elle avait eu	il *or* elle n'avait pas eu	avait-il *or* elle eu	n'avait-il *or* elle pas eu
nous avions eu	nous n'avions pas eu	avions-nous eu	n'avions-nous pas eu
vous aviez eu	vous n'aviez pas eu	aviez-vous eu	n'aviez-vous pas eu
ils *or* elles avaient eu.	ils *or* elles n'avaient pas eu.	avaient-ils *or* elles eu ?	n'avaient-ils *or* elles pas eu?

PRETERITE ANTERIOR.

I had had, &c.	I had not had, &c.	had I had ? &c.	had I not had ? &c.
j'eus eu	je n'eus pas eu	eus-je eu	n'eus-je pas eu
tu eus eu	tu n'eus pas eu	eus-tu eu	n'eus-tu pas eu
il *or* elle eut eu	il *or* elle n'eut pas eu.	eut-il *or* elle eu	n'eut-il *or* elle pas eu
nous eûmes eu	nous n'eûmes pas eu	eûmes-nous eu	n'eûmes-nous pas eu
vous eûtes eu	vous n'eûtes pas eu	eûtes-vous eu	n'eûtes-vous pas eu
ils *or* elles eurent eu.	ils *or* elles n'eurent pas eu.	eurent-ils *or* elles eu ?	n'eurent-ils *or* elles pas eu ?

FUTURE ABSOLUTE.

I shall *or* will have, &c.	I shall *or* will not have, &c.	shall *or* will I have ? &c.	shall *or* will I not have ? &c.
j'aurai	je n'aurai pas	aurai-je	n'aurai-je pas
tu auras	tu n'auras pas	auras-tu	n'auras-tu pas
il *or* elle aura	il *or* elle n'aura pas	aura-t-il *or* elle	n'aura-t-il *or* elle pas
nous aurons	nous n'aurons pas	aurons-nous	n'aurons-nous pas
vous aurez	vous n'aurez pas	aurez-vous	n'aurez-vous pas
ils *or* elles auront.	ils *or* elles n'auront pas.	auront-ils *or* elles ?	n'auront-ils *or* elles pas ?

FUTURE ANTERIOR.

I shall *or* will have had, &c.	I shall *or* will not have had, &c.	shall *or* will I have had ? &c.	shall *or* will I not have had ? &c.
j'aurai eu	je n'aurai pas eu	aurai-je eu	n'aurai-je pas eu
tu auras eu	tu n'auras pas eu	auras-tu eu	n'auras-tu pas eu
il *or* elle aura eu	il *or* elle n'aura pas eu	aura-t-il *or* elle eu	n'aura-t-il *or* elle pas eu
nous aurons eu	nous n'aurons pas eu	aurons-nous eu	n'aurons-nous pas eu
vous aurez eu	vous n'aurez pas eu	aurez-vous eu	n'aurez-vous pas eu
ils *or* elles auront eu.	ils *or* elles n'auront pas eu.	auront-ils *or* elles eu ?	n'auront-ils *or* elles pas eu ?

CONDITIONAL MOOD.

PRESENT.

I should, would, could, *or* might have, &c.	I should, would, could, *or* might not have, &c.	should, would, could, *or* might I have ? &c.	should, would, could, *or* might I not have ? &c.
j'aurais	je n'aurais pas	aurais-je	n'aurais-je pas
tu aurais	tu n'aurais pas	aurais-tu	n'aurais-tu pas
il *or* elle aurait	il *or* elle n'aurait pas	aurait-il *or* elle	n'aurait-il *or* elle pas
nous aurions	nous n'aurions pas	aurions-nous	n'aurions-nous pas
vous auriez	vous n'auriez pas	auriez-vous	n'auriez-vous pas
ils *or* elles auraient.	ils *or* elles n'auraient pas.	auraient-ils *or* elles?	n'auraient-ils *or* elles pas ?

CONDITIONAL PAST.

I should, would, could, *or* might have had, &c.	I should, would, could, *or* might not have had, &c.	should, would, could, *or* might I have had ? &c.	should, would, could, or might I have had ? &c.
j'aurais eu	je n'aurais pas eu	aurais-je eu	n'aurais-je pas eu
tu aurais eu	tu n'aurais pas eu	aurais-tu eu	n'aurais-tu pas eu
il *or* elle aurait eu	il *or* elle n'aurait pas eu	aurait-il *or* elle eu	n'aurait-il *or* elle pas eu
nous aurions eu	nous n'aurions pas eu	aurions-nous eu	n'aurions-nous pas eu
vous auriez eu	vous n'auriez pas eu	auriez-vous eu	n'auriez-vous pas eu
ils *or* elles auraient eu.	ils *or* elles n'auraient pas eu.	auraient-ils *or* elles eu ?	n'auraient-ils *or* elles pas eu ?

IMPERATIVE MOOD.

have, &c.	have not, &c.
aie	n'aie pas
ayons	n'ayons pas
ayez.	n'ayez pas.

SUBJUNCTIVE MOOD.

PRESENT.

that I may have, &c.	that I may not have, &c.
que j'aie	que je n'aie pas
que tu aies	que tu n'aies pas
qu'il *or* qu'elle ait	qu'il *or* qu'elle n'ait pas
que nous ayons	que nous n'ayons pas
que vous ayez	que vous n'ayez pas
qu'ils *or* qu'elles aient.	qu'ils *or* qu'elles n'aient pas.

IMPERFECT.

that I might have, &c.	that I might not have, &c.
que j'eusse	que je n'eusse pas
que tu eusses	que tu n'eusses pas
qu'il *or* qu'elle eût	qu'il *or* qu'elle n'eût pas
que nous eussions	que nous n'eussions pas
que vous eussiez	que vous n'eussiez pas
qu'ils *or* qu'elles eussent.	qu'ils *or* qu'elles n'eussent pas.

PRETERITE.

that I may have had, &c.	that I may not have had, &c.
que j'aie eu	que je n'aie pas eu
que tu aies eu	que tu n'aies pas eu
qu'il *or* qu'elle ait eu	qu'il *or* qu'elle n'ait pas eu
que nous ayons eu	que nous n'ayons pas eu
que vous ayez eu	que vous n'ayez pas eu
qu'ils *or* qu'elles aient eu.	qu'ils *or* qu'elles n'aient pas eu.

PLUPERFECT.

that I might have had, &c.	that I might not have had, &c.
que j'eusse eu	que je n'eusse pas eu.
que tu eusses eu	que tu n'eusses pas eu
qu'il *or* qu'elle eût eu	qu'il *or* qu'elle n'eût pas eu.
que nous eussions eu	que nous n'eussions pas eu
que vous eussiez eu	que vous n'eussiez pas eu
qu'ils or qu'elles eussent eu.	qu'ils *or* qu'elles n'eussent pas eu.

1056. CONJUGATION OF THE IMPERSONAL VERB, *THERE TO BE*

INFINITIVE MOOD.

PRESENT.

there to be.	there not to be
y avoir.	ne pas y avoir *or* n'y avoir pas.

PARTICIPLE PRESENT.

there being	there not being
y ayant.	n'y ayant pas.

PAST *OR* PERFECT.

there to have been	not there to have been
y avoir eu.	ne pas y avoir eu, *or* n'y avoir pas eu.

COMPOUND OF THE PRESENT PARTICIPLE.

there having been	there not having been
y ayant eu.	n'y ayant pas eu.

INDICATIVE MOOD.

PRESENT.

Affirmative.	*Negative.*	*Interrogative.*	*Interrogative and Negative.*
there is *or* there are	there is not *or* there are not	is there *or* are there ?	is there not *or* are there not ?
il y a.	il n'y a pas.	y a-t-il ?	n'y a-t-il pas ?

IMPERFECT.

there was *or* there were	there was not *or* there were not	was there *or* were there ?	was not there *or* were not there ?
il y avait.	il n'y avait pas.	y avait-il ?	n'y avait-il pas ?

PRETERITE DEFINITE.

there was *or* there were	there was not *or* there were not	was *or* were there ?	was *or* were not there ?
il y eut.	il n'y eut pas.	y eut-il ?	n'y eut-il pas ?

PRETERITE INDEFINITE.

there has *or* have been	there has *or* have not been	has *or* have there been ?	has *or* have not there been ?
il y a eu.	il n'y a pas eu.	y a-t-il eu ?	n'y a-t-il pas eu ?

PLUPERFECT.

there had been	there had not been	had there been ?	had not there been ?
il y avait eu.	il n'y avait pas eu.	y avait-il eu ?	n'y avait-il pas eu ?

PRETERITE ANTERIOR.

there had been	there had not been	had there been ?	had not there been ?
il y eut eu.	il n'y eut pas eu.	y eut-il eu ?	n'y eut-il pas eu ?

FUTURE ABSOLUTE.

there will *or* shall be	there will *or* shall not be	will *or* shall there be ?	will *or* shall not there be ?
il y aura.	il n'y aura pas.	y aura-t-il ?	n'y aura-t-il pas ?

FUTURE ANTERIOR.

there will *or* shall have been	there will *or* shall not have been	shall *or* will there have been ?	shall *or* will there not have been ?
il y aura eu.	il n'y aura pas eu.	y aura-t-il eu ?	n'y aura-t-il pas eu ?

CONDITIONAL MOOD.

PRESENT.

there would, could, should *or* might be	there would, could, should, *or* might not be	would, could, should, *or* might there be ?	would, could, should, *or* might there not be ?
il y aurait.	il n'y aurait pas.	y aurait-il ?	n'y aurait-il pas ?

PAST.

there would, could, should, *or* might have been	there would, could, should, *or* might not have been	would, could, should, *or* might there have been ?	would, could, should, *or* might there not have been ?
il y aurait eu.	il n'y aurait pas eu.	y aurait-il eu ?	n'y aurait-il pas eu ?

SUBJUNCTIVE MOOD.

PRESENT.

that there may be	that there may not be
qu'il y ait.	qu'il n'y ait pas.

IMPERFECT.

that there might be qu'il y eût.	that there might not be qu'il n'y eût pas.

PRETERITE.

that there may have been qu'il y ait eu.	that there may not have been qu'il n'y ait pas eu.

PLUPERFECT.

that there might have been qu'il y eût eu.	that there might not have been qu'il n'y eût pas eu.

1057. CONJUGATION OF THE VERB *TO BE, ETRE.*

INFINITIVE MOOD.

PRESENT.

Affirmative.	*Negative.*
to be être.	not to be ne pas être.

PRESENT PARTICIPLE.

being étant.	not being n'étant pas.

PAST PARTICIPLE.

been
été.

COMPOUND OF THE PRESENT OF THE INFINITIVE.

to have been avoir été.	not to have been n'avoir pas été.

COMPOUND OF THE PRESENT PARTICIPLE.

having been ayant été.	not having been n'ayant pas été.

INDICATIVE MOOD.

PRESENT.

Affirmative.	*Negative.*	*Interrogative.*	*Negative and Interrogative.*
I am, &c.	I am not, &c.	am I ? &c.	am I not ? &c.
je suis	je ne suis pas	suis-je	ne suis-je pas
tu es	tu n'es pas	es-tu	n'es-tu pas
il *or* elle est	il *or* elle n'est pas	est-il *or* elle	n'est-il or elle pas

nous sommes	nous ne sommes pas	sommes-nous	ne sommes-nous pas
vous êtes	vous n'êtes pas	êtes-vous	n'êtes-vous pas
ils *or* elles sont.	ils *or* elles ne sont pas.	sont-ils *or* elles ?	ne sont-ils *or* elles pas ?

IMPERFECT.

I was, &c.	I was not, &c.	was I ? &c.	was I not ? &c.
j'étais	je n'étais pas	étais-je	n'étais-je pas
tu étais	tu n'étais pas	étais-tu	n'étais-tu pas
il *or* elle était	il *or* elle n'était pas	était-il *or* elle	n'était-il *or* elle pas
nous étions	nous n'étions pas	étions-nous	n'étions-nous pas
vous étiez	vous n'étiez pas	étiez-vous	n'étiez-vous pas
ils *or* elles étaient.	ils *or* elles n'étaient pas.	étaient-ils *or* elles ?	n'étaient-ils *or* elles pas ?

PRETERITE DEFINITE.

I was, &c.	I was not, &c.	was I ? &c.	was I not ? &c.
je fus	je ne fus pas	fus-je	ne fus-je pas
tu fus	tu ne fus pas	fus-tu	ne fus-tu pas
il *or* elle fut	il *or* elle ne fut pas	fut-il *or* elle	ne fut-il *or* elle pas
nous fûmes	nous ne fûmes pas	fûmes-nous	ne fûmes-nous pas
vous fûtes	vous ne fûtes pas	fûtes-vous	ne fûtes-vous pas
ils *or* elles furent.	ils *or* elles ne furent pas.	furent-ils *or* elles ?	ne furent-ils *or* elles pas ?

PRETERITE INDEFINITE.

I have been, &c.	I have not been, &c.	have I been ? &c.	have I not been ? &c.
j'ai été	je n'ai pas été	ai-je été	n'ai-je pas été
tu as été	tu n'as pas été	as-tu été	n'as-tu pas été
il *or* elle a été	il *or* elle n'a pas été	a-t-il *or* elle été	n'a-t-il *or* elle pas été
nous avons été	nous n'avons pas été	ayons-nous été	n'avons-nous pas été
vous avez été	vous n'avez pas été	avez-vous été	n'avez-vous pas été
ils *or* elles ont été.	ils *or* elles n'ont pas été.	ont-ils *or* elles été ?	n'ont-ils *or* elles pas été ?

PLUPERFECT.

I had been, &c.	I had not been, &c.	had I been ? &c.	had I not been ? &c.
j'avais été	je n'avais pas été	avais-je été	n'avais-je pas été
tu avais été	tu n'avais pas été	avais-tu été	n'avais-tu pas été
il *or* elle avait été	il *or* elle n'avait pas été	avait-il *or* elle été	n'avait-il *or* elle pas été
nous avions été	nous n'avions pas été	avions-nous été	n'avions-nous pas été
vous aviez été	vous n'aviez pas été	aviez-vous été	n'aviez-vous pas été
ils *or* elles avaient été.	ils *or* elles n'avaient pas été.	avaient-ils *or* elles été ?	n'avaient-ils *or* elles pas été ?

PRETERITE ANTERIOR.

I had been, &c.	I had not been, &c.	had I been ? &c.	had I not been ? &c.
j'eus été	je n'eus pas été	eus-je été	n'eus-je pas été
tu eus été	tu n'eus pas été	eus-tu été	n'eus-tu pas été
il *or* elle eut été	il *or* elle n'eut pas été	eut-il *or* elle été	n'eut-il *or* elle pas été

nous eûmes été	nous n'eûmes pas été	eûmes-nous été	n'eûmes-nous pas été
vous eûtes été	vous n'eûtes pas été	eûtes-vous été	n'eûtes-vous pas été
ils *or* elles eurent été.	ils *or* elles n'eurent pas été.	eurent-ils *or* elles été ?	n'eurent-ils *or* elles pas été ?

FUTURE PRESENT.

I shall *or* will be, &c.	I shall *or* will not be, &c.	shall *or* will I be ? &c.	shall *or* will I not be ? &c.
je serai	je ne serai pas	serai-je	ne serai-je pas
tu seras	tu ne seras pas	seras-tu	ne seras-tu pas
il *or* elle sera	il *or* elle ne sera pas	sera-t-il *or* elle	ne sera-t-il *or* elle pas
nous serons	nous ne serons pas	serons-nous	ne serons-nous pas
vous serez	vous ne serez pas	serez-vous	ne serez-vous pas
ils *or* elles seront.	ils *or* elles ne seront pas.	seront-ils *or* elles ?	ne seront-ils *or* elles pas ?

FUTURE ANTERIOR.

I shall *or* will have been, &c.	I shall *or* will not have been, &c.	shall *or* will I have been ? &c.	shall *or* will I not have been ? &c.
j'aurai été	je n'aurai pas été	aurai-je été	n'aurai-je pas été
tu auras été	tu n'auras pas été	auras-tu été	n'auras-tu pas été
il *or* elle aura été	il *or* elle n'aura pas été	aura-t-il *or* elle été	n'aura-t-il *or* elle pas été
nous aurons été	nous n'aurons pas été	aurons-nous été	n'aurons-nous pas été
vous aurez été	vous n'aurez pas été	aurez-vous été	n'aurez-vous pas été
ils *or* elles auront été.	ils *or* elles n'auront pas été.	auront-ils *or* elles été ?	n'auront-ils *or* elles pas été ?

CONDITIONAL MOOD.

PRESENT.

I should, would, could, *or* might be, &c.	I should, would, could, *or* might not be, &c.	should, would, could, *or* might I be ? &c.	should, would, could, *or* might I not be ? &c.
je serais	je ne serais pas	serais-je	ne serais-je pas
tu serais	tu ne serais pas	serais-tu	ne serais-tu pas
il *or* elle serait	il *or* elle ne serait pas	serait-il *or* elle	ne serait-il *or* elle pas
nous serions	nous ne serions pas	serions-nous	ne serions-nous pas
vous seriez	vous ne seriez pas	seriez-vous	ne seriez-vous pas
ils *or* elles seraient.	ils *or* elles ne seraient pas.	seraient-ils *or* elles ?	ne seraient-ils *or* elles pas ?

PAST.

I should, would, could, *or* might have been, &c.	I should, would, could, *or* might not have been, &c.	should, would, could, *or* might I have been ? &c.	should, would, could, *or* might I not have been ? &c.
j'aurais été	je n'aurais pas été	aurais-je été	n'aurais-je pas été
tu aurais été	tu n'aurais pas été	aurais-tu été.	n'aurais-tu pas été
il *or* elle aurait été	il *or* elle n'aurait pas été	aurait-il *or* elle été	n'aurait-il *or* elle pas été

nous aurions été	nous n'aurions pas été	aurions-nous été	n'aurions-nous pas été
vous auriez été	vous n'auriez pas été	auriez-vous été	n'auriez-vous pas été
ils *or* elles auraient été.	ils *or* elles n'auraient pas été.	auraient-ils *or* elles été ?	n'auraient-ils *or* elles pas été ?

IMPERATIVE MOOD.

be	be not
sois	ne sois pas
soyons	ne soyons pas
soyez	ne soyez pas

SUBJUNCTIVE MOOD.

PRESENT.

that I may be, &c.	that I may not be, &c.
que je sois	que je ne sois pas
que tu sois	que tu ne sois pas
qu'il *or* qu'elle soit	qu'il *or* qu'elle ne soit pas
que nous soyons	que nous ne soyons pas
que vous soyez	que vous ne soyez pas
qu'ils *or* qu'elles soient.	qu'ils *or* qu'elles ne soient pas.

IMPERFECT.

that I might be, &c.	that I might not be, &c.
que je fusse	que je ne fusse pas
que tu fusses	que tu ne fusses pas
qu'il *or* qu'elle fût	qu'il *or* qu'elle ne fût pas
que nous fussions	que nous ne fussions pas
que vous fussiez	que vous ne fussiez pas
qu'ils *or* qu'elles fussent.	qu'ils *or* qu'elles ne fussent pas.

PRETERITE.

that I may have been, &c.	that I may not have been, &c.
que j'aie été	que je n'aie pas été
que tu aies été	que tu n'aies pas été
qu'il *or* qu'elle ait été	qu'il *or* qu'elle n'ait pas été
que nous ayons été	que nous n'ayons pas été
que vous ayez été	que vous n'ayez pas été
qu'ils *or* qu'elles aient été.	qu'ils *or* qu'elles n'aient pas été.

PLUPERFECT.

that I might have been, &c.	that I might not have been, &c.
que j'eusse été	que je n'eusse pas été.
que tu eusses été	que tu n'eusses pas été
qu'il *or* qu'elle eût été	qu'il *or* qu'elle n'eût pas été
que nous eussions été	que nous n'eussions pas été
que vous eussiez été	que vous n'eussiez pas été
qu'ils *or* qu'elles eussent été.	qu'ils *or* qu'elles n'eussent pas été.

CONJUGATION OF THE REGULAR VERBS.

1058. There are, in French, nearly four thousand regular and five hundred irregular verbs.

Each verb possesses fifteen personal and five impersonal tenses: and, every personal tense having six persons, there are in each verb ninety-five separate parts differing from each other either in their termination or in reference to the several words which enter into their formation.

The conjugation of this mass of verbs, with all their tenses and persons, both in their regular and irregular forms, would be an endless task, were they to be learned individually; but, fortunately, this is not the case, and the study of verbs is made comparatively easy by adopting certain rules which, showing the relations existing between the tenses, reduce to a very small number the primitive ideas applicable to each case. In order to introduce clearness in this mode of learning verbs, we shall treat first of those which are called regular.

1059. The tenses of the verbs are divided into two classes: those of the first class are called *primitive;* those of the other, *derivative.*

Primitive tenses are those which serve to form the others; they are five in number:

1st. The present of the infinitive.

2d. The present participle.

3d. The past participle.

4th. The three persons singular of the present of the indicative.

5th. The preterite definite.

1060. Derivative tenses are those which are formed from the primitive. Let us see now which tenses are formed from each of the primitive, and how they are formed.

1061. 1st. From the *present of the infinitive* are derived the *future absolute* and the *conditional present.*

The *future absolute* is formed from the *infinitive* by changing *r* in the first and second conjugation, *oir* in the third, and *re* in the fourth, into:

rai,	1st	person	singular;	*rons*,	1st	person	plural.
ras,	2d	"	"	*rez*,	2d	"	"
ra,	3d	"	"	*ront*,	3d	"	"

Primitive tense:	*aimer;*	*finir;*	*recevoir;*	*rendre;*
as in:	j'aime*rai*, &c.	je fini*rai*, &c.	je recev*rai*, &c.	je rend*rai*, &c.

1062. The *conditional present* is formed from the *present of the*

infinitive by changing the same terminations, *r* in the first and second conjugation, *oir* in the third, and *re* in the fourth, into :

rais, 1st person singular ; *rions*, 1st person plural.
rais, 2d " " *riez*, 2d " "
rait, 3d " " *raient*, 3d " "

Primitive tense :	*aimer;*	*finir;*	*recevoir;*	*rendre;*
as in :	j'aime*rais*, &c.	je fini*rais*, &c.	je recev*rais*, &c.	je rend*rais*, &c.

1063. 2d. From the *present participle* are formed :

(1.) The three persons plural of the present of the indicative.

(2.) The imperfect of the indicative.

(3.) The present of the subjunctive mood.

1064. (1st.) The *three persons plural of the present of the indicative* are formed from the *present participle* by changing *ant* into :

ons
ez
ent.

Exception. In the third conjugation, *the third person plural of the present of the indicative* is formed by changing *evant* into *oivent ;* As in,

Primitive tense :	*aimant;*	*finissant;*	*recevant;*	*rendant;*
1st person plural,	nous aim*ons*,	finiss*ons*,	recev*ons*,	rend*ons*,
2d " "	vous aim*ez*,	finiss*ez*,	recev*ez*,	rend*ez*,
3d " "	ils aim*ent*.	finiss*ent*.	reçoiv*ent*.	rend*ent*.

1065. (2d.) The *imperfect of the present of the indicative* is derived from the *present participle* by changing *ant* into :

ais, 1st person singular ; *ions*, 1st person plural.
ais, 2d " " *iez*, 2d " "
ait, 3d " " *aient*, 2d " "

as in,

j'aim*ais*, &c. je finiss*ais*, &c. je recev*ais*, &c. je rend*ais*, &c.

1066. (3d.) The *present of the subjunctive* is derived from the *present participle* by changing *ant* into :

e, 1st person singular ; *ions*, 1st person plural.
es, 2d " " *iez*, 2d " "
e, 3d " " *ent*, 3d " "

Exceptions. In the third conjugation, *evant* should be changed into

oive, 1st person singular ; *evions*, 1st person plural.
oives, 2d " " *eviez*, 2d " "
oive, 3d " " *oivent*, 3d " "

As in,

que je aim*e*, &c. que je finiss*e*, &c. que je reç*oive*, &c. que je rend*e*, &c

1067. 3d. From the *past participle* are formed all the compound tenses with the auxiliary verbs *avoir* or *être*, according to the verb being either *active*, *passive*, or *neuter*.

1068. (1st.) The *preterite indefinite* is composed of the *present* of the verb *to have* in active verbs, or in neuter verbs conjugated with that auxiliary, and the past participle; as in,

Primitive tense :	*aimé;*	*fini;*	*reçu;*	*rendu;*
	j'*ai aimé*, &c.	j'*ai fini*, &c.	j'*ai reçu*, &c.	j'*ai rendu*, &c.

In *neuter verbs* conjugated with *être*, to be, the *preterite indefinite* is composed of the *present of the indicative* of that auxiliary and the *past participle;* as in,

Primitive tense:	*tombé*, (fallen;)	*sorti*, (gone out;)	*déchu*, (decayed;)	*né*, (born;)
	je *suis tombé*, &c.	je *suis sorti*, &c.	je *suis déchu*, &c.	je *suis né*, &c.

In *passive verbs*, the *preterite indefinite* is composed of the *preterite indefinite* of the verb *être*, to be, and the *past participle;* as in,

Primitive tense :	*aimé;*	*puni;*	*reçu;*	*rendu;*
	j'*ai été aimé*, &c.	j'*ai été puni*, &c.	j'*ai été reçu*, &c.	j'*ai été rendu*, &c.

Remark. In *reflected verbs*, the *preterite indefinite* is composed of the *present of the indicative* of the verb *être* and the *past participle*, the whole being preceded by the reflected pronouns.

1069. (2d.) The *pluperfect* is composed of the *imperfect* of the verb *avoir* in active verbs, and in neuter verbs conjugated with that auxiliary, and the *past participle;* as in,

Primitive tense :	*aimé;*	*fini;*	*reçu;*	*rendu;*
	j'*avais aimé*, &c.	j'*avais fini*, &c.	j'*avais reçu*, &c.	j'*avais rendu*, &c.

In *neuter verbs* conjugated with *être*, the *pluperfect* is composed of the *imperfect of the indicative* of that auxiliary and the *past participle;* as in,

Primitive tense :	*tombé;*	*sorti;*	*déchu;*	*né;*
	j'*étais tombé*, &c.	j'*étais sorti*, &c.	j'*étais déchu*, &c.	j'*étais né*, &c.

In *passive verbs*, the *pluperfect* is composed of the *pluperfect* of the auxiliary verb *être* and the *past participle;* as in,

Primitive tense :	*aimé;*	*puni;*	*reçu*	*rendu;*
	j'*avais été aimé*, &c.	j'*avais été puni*, &c.	j'*avais été reçu*, &c.	j'*avais été rendu*, &c.

Remark. In *reflected verbs*, the *pluperfect* is composed of the *imper-*

fect of the verb *être* and the *past participle*, the whole being preceded by the reflected pronouns.

1070. (3d.) The *preterite anterior* is composed of the *preterite definite* of the verb *avoir* in active verbs, or in neuter verbs conjugated with that auxiliary, and the *past participle;* as in,

Primitive tense :	*aimé;*	*fini;*	*reçu;*	*rendu;*
	j'*eus aimé*, &c.	j'*eus fini*, &c.	j'*eus reçu*, &c.	j'*eus rendu*, &c.

In *neuter verbs* conjugated with *être*, the *preterite anterior* is composed of the *preterite definite* of that auxiliary and the *past participle;* as in,

Primitive tense :	*tombé;*	*sorti;*	*déchu;*	*né;*
	je *fus tombé*, &c.	je *fus sorti*, &c.	je *fus déchu*, &c.	je *fus né*, &c.

In *passive verbs*, the *preterite anterior* is composed of the *preterite anterior* of the verb *être* and the *past participle;* as in,

Primitive tense :	*aimé;*	*puni;*	*reçu;*	*rendu;*
	j'*eus été aimé*, &c.	j'*eus été puni*, &c.	j'*eus été reçu*, &c.	j'*eus été rendu*, &c.

REMARK. In *reflected verbs*, the *preterite anterior* is composed of the *preterite definite* of the verb *être* and the *past participle*, both being preceded by the reflected pronouns.

1071. (4th.) The *future past* is composed of the *future absolute* of the auxiliary verb *to have*, *avoir*, in active verbs, or in neuter verbs conjugated with that auxiliary; as in,

Primitive tense :	*aimé;*	*fini;*	*reçu;*	*rendu;*
	j'*aurai aimé*, &c.	j'*aurai fini*, &c.	j'*aurai reçu*, &c.	j'*aurai rendu*, &c.

In *neuter verbs* conjugated with *être*, the *future past* is composed of the *future absolute* of that auxiliary and the *past participle;* as in,

Primitive tense :	*tombé;*	*sorti;*	*déchu;*	*né;*
	je *serai tombé*, &c.	je *serai sorti*, &c.	je *serai déchu*, &c.	je *serai né*, &c.

In *passive verbs*, the *future past* is composed of the *future past* of the auxiliary verb *être* and the *past participle;* as in,

Primitive tense :	*aimé;*	*puni;*	*reçu;*	*rendu;*
	j'*aurai été aimé*, &c.	j'*aurai été puni*, &c.	j'*aurai été reçu*, &c.	j'*aurai été rendu*, &c.

REMARK. In *reflected verbs*, the *future past* is composed of the *future absolute* of the verb *être* and the *past participle*, both being preceded by the reflected pronouns.

1072. (5th.) The *conditional past* is composed of the *conditional*

present of the auxiliary verb *avoir* in active verbs, and in neuter verbs conjugated with that auxiliary, and the past participle; as in,

Primitive tense :	*aimé;*	*fini;*	*reçu;*	*rendu;*
	j'*aurais aimé,* &c.	j'*aurais fini,* &c.	j'*aurais reçu,* &c.	j'*aurais rendu,* &c.

In *neuter verbs* conjugated with *être*, the *conditional past* is composed of the *conditional present* of that auxiliary and the *past participle;* as in;

Primitive tense :	*tombé;*	*sorti;*	*déchu;*	*né;*
	je *serais tombé,* &c.	je *serais sorti,* &c.	je *serais déchu,* &c.	je *serais né,* &c.

In *passive verbs*, the *conditional past* is composed of the *conditional past* of the verb *être* and the *past participle;* as in,

Primitive tense :	*aimé;*	*puni;*	*reçu;*	*rendu;*
	j'*aurais été aimé,* &c.	j'*aurais été puni,* &c.	j'*aurais été reçu,* &c.	j'*aurais été rendu,* &c.

Remark. In *reflected verbs*, the *conditional past* is composed of the *conditional present* of the verb *être* and the *past participle*, both being preceded by the reflected pronouns.

1073. (6th.) The *preterite of the subjunctive* is composed of the *present of the subjunctive* of the verb *avoir* in active verbs, and in neuter verbs conjugated with that auxiliary, and the *past participle;* as in,

Primitive tense :	*aimé;*	*fini;*	*reçu;*	*rendu;*
	que j'*aie aimé,* &c.	que j'*aie fini,* &c.	que j'*aie reçu,* &c.	que j'*aie rendu,* &c.

In *neuter verbs* conjugated with *être*, the *preterite of the subjunctive* is composed of the *present of the subjunctive* of that auxiliary and the *past participle;* as in,

Primitive tense :	*tombé;*	*sorti;*	*déchu;*	*né;*
	qui je *sois tombé,* &c.	que je *sois sorti,* &c.	que je *sois déchu,* &c.	que je *sois né,* &c.

In *passive verbs*, the *preterite of the subjunctive* is composed of the *preterite of the subjunctive* of the verb *être* and the *past participle*; as in,

Primitive tense :	*aimé;*	*puni;*	*recu;*	*rendu;*
	que j'*aie été aimé,* &c.	que j'*aie été puni,* &c.	que j'*aie été reçu,* &c.	que j'*aie été rendu,* &c.

Remark. In *reflected verbs*, the *preterite of the subjunctive* is composed of the *present of the subjunctive* of the verb *être*, and the *past participle*, both being preceded by the reflected pronouns.

1074. 7th. The *pluperfect of the subjunctive* is composed of the *imperfect of the subjunctive* of the verb *avoir* in active verbs, and in neuter verbs conjugated with that auxiliary, and the *past participle;* as in,

Primitive tense :	*aimé;*	*fini;*	*reçu;*	*rendu;*
	que j'*eusse*	que j'*eusse*	que j'*eusse*	que j'*eusse*
	aimé, &c.	*fini*, &c.	*reçu*, &c.	*rendu*, &c.

In *neuter verbs* conjugated with *être*, the *pluperfect of the subjunctive* is composed of the *imperfect of the subjunctive* of that auxiliary, and the *past participle;* as in,

Primitive tense :	*tombé;*	*sorti;*	*déchu;*	*né;*
	qu je *fusse*	que je *fusse*	que je *fusse*	que je *fusse*
	tombé, &c.	*sorti*, &c.	*déchu*, &c.	*né*, &c.

In *passive verbs*, the *pluperfect of the subjunctive* is composed of the *pluperfect of the subjunctive* of the verb *être*, and the *past participle;* as in,

Primitive tense :	*aimé;*	*puni;*	*reçu;*	*rendu;*
	que j'*eusse été*	que j'*eusse été*	que j'*eusse été*	que j'*eusse été*
	aimé, &c.	*puni*, &c.	*reçu*, &c.	*rendu*, &c.

Remark. In *reflected verbs*, the *pluperfect of the subjunctive* is composed of the *imperfect of the subjunctive* of the verb *être*, and the *past participle*, both being preceded by the reflected pronouns.

1075. 4th. From the *present of the indicative* is derived the *imperative mood*, by taking the first person singular, the first and second person plural, of that tense, and dropping the nominative pronouns; as in,

Primitive tenses :	j'*aime*,	nous *aimons*,	vous *aimez*,
Imperative :	*aime.*	*aimons.*	*aimez.*
Primitive tenses :	je *finis*,	nous *finissons*,	vous *finissez*,
Imperative :	*finis.*	*finissons.*	*finissez.*
Primitive tenses :	je *reçois*,	nous *recevons*,	vous *recevez*,
Imperative :	*reçois.*	*recevons.*	*recevez.*
Primitive tenses :	je *rends*,	nous *rendons*,	vous *rendez*,
Imperative	*rends.*	*rendons.*	*rendez.*

1076. 5th. From the *preterite definite* is derived the *imperfect of the subjunctive*, by changing the last letter of that tense into,

sse, 1st person singular.		*ssions*, 1st person plural.	
sses, 2d	" "	*ssiez*, 2d	" "
^t, 2d	" "	*ssent*, 3d	" "

Primitive tense:	j'*aimai*,	je *finis*,
Imperfect of the subjunctive:	que j'aimasse, &c.	que je finisse, &c.
Primitive tense:	je *reçus*,	je *rendis*,
Imperfect of the subjunctive:	que je reçusse, &c.	que je rendisse, &c.

1077. From what has just explained it results:

1st. That the second person singular, in all tenses, except in the imperative mood of the first conjugation, ends with an *s*.

2d. That the third person singular never ends with an *s*.

3d. That the first person plural, in all tenses, except in the preterite definite, ends in *ons*.

4th. That the second person plural, in all tenses, except the preterite definite, ends in *ez*.

5th. That the third person plural, in all tenses, except the future absolute, ends in *ent*, *which is always mute*.

6th. That the first person of the conditional present differs from the same person in the future absolute only by the addition of an *s* to the latter.

7th. That the termination of the several persons of the conditional present only differs from that of the same persons in the imperfect by the former beginning with an *r*, which does not exist in the latter.

The conjugation of verbs now becomes an easy matter; it only consists in learning the five primitive tenses or parts of tenses, and forming all the others according to the rules we have given in this chapter.

These rules have no exceptions in regular verbs; and they have but very few in the irregular ones.

Experience has taught us, that, by following this method, which, after a little training, becomes very easy to the pupils, the study of the verbs is rid of its principal difficulty; the number of primitive ideas is reduced almost to nothing in regular verbs, and considerably diminished in those which are irregular.

It would be now sufficient for us to give, in each conjugation, simply the primitive tenses, and let the pupils form by themselves the several tenses and persons of the derivative; but, in order to afford them an opportunity for ascertaining whether they have made a right application of the rules, we shall conjugate, in all their tenses, persons and forms, the verbs of the four regular conjugations. As to the irregular verbs, we shall only give the primitive tenses, and those which, among the derivative, are not regularly formed.

But we cannot too much recommend to the teachers who may use

our grammar and plan of instruction, not to be satisfied with a simple recitation of the regular verbs, but to exact from their pupils that they should state, for each tense, whence it is derived, and how it should end. In the series of questions will be found those which should be asked for the recitation of each verb.

QUESTIONS.

1058. How many regular verbs are there in French? How many are irregular?

1058. How many personal tenses are there in a regular verb? How many impersonal?

1058. How many terminations or different arrangements of words are there in the conjugation of a verb in any of its forms?

1059. Into how many classes are the tenses of a verb divided? How are the tenses of each class called?

1059. How many primitive tenses are there? Which are they?

1060. What is a derivative tense?

1061. Which derivative tenses are formed from the present of the infinitive?

1061. How is the future absolute formed from the present of the infinitive in the four conjugations?

1061. What are the terminations of the future in its several persons?

1062. How is the conditional present formed from the present of the infinitive in the four conjugations?

1062. What are the terminations of the conditional in its several persons?

1077. In what does the first person singular of the conditional differ from the same person in the conditional?

1063. Which derivative tenses are formed from the present participle?

1064. How are the three persons plural of the present of the indicative formed from the present participle?

1064. What are the terminations of the three persons plural in the present of the indicative?

1065. How is the imperfect formed from the present participle?

1065. What are the terminations of the several persons of the imperfect tense?

1066. How is the present of the subjunctive formed from the present participle?

1066. What are the terminations of the several persons of the present of the subjunctive?

1067. Which are the derivative tenses which are formed from the past participle?

1068. What is the preterite indefinite composed of in active verbs, and in neuter verbs conjugated with *avoir?*

1068. What is the preterite indefinite composed of in neuter verbs conjugated with *être?*

1068. What is the preterite indefinite composed of in passive verbs?

1068. " " " " in reflected verbs?

1069. What is the pluperfect composed of in active verbs, or in neuter verbs conjugated with *avoir?*

1069. What is the pluperfect composed of in neuter verbs conjugated with *être?*

1069. What is the pluperfect composed of in passive verbs?

1069. " " " in reflected verbs?

1070. What is the preterite anterior composed of in active verbs, or in neuter verbs conjugated with *avoir?*
1070. What is the preterite anterior composed of in neuter verbs conjugated with *être?*
1070. What is the preterite anterior composed of in passive verbs?
1070. " " " " in reflected verbs?
1071. What is the future past composed of in active verbs, or in neuter verbs conjugated with *avoir?*
1071. What is the future past composed of in neuter verbs conjugated with *être?*
1071. What is the future past composed of in passive verbs?
1071. " " " in reflected verbs?
1072. How is the conditional past composed in active verbs, or in neuter verbs conjugated with *avoir?*
1072. How is the conditional past composed in neuter verbs conjugated with *être?*
1072. How is the conditional past composed in passive verbs?
1072. " " " in reflected verbs?
1073. What is the preterite of the subjunctive composed of in active verbs, or in neuter verbs conjugated with *avoir?*
1073. What is the preterite of the subjunctive composed of in neuter verbs conjugated with *être.*
1073. What is the preterite subjunctive composed of in passive verbs?
1073. " " " in reflected verbs?
1074. What is the pluperfect of the subjunctive composed of in active verbs, or in neuter verbs conjugated with *avoir?*
1074. What is the pluperfect of the subjunctive composed of in neuter verbs conjugated with *être?*
1074. What is the pluperfect of the subjunctive composed of in passive verbs?
1074. What is the pluperfect of the subjunctive composed of in reflected verbs?
1075. What is the imperative mood derived from?
1076. What is the imperfect of the subjunctive derived from? What are the several terminations of the imperfect of the subjunctive?
1077. What is the last letter of the second person singular in all tenses? Is there any exception to that rule?
1077. What is the letter with which the third person singular never ends?
1077. What is the termination of the first person plural in all tenses? Is there no exception to this rule?
1077. What is the termination of the second person plural in all tenses? Is there no exception to this rule?
1077. What is the termination of the third person plural in all tenses? Is there no exception to this rule?
1077. In what particular does the first person singular of the conditional differ from the same person in the future?
1077. In what particular do the several persons of the conditional differ from the corresponding persons in the imperfect?

A SERIES OF QUESTIONS TO BE ASKED FOR THE CONJUGATION OF ANY REGULAR VERB.

1078. What are the primitive tenses of any verb?
1078. What is the present of the infinitive of the verb *to love?* The present participle? The past participle?
1078. Is the verb *aimer* an active or a neuter verb?

1078. Why is it an active verb? Is it active in speaking of persons and things?

1078. What are the three persons singular of the present of the indicative of the verb *aimer?* What is the termination in each?

1078. What is the preterite definitive of the verb *aimer?* What is the termination of its several persons?

1078. What derivative tenses are formed from the present of the infinitive?

1078. How is the future absolute derived from the present of the infinitive, *aimer?*

1078. Recite the future. What are the terminations of its several persons?

1078. Knowing the first person singular of the future absolute, what should be done to have the same person in the conditional?

1078. Recite the conditional. What are the terminations of that tense in its several persons?

1078. In what particular do the several persons of *aimer*, in the conditional present, differ from the corresponding persons in the imperfect of the indicative?

1078. What are the derivative tenses which are formed from the present participle of the verb *aimer?*

1078. How are the three persons plural of the present of the indicative formed from *aimant?* Recite those three persons. How are they spelled?

1078. How is the imperfect of the indicative derived from *aimant?* Recite the imperfect; spell each person.

1078. How is the present of the subjunctive derived from *aimant?* Recite the present of the subjunctive. How is it spelled?

1078. What derivated tenses are formed from the past participle?

1078. What is the preterite indefinite composed of in the active verb *aimer?*

1078. " pluperfect " " " " " ?

1078. " preterite anterior " " " " " ?

1078. " future past " " " " " ?

1078. " conditional past " " " " " ?

1078. " preterite of the subjunctive " " " " " ?

1078. " pluperfect of the subjunctive " " " " " ?

Recite each of these compound tenses, and spell them.

1078. What is the imperative mood of the verb *aimer* derived from? Recite it, and spell it.

1078. What is the imperfect of the subjunctive of the verb *aimer* derived from? Recite it, and spell it.

1078. CONJUGATION OF THE VERBS ENDING IN *ER*.

FIRST CONJUGATION. *AIMER.*

INFINITIVE MOOD.

PRESENT.

to love	not to love
aimer.	n'aimer pas, or ne pas aimer.

PRESENT PARTICIPLE.

loving	not loving
aimant.	n'aimant pas.

PAST PARTICIPLE.

loved	
aimé.	

COMPOUND OF THE PRESENT.

to have loved	not to have loved
avoir aimé	n'avoir pas aimé.

COMPOUND OF THE PRESENT PARTICIPLE.

having loved	not having loved
ayant aimé.	n'ayant pas aimé.

INDICATIVE MOOD.

PRESENT.

Affirmative.	*Negative.*	*Interrogative.*	*Negative and Interrogative.*
I love, &c., *or* I am loving.	I love not, &c., *or* I do not love, *or* I am not loving.	do I love, &c., *or* am I loving ?	do I not love ? &c., *or* am I not loving ?
j'aime	je n'aime pas	aimè-je	n'aimè-je pas
tu aimes	tu n'aimes pas	aimes-tu	n'aimes-tu pas
il *or* elle aime	il *or* elle n'aime pas	aime-t-il *or* elle	n'aime-t-il *or* elle pas
nous aimons	nous n'aimons pas	aimons-nous	n'aimons-nous pas
vous aimez	vous n'aimez pas	aimez-vous	n'aimez-vous pas
ils *or* elles aiment.	ils *or* elles n'aiment pas.	aiment-ils *or* elles ?	n'aiment-ils *or* elles pas ?

IMPERFECT.

I loved, *or* I did love, *or* I was loving, &c.	I loved not, *or* I did not love, *or* I was not loving, &c.	did I love, *or* was I loving ? &c.	did I not love, *or* was I not loving ? &c.
j'aimais	je n'aimais pas	aimais-je	n'aimais-je pas
tu aimais	tu n'aimais pas	aimais-tu	n'aimais-tu pas
il *or* elle aimait	il *or* elle n'aimait pas	aimait-il *or* elle	n'aimait-il *or* elle pas
nous aimions	nous n'aimions pas	aimions-nous	n'aimions-nous pas
vous aimiez	vous n'aimiez pas	aimiez-vous	n'aimiez-vous pas
ils *or* elles aimaient.	ils *or* elles n'aimaient pas.	aimaient-ils *or* elles ?	n'aimaient-ils *or* elles pas ?

PRETERITE DEFINITE.

I loved, *or* did love, &c.	I loved not, *or* did not love, &c.	did I love ? &c.	did I not love ? &c.
j'aimai	je n'aimai pas	aimai-je	n'aimai-je pas
tu aimas	tu n'aimas pas	aimas-tu	n'aimas-tu pas
il *or* elle aima	il *or* elle n'aima pas	aima-t-il *or* elle	n'aima-t-il *or* elle pas
nous aimâmes	nous n'aimâmes pas	aimâmes-nous	n'aimâmes-nous pas
vous aimâtes	vous n'aimâtes pas	aimâtes-vous	n'aimâtes-vous pas
ils *or* elles aimèrent.	ils *or* elles n'aimèrent pas.	aimèrent-ils *or* elles ?	n'aimèrent-ils *or* elles pas ?

PRETERITE INDEFINITE.

I have loved, &c.	I have not loved, &c.	have I loved ? &c.	have I not loved ? &c.
j'ai aimé	je n'ai pas aimé	ai-je aimé	n'ai-je pas aimé
tu as aimé	tu n'as pas aimé	as-tu aimé	n'as-tu pas aimé
il *or* elle a aimé	il *or* elle n'a pas aimé	a-t-il *or* elle aimé	n'a-t-il *or* elle pas aimé
nous avons aimé	nous n'avons pas aimé	avons-nous aimé	n'avons-nous pas aimé
vous avez aimé	vous n'avez pas aimé	avez-vous aimé	n'avez-vous pas aimé
ils *or* elles ont aimé.	ils *or* elles n'ont pas aimé.	ont-ils *or* elles aimé ?	n'ont-ils *or* elles pas aimé ?

PLUPERFECT.

I had loved, &c.	I had not loved, &c.	had I loved ? &c.	had I not loved ? &c.
j'avais aimé	je n'avais pas aimé	avais-je aimé	n'avais-je pas aimé
tu avais aimé	tu n'avais pas aimé	avais-tu aimé	n'avais-tu pas aimé
il *or* elle avait aimé	il *or* elle n'avait pas aimé	avait-il *or* elle aimé	n'avait-il *or* elle pas aimé
nous avions aimé	nous n'avions pas aimé	avions-nous aimé	n'avions-nous pas aimé
vous aviez aimé	vous n'aviez pas aimé	aviez-vous aimé	n'aviez-vous pas aimé
ils *or* elles avaient aimé.	ils *or* elles n'avaient pas aimé.	avaient-ils *or* elles aimé ?	n'avaient-ils *or* elles pas aimé ?

PRETERITE ANTERIOR.

I had loved, &c.	I had not loved, &c.	had I loved, &c.	had I not loved ? &c.
j'eus aimé	je n'eus pas aimé	eus-je aimé	n'eus-je pas aimé
tu eus aimé	tu n'eus pas aimé	eus-tu aimé	n'eus-tu pas aimé
il *or* elle eut aimé	il *or* elle n'eut pas aimé	eut-il *or* elle aimé	n'eut-il *or* elle pas aimé
nous eûmes aimé	nous n'eûmes pas aimé	eûmes-nous aimé	n'eûmes-nous pas aimé
vous eûtes aimé	vous n'eûtes pas aimé	eûtes-vous aimé	n'eûtes-vous pas aimé
ils *or* elles eurent aimé.	ils *or* elles n'eurent pas aimé.	eurent-ils *or* elles aimé ?	n'eurent-ils *or* elles pas aimé ?

FUTURE ABSOLUTE.

I shall *or* will love, &c.	I shall *or* will not love, &c.	shall *or* will I love ? &c.	shall *or* will I not love ? &c.
j'aimerai	je n'aimerai pas	aimerai-je	n'aimerai-je pas
tu aimeras	tu n'aimeras pas	aimeras-tu	n'aimeras-tu pas
il *or* elle aimera	il *or* elle n'aimera pas	aimera-t-il *or* elle	n'aimera-t-il *or* elle pas
nous aimerons	nous n'aimerons pas	aimerons-nous	n'aimerons-nous pas
vous aimerez	vous n'aimerez pas	aimerez-vous	n'aimerez-vous pas
ils *or* elles aimeront.	ils *or* elles n'aimeront pas.	aimeront-ils *or* elles ?	n'aimeront-ils *or* elles pas ?

FUTURE ANTERIOR.

I shall *or* will have loved, &c.	I shall *or* will not have loved, &c.	shall *or* will I have loved ? &c.	shall *or* will I not have loved ? &c.
j'aurai aimé	je n'aurai pas aimé	aurai-je aimé	n'aurai-je pas aimé
tu auras aimé	tu n'auras pas aimé	auras-tu aimé	n'auras-tu pas aimé
il *or* elle aura aimé	il *or* elle n'aura pas aimé	aura-t-il *or* elle aimé	n'aura-t-il *or* elle pas aimé
nous aurons aimé	nous n'aurons pas aimé	aurons-nous aimé	n'aurons-nous pas aimé
vous aurez aimé	vous n'aurez pas aimé	aurez-vous aimé	n'aurez-vous pas aimé
ils *or* elles auront aimé	ils *or* elles n'auront pas aimé.	auront-ils *or* elles aimé ?	n'auront-ils *or* elles pas aimé ?

CONDITIONAL MOOD.

PRESENT.

I should, could, would, *or* might love, &c.	I should, could, would, *or* might not love, &c.	should, could, would, *or* might I love ? &c.	should, could, would, *or* might I not love ? &c.
j'aimerais	je n'aimerais pas	aimerais-je	n'aimerais-je pas
tu aimerais	tu n'aimerais pas	aimerais-tu	n'aimerais-tu pas
il *or* elle aimerait	il *or* elle n'aimerait pas	aimerait-il *or* elle	n'aimerait-il *or* elle pas
nous aimerions	nous n'aimerions pas	aimerions-nous	n'aimerions-nous pas
vous aimeriez	vous n'aimeriez pas	aimeriez-vous	n'aimeriez-vous pas
ils *or* elles aimeraient.	ils *or* elles n'aimeraient pas.	aimeraient-ils *or* elles ?	n'aimeraient-ils *or* elles pas ?

PAST.

I should, could, would, *or* might have loved, &c.	I should, could, would, *or* might have not loved, &c.	should, could, would, *or* might I have loved ? &c.	should, could, would, *or* might I not have loved ? &c.
j'aurais aimé	je n'aurais pas aimé	aurais-je aimé	n'aurais-je pas aimé
tu aurais aimé	tu n'aurais pas aimé	aurais-tu aimé	n'aurais-tu pas aimé
il *or* elle aurait aimé	il *or* elle n'aurait pas aimé	aurait-il *or* elle aimé	n'aurait-il *or* elle pas aimé
nous aurions aimé	nous n'aurions pas aimé	aurions-nous aimé	n'aurions-nous pas aimé
vous auriez aimé	vous n'auriez pas aimé	auriez-vous aimé	n'auriez-vous pas aimé
ils *or* elles auraient aimé.	ils *or* elles n'auraient pas aimé.	auraient-ils *or* elles aimé ?	n'auraient-ils *or* elles pas aimé ?

IMPERATIVE MOOD.

love, *or* do love	love not, *or* do not love
aime	n'aime pas
aimons	n'aimons pas
aimez.	n'aimez pas.

SUBJUNCTIVE MOOD.

PRESENT.

that I may love, &c.	that I may not love, &c.
que j'aime	que je n'aime pas
que tu aimes	que tu n'aimes pas
qu'il *or* qu'elle aime	qu'il *or* qu'elle n'aime pas
que nous aimions	que nous n'aimions pas
que vous aimiez	que vous n'aimiez pas
qu'ils *or* qu'elles aiment.	qu'ils *or* qu'elles n'aiment pas

IMPERFECT.

that I might love, &c.	that I might not love, &c.
que j'aimasse	que je n'aimasse pas
que tu aimasses	que tu n'aimasses pas
qu'il *or* qu'elle aimât	qu'il *or* qu'elle n'aimât pas
que nous aimassions	que nous n'aimassions pas
que vous aimassiez	que vous n'aimassiez pas
qu'ils *or* qu'elles aimassent.	qu'ils *or* qu'elles n'aimassent pas.

PRETERITE.

that I may have loved, &c.	that I may not have loved, &c.
que j'aie aimé	que je n'aie pas aimé
que tu aies aimé	que tu n'aies pas aimé
qu'il *or* qu'elle ait aimé	qu'il *or* qu'elle n'ait pas aimé.
que nous ayons aimé	que nous n'ayons pas aimé
que vous ayez aimé	que vous n'ayez pas aimé
qu'ils *or* qu'elles aient aimé.	qu'ils *or* qu'elles n'aient pas aimé.

PLUPERFECT.

that I might have loved, &c.	that I might not have loved, &c.
que j'eusse aimé	que je n'eusse pas aimé
que tu eusses aimé	que tu n'eusses pas aimé
qu'il *or* qu'elle eût aimé	qu'il *or* qu'elle n'eût pas aimé
que nous eussions aimé	que nous n'eussions pas aimé
que vous eussiez aimé	que vous n'eussiez pas aimé
qu'ils *or* qu'elles eussent aimé.	qu'ils *or* qu'elles n'eussent pas aimé.

REMARKS ON THE FIRST CONJUGATION.

1079. This conjugation has only four irregular verbs; as in,

Aller,	to go.
S'en aller,	to go away.
Envoyer,	to send.
Renvoyer,	to send back.

All other verbs ending in *er* are called regular; but several of them undergo changes in the orthography of some of their tenses and persons. These irregularities, which have not been deemed sufficient to

cause these verbs to be classed among the irregular, deserve, however, the most careful attention; because, without a full knowledge of them, it is impossible to write or pronounce the language correctly.

1080. CONJUGATION OF THE

	eter	eler	ger
			INFINITIVE
			PRES-
	to throw	to call	to avenge
	jeter	appeler	venger
			PRESENT
	throwing	calling	avenging
	jetant	appelant	vengeant
			PAST
	thrown	called	avenged
	jeté	appelé	vengé
			INDICATIVE
			PRES-
I	throw	call	avenge
je *or* j'	jette*	appelle*	venge
tu	jettes*	appelles*	venges
il *or* elle	jette*	appelle*	venge
nous	jetons	appelons	vengeons*
vous	jetez	appelez	vengez
ils *or* elles	jettent*	appellent*	vengent
			IMPER-
I	threw	called	avenged
je *or* j'	jetais	appelais	vengeais*
tu	jetais	appelais	vengeais*
il *or* elle	jetait	appelait	vengeait*
nous	jetions	appelions	vengions
vous	jetiez	appeliez	vengiez
ils *or* elles	jetaient	appelaient	vengeaient*
			PRETERITE
I	threw *or* did throw	called *or* did call	avenged *or* did avenge
je *or* j'	jetai	appelai	vengeai*
tu	jetas	appelas	vengeas*
il *or* elle	jeta	appela	vengea*

The following table will give a complete idea of these irregularities.

The tenses and persons marked with an asterisk are the only ones which are irregular.

VERBS ENDING AS FOLLOWS:

éer	cer	yer	ier.
MOOD.			
ENT.			
to agree	to pierce	to employ	to pray
agréer	percer	employer	prier.
PARTICIPLE.			
agreeing	piercing	employing	praying
agréant	perçant*	employant	priant.
PARTICIPLE.			
agreed	pierced	employed	prayed.
agréé	percé	employé	prié.
MOOD.			
ENT.			
agree	pierce	employ	pray
agrée	perce	emploie*	prie
agrées	perces	emploies*	pries
agrée	perce	emploie*	prie
agréons	perçons*	employons	prions
agréez	percez	employez	priez
agréent	percent	emploient*	prient.
FECT.			
agreed	pierced	employed	prayed
agréais	perçais*	employais	priais
agréais	perçais*	employais	priais
agréait	perçait*	employait	priait
agréions	percions	employions	priions
agréiez	perciez	employiez	priiez
agréaient	perçaient*	employaient	priaient.
DEFINITE.			
agreed *or* did agree	pierced *or* did pierce	employed *or* did employ	prayed *or* did pray
agréai	perçai*	employai	priai
agréas	perças*	employas	prias
agréa	perça*	employa	pria

nous	jetâmes	appelâmes	vengeâmes*
vous	jetâtes	appelâtes	vengeâtes*
ils *or* elles	jetèrent	appelèrent	vengèrent

FUTURE

I shall *or* will	throw	call	avenge
je *or* j'	jetterai*	appellerai*	vengerai
tu	jetteras*	appelleras*	vengeras
il *or* elle	jettera*	appellerons*	vengera
nous	jetterons*	appellerons*	vengerons
vous	jetterez*	appellerez*	vengerez
ils *or* elles	jetteront*	appelleront*	vengeront

CONDITIONAL

PRES-

I should, would, could, *or* might	throw	call	avenge
je *or* j'	jetterais*	appellerais*	vengerais
tu	jetterais*	appellerais*	vengerais
il *or* elle	jetterait*	appellerait*	vengerait
nous	jetterions*	appellerions*	vengerions
vous	jetteriez*	appelleriez*	vengeriez
ils *or* elles	jetteraient*	appelleraient*	vengeraient

IMPERATIVE

	throw	call	avenge
	jette*	appelle*	venge
	jetons	appelons	vengeons*
	jetez	appelez	vengez

SUBJUNCTIVE

PRES-

that I may	throw	call	avenge
que je *or* j'	jette*	appelle*	venge
que tu	jettes*	appelles*	venges
qu'il *or* qu'elle	jette*	appelle*	venge
que nous	jetions	appelions	vengions
que vous	jetiez	appeliez	vengiez
qu'ils *or* qu'elles	jettent*	appellent*	vengent

IMPER-

that I might	throw	call	avenge
que je *or* j'	jetasse	appelasse	vengeasse *
que tu	jetasses	appelasses	vengeasses *
qu'il *or* qu'elle	jetât	appelât	vengeât *
que nous	jetassions	appelassions	vengeassions *
que vous	jetassiez	appelassiez	vengeassiez *
qu'ils *or* qu'elles	jetassent	appelassent.	vengeassent *

agréâmes	perçâmes*	employâmes	priâmes
agréâtes	perçâtes*	employâtes	priâtes
agréèrent	percèrent	employèrent	prièrent.

PRESENT.

agree	pierce	employ	pray
agréerai	percerai	emploierai*	prierai
agréeras	perceras	emploieras*	prieras
agréera	percera	emploiera*	priera
agréerons	percerons	emploierons*	prierons
agréerez	percerez	emploierez*	prierez
agréeront	perceront	emploieront*	prieront.

MOOD.

ENT.

agree	pierce	employ	pray
agréerais	percerais	emploierais *	prierais
agréerais	percerais	emploierais*	prierais
agréerait	percerait	emploierait *	prierait
agréerions	percerions	emploierions *	prierions
agréeriez	perceriez	emploieriez *	prieriez
agréeraient	perceraient.	emploieraient *	prieraient.

MOOD.

agree	pierce	employ	pray
agrée	perce	emploie *	prie
agréons	perçons*	employons	prions
agréez	percez	employez	priez.

MOOD.

ENT.

agree	pierce	employ	pray
agrée	perce	emploie *	prie
agrées	perces	emploies *	pries
agrée	perce	emploie *	prie
agréions	percions	employions	prions *
agréiez	perciez	employiez	priez *
agréent	percent	emploient *	prient.

FECT.

agree	pierce	employ	pray
agréasse	perçasse *	employasse	priasse
agréasses	perçasses *	employasses	priasses
agréât	perçât *	employât	priât
agréassions	perçassions *	employassions	priassions
agréassiez	perçassiez *	employassiez	priassiez
agréassent	perçassent *	employassent	priassent.

1081. From the foregoing table it results, that the verbs ending in *eter* double the *t* whenever this letter is followed by a mute syllable, as *e*, *es*, *ent*.

1082. That the words ending in *eler* double the *l* whenever this letter is followed by a mute syllable, as *e*, *es*, *ent*.

1083. That the verbs ending in *ger* keep the *e* after the *g* whenever this letter, according to the conjugation of the verb *aimer*, ought to precede the vowels *a* and *o*, so as to continue to the *g* the soft sound which it must have in the pronunciation.

1084. That the verbs ending in *éer* must keep the two *ee*-s all through the conjugation, in all tenses and persons.

1085. That the verbs ending in *cer* take a cedilla under the *c* whenever this letter is followed by one of the vowels *a* or *o*, so as to preserve the soft sound which it must have in the pronunciation.

1086. That the verbs ending in *yer* change the letter *y* into *i* whenever the *y* should be followed by an *e* mute.

1087. That the verbs ending in *ier* do not take, in the first and second persons plural of the present of the subjunctive, the termination of the imperfect of the indicative, as the verb *aimer* does, but that of the present of the indicative.

1088. But these exceptions are themselves subject to some restrictions; for instance, there is a certain number of verbs ending in *eter*, which, instead of doubling the letter *t* before a mute syllable, as *jeter*, keep a single *t*, but take a grave accent over the *e* preceding it. They are the following:

Acheter,	to buy.
Colleter,	to collar.
Coqueter,	to coquet.
Décolleter,	to uncover the neck.
Etiqueter,	to label.
Suracheter,	to overpay.
Trompeter,	to summon with sound of trumpet.

1090. The verbs ending in *ecer*, *emer*, *ener*, *ever*, *evrer*, are conjugated in the same manner, taking a grave accent over the *e* whenever it is followed by a mute syllable, as in the following:

Dépecer,	to carve.
Semer,	to sow.
Mener,	to lead.
Achever,	to finish.
Sevrer,	to wean.

The present of the indicative of these verbs is written as follows:

J'achète, and not j'achette.
Je dépèce, " je dépece.

Je sème,	and not	je seme.
Je mène,	"	je mene.
J'achève,	"	j'acheve.
Je sèvre,	"	je sevre.

1091. All the verbs ending in

Ebrer,	as	célébrer,	to celebrate,
Ecer,	"	rapiécer,	to piece,
Echer,	"	pécher,	to commit sin,
Eder,	"	décéder,	to die,
Egler,	"	régler,	to regulate,
Egner,	"	régner,	to reign,
Eguer,	"	alléguer,	to allege,
Eler,	"	révéler,	to reveal,
Emer,	"	blasphémer,	to blaspheme,
Ener,	"	aliéner,	to alienate,
Equer,	"	hypothéquer,	to mortgage,
Erer,	"	adhérer,	to adhere,
Eter,	"	empiéter,	to encroach,
Etrer,	"	pénétrer,	to penetrate,

change the acute accent which is on the *e* of the penultimate syllable into a grave accent in all the tenses and persons in which this syllable is followed by *e*, *es*, *ent;* as,

Je célèbre.	I celebrate.
Tu règles.	thou regulatest.
Ils révèlent.	they reveal, &c.

1092. Among the verbs ending in *eler*, there are some which, instead of doubling the *l* before a mute syllable, take a grave accent over the *e* which precedes the *l*. They are the following :

Peler,	to peal.
Bourreler,	to torment.
Congeler,	to congeal.
Dégeler,	to thaw.
Geler,	to freeze.
Harceler,	to torment.
Regeler,	to freeze again.

These verbs are conjugated in the following manner :

I peal,	Je pèle,	and not	pelle.
He torments,	Il harcèle,	"	harcelle.
They torment,	Ils bourrèlent,	"	bourrellent.
It will thaw,	Il dégèlera,	"	dégellera.
It congeals,	Il congèle,	"	congelle.
It would freeze,	Il gèlerait,	"	gellerait.

1093. All the verbs of this conjugation, to the number of about twenty-five hundred, in the first person singular of the present of the indicative, under the interrogative form, take a grave accent over the last *e;* as, *aimè-je?* &c. Most grammarians recommend the use of the

acute accent in this case, instead of the grave; but the pronunciation induces us not to fall into their views, because this last *e* always sounds as if a grave accent were placed over it.

QUESTIONS.

1079. How many irregular verbs are there in the first conjugation? Which are they?

1079. Are there not some verbs in the first conjugation which, although they are not called irregular, differ in some particular from the verb *aimer* in the spelling of some of their tenses and persons?

1080. How do the verbs of that description end?

1081. In what particular do the verbs ending in *eter* differ from *aimer* in their conjugation?

1082. In what particular do the verbs ending in *eler* differ from *aimer* in their conjugation?

1083. In what particular do the verbs ending in *ger* differ from *aimer* in their conjugation?

1084. In what particular do the verbs ending in *éer* differ from *aimer* in their conjugation?

1085. In what particular do the verbs ending in *cer* differ from *aimer* in their conjugation?

1086. In what particular do the verbs ending in *yer* differ from *aimer* in their conjugation?

1087. In what particular do the verbs ending in *ier* differ from *aimer* in their conjugation?

1088. Are there not some verbs ending in *eter* which differ from *jeter* in their conjugation? Which are they? In what particulars do these verbs differ from *jeter?*

1090. Do not verbs ending in *ecer*, *emer*, *ener*, *ever*, *evrer*, follow the same rule as those mentioned in the preceding paragraph?

1091. Into what is the acute accent in the verbs contained in paragraph 1091 changed, when the *e* on which that accent is placed is followed by a mute syllable, that is to say, ending either in *e*, *es*, or *ent?*

1092. Among the verbs ending in *eler* are there not some which, instead of doubling the *l* before a mute syllable, are spelled with a grave accent over the *e* which precedes the letter *l?* Which are they?

1093. How many regular verbs are there in the first conjugation? How are those verbs spelled in the first person of the present of the indicative, when used interrogatively?

1094. SECOND CONJUGATION. *FINIR.*

CONJUGATION OF THE VERBS ENDING IN *IR.*

INFINITIVE MOOD.

PRESENT.

to finish	not to finish
finir.	ne pas finir.

PRESENT PARTICIPLE.

finishing	not finishing
finissant.	ne finissant pas.

PAST PARTICIPLE.

finished
fini.

COMPOUND OF THE PRESENT AND PAST PARTICIPLE.

having finished	not having finished
ayant fini.	n'ayant pas fini.

COMPOUND OF THE PRESENT OF THE INFINITIVE AND PAST PARTICIPLE.

to have finished	not to have finished
avoir fini.	n'avoir pas fini.

INDICATIVE MOOD.

PRESENT.

Affirmative.	*Negative.*	*Interrogative.*	*Interrogative and Negative.*
I finish, &c.	I do not finish, &c.	do I finish ? &c.	do I not finish ? &c
je finis	je ne finis pas	finis-je	ne finis-je pas
tu finis	tu ne finis pas	finis-tu	ne finis-tu pas
il *or* elle finit	il *or* elle ne finit pas	finit-il *or* elle	ne finit-il *or* elle pas
nous finissons	nous ne finissons pas	finissons-nous	ne finissons-nous pas
vous finissez	vous ne finissez pas	finissez-vous	ne finissez-vous pas
ils *or* elles finissent.	ils *or* elles ne finissent pas.	finissent-ils *or* elles ?	ne finissent-ils *or* elles pas ?

IMPERFECT.

I finished *or* was finishing, &c.	I finished not *or* was no finishing, &c.	did I finish *or* was I finishing ? &c.	did I not finish *or* was I not finishing ? &c.
je finissais	je ne finissais pas	finissais-je	ne finissais-je pas
tu finissais	tu ne finissais pas	finissais-tu	ne finissais-tu pas
il *or* elle finissait	il *or* elle ne finissait pas	finissait-il *or* elle	ne finissait-il *or* elle pas
nous finissions	nous ne finissions pas	finissions-nous	ne finissions-nous pas
vous finissiez	vous ne finissiez pas	finissiez-vous	ne finissiez-vous pas
ils *or* elles finissaient.	ils *or* elles ne finissaient pas.	finissaient-ils *or* elles ?	ne finissaient-ils *or* elles pas ?

PRETERITE DEFINITE.

I finished *or* did finish, &c.	I finished not *or* did not finish, &c.	did I finish ? &c.	did I not finish? &c.
je finis	je ne finis pas	finis-je	ne finis-je pas
tu finis	tu ne finis pas	finis-tu	ne finis-tu pas
il *or* elle finit	il *or* elle ne finit pas	finit-il *or* elle	ne finit-il *or* elle pas

nous finîmes	nous ne finîmes pas	finîmes-nous	ne finîmes-nous pas
vous finîtes	vous ne finîtes pas	finîtes-vous	ne finîtes-vous pas
ils *or* elles finirent.	ils *or* elles ne finirent pas.	finirent-ils *or* elles?	ne finirent-ils *or* elles pas ?

PRETERITE INDEFINITE.

I have finished, &c.	I have not finished, &c.	have I finished ? &c.	have I not finished, &c.
j'ai fini	je n'ai pas fini	ai-je fini	n'ai-je pas fini
tu as fini	tu n'as pas fini	as-tu fini	n'as-tu pas fini
il *or* elle a fini	il *or* elle n'a pas fini	a-t-il *or* elle fini	n'a-t-il *or* elle pas fini
nous avons fini	nous n'avons pas fini	avons-nous fini	n'avons-nous pas fini
vous avez fini	vous n'avez pas fini	avez-vous fini	n'avez-vous pas fini
ils *or* elles ont fini.	ils *or* elles n'ont pas fini.	ont-ils *or* elles fini?	n'ont-ils *or* elles pas fini ?

PLUPERFECT.

I had finished, &c.	I had not finished, &c.	had I finished ? &c.	had I not finished ? &c.
j'avais fini	je n'avais pas fini	avais-je fini	n'avais-je pas fini
tu avais fini	tu n'avais pas fini	avais-tu fini	n'avais-tu pas fini
il *or* elle avait fini	il *or* elle n'avait pas fini	avait-il *or* elle fini	n'avait-il *or* elle pas fini
nous avions fini	nous n'avions pas fini	avions-nous fini	n'avions-nous pas fini
vous aviez fini	vous n'aviez pas fini	aviez-vous fini	n'aviez-vous pas fini
ils *or* elles avaient fini.	ils *or* elles n'avaient pas fini.	avaient-ils *or* elles fini ?	n'avaient-ils *or* elles pas fini ?

PRETERITE ANTERIOR.

I had finished, &c.	I had not finished, &c.	had I finished ? &c.	had I not finished ? &c.
j'eus fini	je n'eus pas fini	eus-je fini	n'eus-je pas fini
tu eus fini	tu n'eus pas fini	eus-tu fini	n'eus-tu pas fini
il *or* elle eut fini	il *or* elle n'eut pas fini	eut-il *or* elle fini	n'eut-il *or* elle pas fini
nous eûmes fini	nous n'eûmes pas fini	eûmes-nous fini	n'eûmes-nous pas fini
vous eûtes fini	vous n'eûtes pas fini	eûtes-vous fini	n'eûtes-vous pas fini
ils *or* elles eurent fini.	ils *or* elles n'eurent pas fini.	eurent-ils *or* elles fini ?	n'eurent-ils *or* elles pas fini ?

FUTURE ABSOLUTE.

I shall *or* will finish, &c.	I shall *or* will not finish, &c.	shall *or* will I finish ? &c.	shall *or* will I not finish ? &c.
je finirai	je ne finirai pas	finirai-je	ne finirai-je pas
tu finiras	tu ne finiras pas	finiras-tu	ne finiras-tu pas
il *or* elle finira	il *or* elle ne finira pas	finira-t-il *or* elle	ne finira-t-il *or* elle pas

nous finirons	nous ne finirons pas	finirons-nous	ne finirons-nous pas
vous finirez	vous ne finirez pas	finirez-vous	ne finirez-vous pas
ils *or* elles finiront.	il *or* elles ne finiront pas.	finiront-ils *or* elles ?	ne finiront-ils *or* elles pas ?

FUTURE ANTERIOR.

I shall *or* will have finished, &c.	I shall *or* will not have finished, &c.	shall *or* will I have finished ? &c.	shall *or* will I not have finished ? &c.
j'aurai fini	je n'aurai pas fini	aurai-je fini	n'aurai-je pas fini
tu auras fini	tu n'auras pas fini	auras-tu fini	n'auras-tu pas fini
il *or* elle aura fini	il *or* elle n'aura pas fini	aura-t-il *or* elle fini	n'aura-t-il *or* elle pas fini
nous aurons fini	nous n'aurons pas fini	aurons-nous fini	n'aurons-nous pas fini
vous aurez fini	vous n'aurez pas fini	aurez-vous fini	n'aurez-vous pas fini
ils *or* elles auront fini.	ils *or* elles n'auront pas fini.	auront-ils *or* elles fini ?	n'auront-ils *or* elles pas fini ?

CONDITIONAL MOOD.

PRESENT.

I should, would, could, *or* might finish, &c.	I should, would, could, *or* might not finish, &c.	should, would, could, *or* might I finish ? &c.	should, would, could, *or* might I not finish ? &c.
je finirais	je ne finirais pas	finirais-je	ne finirais-je pas
tu finirais	tu ne finirais pas	finirais-tu	ne finirais-tu pas
il *or* elle finirait	il *or* elle ne finirait pas	finirait-il *or* elle	ne finirait-il *or* elle pas
nous finirions	nous ne finirions pas	finirions-nous	ne finirions-nous pas
vous finiriez	vous ne finiriez pas	finiriez-vous	ne finiriez-vous pas
ils *or* elles finiraient.	ils *or* elles ne finiraient pas.	finiraient-ils *or* elles ?	ne finiraient-ils *or* elles pas ?

CONDITIONAL PAST.

I should, would, could, *or* might have finished, &c.	I should, would, could, *or* might not have finished, &c.	should, would, could, *or* might I have finished ? &c.	should, would, could, *or* might I not have finished ? &c.
j'aurais fini	je n'aurais pas fini	aurais-je fini	n'aurais-je pas fini
tu aurais fini	tu n'aurais pas fini	aurais-tu fini	n'aurais-tu pas fini
il *or* elle aurait fini	il *or* elle n'aurait pas fini	aurait-il *or* elle fini	n'aurait-il *or* elle pas fini
nous aurions fini	nous n'aurions pas fini	aurions-nous fini	n'aurions-nous pas fini
vous auriez fini	vous n'auriez pas fini	auriez-vous fini	n'auriez-vous pas fini
ils *or* elles auraient fini	ils *or* elles n'auraient pas fini.	auraient-ils *or* elles fini ?	n'auraient-ils *or* elles pas fini ?

IMPERATIVE MOOD.

do finish, &c.	do not finish, &c.
finis	ne finis pas
finissons	ne finissons pas
finissez.	ne finissez pas.

SUBJUNCTIVE MOOD.

PRESENT.

that I may finish, &c	that I may not finish, &c.
que je finisse	que je ne finisse pas
que tu finisses	que tu ne finisses pas
qu'il *or* qu'elle finisse	qu'il *or* qu'elle ne finisse pas
que nous finissions	que nous ne finissions pas
que vous finissiez	que vous ne finissiez pas
qu'ils *or* qu'elles finissent.	qu'ils *or* qu'elles ne finissent pas.

IMPERFECT.

that I might finish, &c.	that I might not finish, &c.
que je finisse	que je ne finisse pas
que tu finisses	que tu ne finisses pas
qu'il *or* qu'elle finît	qu'il *or* qu'elle ne finît pas
que nous finissions	que nous ne finissions pas
que vous finissiez	que vous ne finissiez pas
qu'ils *or* qu'elles finissent.	qu'ils *or* qu'elles ne finissent pas.

PRETERITE.

that I may have finished, &c.	that I may not have finished, &c.
que j'aie fini	que je n'aie pas fini
que tu aies fini	que tu n'aies pas fini
qu'il *or* qu'elle ait fini	qu'il *or* qu'elle n'ait pas fini
que nous ayons fini	que nous n'ayons pas fini
que vous ayez fini	que vous n'ayez pas fini
qu'ils *or* qu'elles aient fini.	qu'ils *or* qu'elles n'aient pas fini.

PLUPERFECT.

that I might have finished, &c.	that I might not have finished, &c.
que j'eusse fini	que je n'eusse pas fini
que tu eusses fini	que tu n'eusses pas fini
qu'il *or* qu'elle eût fini	qu'il *or* qu'elle n'eût pas fini
que nous eussions fini	que nous n'eussions pas fini
que vous eussiez fini	que vous n'eussiez pas fini
qu'ils *or* qu'elles eussent fini.	qu'ils *or* qu'elles n'eussent pas fini.

1095. All the verbs of this conjugation whose present participle terminates in *issant* are regular. They are two hundred and two in number. The others are irregular, and will be found conjugated

in this grammar to the number of ninety-two. Several grammarians, with the idea of reducing the number of the irregular verbs of this conjugation, have thought proper to group them into four different classes, but without any other result for the pupil than to create a confusion in his mind; we shall not adopt this plan, therefore, but shall conjugate all the irregular verbs of this conjugation, as well as those of the others, separately, according to their alphabetical order.

QUESTIONS.

1095. What is the termination of the present participle in the regular verbs of the second conjugation?

1095. How many regular verbs are there in that conjugation?

THIRD CONJUGATION. *RECEVOIR.*

1096. CONJUGATION OF THE VERBS ENDING IN *OIR.*

INFINITIVE MOOD.

PRESENT.

to receive	not to receive
recevoir.	ne pas recevoir, ne recevoir pas.

PRESENT PARTICIPLE.

receiving	not receiving
recevant.	ne recevant pas.

PAST PARTICIPLE.

received
reçu, ue, us, ues.

COMPOUND OF THE PRESENT OF THE INFINITIVE AND PAST PARTICIPLE.

to have received	not to have received
avoir reçu.	n'avoir pas reçu.

COMPOUND OF THE PRESENT AND PAST PARTICIPLE.

having received	not having received
ayant reçu.	n'ayant pas reçu.

INDICATIVE MOOD.

PRESENT.

Affirmative.	*Negative.*	*Interrogative.*	*Negative and Interrogative.*
I receive, &c.	I do not receive, &c.	do I receive ? &c.	do I not receive ? &c.
je reçois	je ne reçois pas	reçois-je	ne reçois-je pas
tu reçois	tu ne reçois pas	reçois-tu	ne reçois-tu pas
il *or* elle reçoit	il *or* elle ne reçoit pas	reçoit-il *or* elle	ne reçoit-il *or* elle pas
nous recevons	nous ne recevons pas	recevons-nous	ne recevons-nous pas
vous recevez	vous ne recevez pas	recevez-vous	ne recevez-vous pas
ils *or* elles reçoivent.	ils *or* elles ne reçoivent pas.	reçoivent-ils *or* elles ?	ne reçoivent-ils *or* elles pas ?

IMPERFECT.

I received *or* was receiving, &c.	I received not *or* was not receiving, &c.	did I receive *or* was I receiving ? &c.	did I not receive *or* was I not receiving? &c.
je recevais	je ne recevais pas	recevais-je	ne recevais-je pas
tu recevais	tu ne recevais pas	recevais-tu	ne recevais-tu pas
il *or* elle recevait	il *or* elle ne recevait pas	recevait-il *or* elle	ne recevait-il *or* elle pas
nous recevions	nous ne recevions pas	recevions-nous	ne recevions-nous pas
vous receviez	vous ne receviez pas	receviez-vous	ne receviez-vous pas
ils *or* elles recevaient.	ils *or* elles ne recevaient pas.	recevaient-ils *or* elles ?	ne recevaient-ils *or* elles pas?

PRETERITE DEFINITE.

I did receive, &c.	I did not receive, &c.	did I receive ? &c.	did I not receive ? &c.
je reçus	je ne reçus pas	reçus-je	ne reçus-je pas
tu reçus	tu ne reçus pas	reçus-tu	ne reçus-tu pas
il *or* elle reçut	il *or* elle ne reçut pas	reçut-il *or* elle	ne reçut-il *or* elle pas
nous reçûmes	nous ne reçûmes pas	reçûmes-nous	ne reçûmes-nous pas
vous reçûtes	vous ne reçûtes pas	reçûtes-vous	ne reçûtes-vous pas
ils *or* elles reçurent.	ils *or* elles ne reçurent pas.	reçurent-ils *or* elles ?	ne reçurent-ils *or* elles pas ?

PRETERITE INDEFINITE.

I have received, &c.	I have not received, &c.	have I received? &c.	have I not received? &c.
j'ai reçu	je n'ai pas reçu	ai-je reçu	n'ai-je pas reçu
tu as reçu	tu n'as pas reçu	as-tu reçu	n'as-tu pas reçu
il *or* elle a reçu	il *or* elle n'a pas reçu	a-t-il *or* elle reçu	n'a-t-il *or* elle pas reçu
nous avons reçu	nous n'avons pas reçu	avons-nous reçu	n'avons-nous pas reçu
vous avez reçu	vous n'avez pas reçu	avez-vous reçu	n'avez-vous pas reçu
ils *or* elles ont reçu.	ils *or* elles n'ont pas reçu.	ont-ils *or* elles reçu?	n'ont-ils *or* elles pas reçu?

PLUPERFECT.

I had received, &c.	I had not received, &c.	had I received? &c.	had I not received? &c.
j'avais reçu	je n'avais pas reçu	avais-je reçu	n'avais-je pas reçu
tu avais reçu	tu n'avais pas reçu	avais-tu reçu	n'avais-tu pas reçu
il *or* elle avait reçu	il *or* elle n'avait pas reçu	avait-il *or* elle reçu	n'avait-il *or* elle pas reçu
nous avions reçu	nous n'avions pas reçu	avions-nous reçu	n'avions-nous pas reçu
vous aviez reçu	vous n'aviez pas reçu	aviez-vous reçu	n'aviez-vous pas reçu
ils *or* elles avaient reçu.	ils *or* elles n'avaient pas reçu.	avaient-ils *or* elles reçu?	n'avaient-ils *or* elles pas reçu?

PRETERITE ANTERIOR.

I had received, &c.	I had not received, &c.	had I received? &c.	had I not received? &c.
j'eus reçu	je n'eus pas reçu	eus-je reçu	n'eus-je pas reçu
tu eus reçu	tu n'eus pas reçu	eus-tu reçu	n'eus-tu pas reçu
il *or* elle eut reçu	il *or* elle n'eut pas reçu	eut-il *or* elle reçu	n'eut-il *or* elle pas reçu
nous eûmes reçu	nous n'eûmes pas reçu	eûmes-nous reçu	n'eûmes-nous pas reçu
vous eûtes reçu	vous n'eûtes pas reçu	eûtes-vous reçu	n'eûtes-vous pas reçu
ils *or* elles eurent reçu.	ils *or* elles n'eurent pas reçu.	eurent-ils *or* elles reçu?	n'eurent-ils *or* elles pas reçu?

FUTURE PRESENT.

I shall *or* will receive, &c.	I shall *or* will not receive, &c.	shall *or* will I receive? &c.	shall *or* will I not receive? &c.
je recevrai	je ne recevrai pas	recevrai-je	ne recevrai-je pas
tu recevras	tu ne recevras pas	recevras-tu	ne recevras-tu pas
il *or* elle recevra	il *or* elle ne recevra pas	recevra-t-il *or* elle	ne recevra-t-il *or* elle pas

nous recevrons	nous ne recevrons pas	recevrons-nous	ne recevrons-nous pas
vous recevrez	vous ne recevrez pas	recevrez-vous	ne recevrez-vous pas
ils *or* elles recevront.	ils *or* elles ne recevront pas.	recevront-ils *or* elles ?	ne recevront-ils *or* elles pas ?

FUTURE ANTERIOR.

I shall *or* will have received, &c.	I shall *or* will not have received, &c.	shall *or* will I have received ? &c.	shall *or* will I not have received ? &c.
j'aurai reçu	je n'aurai pas reçu	aurai-je reçu	n'aurai-je pas reçu
tu auras reçu	tu n'auras pas reçu	auras-tu reçu	n'auras-tu pas reçu
il *or* elle aura reçu	il *or* elle n'aura pas reçu	aura-t-il *or* elle reçu	n'aura-t-il *or* elle pas reçu
nous aurons reçu	nous n'aurons pas reçu	aurons-nous reçu	n'aurons-nous pas reçu
vous aurez reçu	vous n'aurez pas reçu	aurez-vous reçu	n'aurez-vous pas reçu
ils *or* elles auront reçu.	ils *or* elles n'auront pas reçu.	auront-ils *or* elles reçu ?	n'auront-ils *or* elles pas reçu ?

CONDITIONAL MOOD.

PRESENT.

I should, would, could, *or* might receive, &c.	I should, would, could, *or* might not receive, &c.	should, would, could, *or* might I receive ? &c.	should, would, could, *or* might I not receive ? &c.
je recevrais	je ne recevrais pas	recevrais-je	ne recevrais-je pas
tu recevrais	tu ne recevrais pas	recevrais-tu	ne recevrais-tu pas
il *or* elle recevrait	il *or* elle ne recevrait pas	recevrait-il *or* elle	ne recevrait-il *or* elle pas
nous recevrions	nous ne recevrions pas	recevrions-nous	ne recevrions-nous pas
vous recevriez	vous ne recevriez pas	recevriez-vous	ne recevriez-vous pas
ils *or* elles recevraient.	ils *or* elles ne recevraient pas.	recevraient-ils *or* elles ?	ne recevraient-ils *or* elles pas ?

PAST.

I should, would, could, *or* might have received, &c.	I should, would, could, *or* might not have received, &c.	should, would, could, *or* might I have received ? &c.	should, would, could, *or* might I not have received ? &c.
j'aurais reçu	je n'aurais pas reçu	aurais-je reçu	n'aurais-je pas reçu
tu aurais reçu	tu n'aurais pas reçu	aurais-tu reçu	n'aurais-tu pas reçu
il *or* elle aurait reçu	il *or* elle n'aurait pas reçu	aurait-il *or* elle reçu	n'aurait-il *or* elle pas reçu

nous aurions reçu	nous n'aurions pas reçu	aurions-nous reçu	n'aurions-nous pas reçu
vous auriez reçu	vous n'auriez pas reçu	auriez-vous reçu	n'auriez-vous pas reçu
ils *or* elles auraient reçu.	ils *or* elles n'auraient reçu.	auraient-ils *or* elles reçu ?	n'auraient-ils *or* elles pas reçu ?

IMPERATIVE MOOD.

do receive, &c.	do not receive, &c.
reçois	ne reçois pas
recevons	ne recevons pas
recevez.	ne recevez pas.

SUBJUNCTIVE MOOD.

PRESENT.

that I may receive, &c.	that I may not receive, &c.
que je reçoive	que je ne reçoive pas
que tu reçoives	que tu ne reçoives pas
qu'il *or* qu'elle reçoive	qu'il *or* qu'elle ne reçoive pas
que nous recevions	que nous ne recevions pas
que vous receviez	que vous ne receviez pas
qu'ils *or* qu'elles reçoivent.	qu'ils *or* qu'elles ne reçoivent pas.

IMPERFECT.

that I might receive, &c.	that I might not receive, &c.
que je reçusse	que je ne reçusse pas
que tu reçusses	que tu ne reçusses pas
qu'il *or* qu'elle reçût	qu'il *or* qu'elle ne reçût pas
que nous reçussions	que nous ne reçussions pas
que vous reçussiez	que vous ne reçussiez pas
qu'ils *or* qu'elles reçussent.	qu'ils *or* qu'elles ne reçussent pas.

PRETERITE.

that I may have received, &c.	that I may not have received, &c.
que j'aie reçu	que je n'aie pas reçu
que tu aies reçu	que tu n'aies pas reçu
qu'il *or* qu'elle ait reçu	qu'il *or* qu'elle n'ait pas reçu
que nous ayons reçu	que nous n'ayons pas reçu
que vous ayez reçu	que vous n'ayez pas reçu
qu'ils *or* qu'elles aient reçu.	qu'ils *or* qu'elles n'aient pas reçu.

PLUPERFECT.

that I might have received, &c.	that I might not have received, &c.
que j'eusse reçu	que je n'eusse pas reçu
que tu eusses reçu	que tu n'eusses pas reçu
qu'il *or* qu'elle eût reçu	qu'il *or* qu'elle n'eût pas reçu
que nous eussions reçu	que nous n'eussions pas reçu
que vous eussiez reçu	que vous n'eussiez pas reçu
qu'ils *or* qu'elles eussent reçu.	qu'ils *or* qu'elles n'eussent pas reçu.

1097. All the verbs of this conjugation, to the number of two hundred and thirty, end in *oir* in the infinitive. Of these, *seven* only are regular; they are easily recognized by their termination in *evoir;* the others are called irregular, and will be conjugated in this grammar in all their tenses and persons.

The seven regular verbs of this conjugation are the following:

Apercevoir,	to perceive.
Concevoir,	to conceive.
Décevoir,	to deceive.
Percevoir,	to collect taxes.
Recevoir,	to receive.
Devoir,	to owe.
Redevoir,	to owe again.

1098. When the letter *c*, which is found in the first five verbs of this list, is followed, in the conjugation of the verb, by any of the vowels *a*, *o*, or *u*, a cedilla is placed under it, to change the hard sound that *c* has before these vowels into the soft sound which is required by the pronunciation.

In the past participle of the verb *devoir*, which is *dû*, the last letter, *u*, takes a circumflex accent, to distinguish this word from the contracted article *du*, of the; the accent is not kept in the feminine. The past participle *redu*, from *redevoir*, takes no accent.

QUESTIONS.

1097. How many verbs are there in the third conjugation?

1097. Amongst those two hundred and thirty verbs, how many are there which are called regular? What is the termination of those regular verbs in the present of the infinitive?

1097. What are the regular verbs of the third conjugation? Name them.

1098. Whenever in a verb of this conjugation the letter *c* is followed by any of the vowels *a*, *o*, *u*, what sign should be placed under the *c*, in order to make it soft?

1098. Why is the past participle of the verb *devoir*, *dû*, spelt with a circumflex accent over the *u*? Is that accent kept in the feminine or plural?

FOURTH CONJUGATION. *RENDRE.*

1099. CONJUGATION OF THE VERBS ENDING IN *RE.*

INFINITIVE MOOD.

PRESENT.

to render	not to render
rendre.	ne pas rendre.

PRESENT PARTICIPLE.

rendering	not rendering
rendant.	ne rendant pas.

PAST PARTICIPLE.

rendered
rendu.

COMPOUND OF THE PRESENT.

to have rendered	not to have rendered
avoir rendu.	n'avoir pas rendu.

COMPOUND OF THE PRESENT AND PAST PARTICIPLES.

having rendered	not having rendered
ayant rendu.	n'ayant pas rendu.

INDICATIVE MOOD.

PRESENT.

Affirmative.	*Negative.*	*Interrogative.*	*Negative and Interrogative.*
I render, &c.	I do not render, &c.	do I render ? &c.	do I not render ? &c.
je rends	je ne rends pas	est-ce que je rends	est-ce que je ne rends pas
tu rends	tu ne rends pas	rends-tu	ne rends-tu pas
il *or* elle rend	il *or* elle ne rend pas	rend-il *or* elle	ne rend-il *or* elle pas
nous rendons	nous ne rendons pas	rendons-nous	ne rendons-nous pas
vous rendez	vous ne rendez pas	rendez-vous	ne rendez-vous pas
ils *or* elles rendent.	ils *or* elles ne rendent pas.	rendent-ils *or* elles?	ne rendent-ils *or* elles pas ?

IMPERFECT.

I rendered, *or* was rendering, &c.	I rendered not, *or* was not rendering, &c.	did I render, *or* was I rendering ? &c.	did I not render, *or* was I not rendering ? &c.
je rendais	je ne rendais pas	rendais-je	ne rendais-je pas
tu rendais	tu ne rendais pas	rendais-tu	ne rendais-tu pas
il *or* elle rendait	il *or* elle ne rendait pas	rendait-il *or* elle	ne rendait-il *or* elle pas
nous rendions	nous ne rendions pas	rendions-nous	ne rendions-nous pas
vous rendiez	vous ne rendiez pas	rendiez-vous	ne rendiez-vous pas
ils *or* elles rendaient.	ils *or* elles ne rendaient pas.	rendaient-ils *or* elles ?	ne rendaient-ils *or* elles pas ?

PRETERITE DEFINITE.

I rendered, *or* did render, &c.	I rendered not, *or* did not render, &c.	did I render ? &c.	did I not render ? &c.
je rendis	je ne rendis pas	rendis-je	ne rendis-je pas
tu rendis	tu ne rendis pas	rendis-tu	ne rendis-tu pas
il *or* elle rendit	il *or* elle ne rendit pas	rendit-il *or* elle	ne rendit-il *or* elle pas
nous rendîmes	nous ne rendîmes pas	rendîmes-nous	ne rendîmes-nous pas
vous rendîtes	vous ne rendîtes pas	rendîtes-vous	ne rendîtes-vous pas
ils *or* elles rendirent.	ils *or* elles ne rendirent pas.	rendirent-ils *or* elles ?	ne rendirent-ils *or* elles pas ?

PRETERITE INDEFINITE.

I have rendered, &c.	I have not rendered, &c.	have I rendered ? &c.	have I not rendered ? &c.
j'ai rendu	je n'ai pas rendu	ai-je rendu	n'ai-je pas rendu
tu as rendu	tu n'as pas rendu	as-tu rendu	n'as-tu pas rendu
il *or* elle a rendu	il *or* elle n'a pas rendu	a-t-il *or* elle rendu	n'a-t-il *or* elle pas rendu
nous avons rendu	nous n'avons pas rendu	avons-nous rendu	n'avons-nous pas rendu
vous avez rendu	vous n'avez pas rendu	avez-vous rendu	n'avez-vous pas rendu
ils *or* elles ont rendu.	ils *or* elles n'ont pas rendu.	ont-ils *or* elles rendu ?	n'ont-ils *or* elles pas rendu ?

PLUPERFECT.

I had rendered, &c.	I had not rendered, &c.	had I rendered ? &c.	had I not rendered ? &c.
j'avais rendu	je n'avais pas rendu	avais-je rendu	n'avais-je pas rendu
tu avais rendu	tu n'avais pas rendu	avais-tu rendu	n'avais-tu pas rendu
il *or* elle avait rendu	il *or* elle n'avait pas rendu	avait-il *or* elle rendu	n'avait-il *or* elle pas rendu
nous avions rendu	nous n'avions pas rendu	avions-nous rendu	n'avions-nous pas rendu
vous aviez rendu	vous n'aviez pas rendu	aviez-vous rendu	n'aviez-vous pas rendu
ils *or* elles avaient rendu.	ils *or* elles n'avaient pas rendu.	avaient-ils *or* elles rendu ?	n'avaient-ils *or* elles pas rendu ?

PRETERITE ANTERIOR.

I had rendered, &c.	I had not rendered, &c.	had I rendered ? &c.	had I not rendered ?
j'eus rendu	je n'eus pas rendu	eus-je rendu	n'eus-je pas rendu
tu eus rendu	tu n'eus pas rendu	eus-tu rendu	n'eus-tu pas rendu
il *or* elle eut rendu	il *or* elle n'eut pas rendu	eut-il *or* elle rendu	n'eut-il *or* elle pas rendu

nous eûmes rendu	nous n'eûmes pas rendu	eûmes-nous rendu	n'eûmes-nous pas rendu
vous eûtes rendu	vous n'eûtes pas rendu	eûtes-vous rendu	n'eûtes-vous pas rendu
ils *or* elles eurent rendu.	ils *or* elles n'eurent pas rendu.	eurent-ils *or* elles rendu ?	n'eurent-ils *or* elles pas rendu ?

FUTURE ABSOLUTE.

I shall *or* will render, &c.	I shall *or* will not render, &c.	shall *or* will I render ? &c.	shall *or* will I not render ? &c.
je rendrai	je ne rendrai pas	rendrai-je	ne rendrai-je pas
tu rendras	tu ne rendras pas	rendras-tu	ne rendras-tu pas
il *or* elle rendra	il *or* elle ne rendra pas	rentra-t-il *or* elle	ne rendra-t-il *or* elle pas
nous rendrons	nous ne rendrons pas	rendrons-nous	ne rendrons-nous pas
vous rendrez	vous ne rendrez pas	rendrez-vous	ne rendrez-vous pas
ils *or* elles rendront.	ils *or* elles ne rendront pas.	rendront-ils *or* elles ?	ne rendront-ils *or* elles pas ?

FUTURE ANTERIOR.

I shall *or* will have rendered, &c.	I shall *or* will not have rendered, &c.	shall *or* will I have rendered ? &c.	shall *or* will I not have rendered ? &c.
j'aurai rendu	je n'aurai pas rendu	aurai-je rendu	n'aurai-je pas rendu
tu auras rendu	tu n'auras pas rendu	auras-tu rendu	n'auras-tu pas rendu
il *or* elle aura rendu	il *or* elle n'aura pas rendu	aura-t-il *or* elle rendu	n'aura-t-il *or* elle pas rendu
nous aurons rendu	nous n'aurons pas rendu	aurons-nous rendu	n'aurons-nous pas rendu
vous aurez rendu	vous n'aurez pas rendu	aurez-vous rendu	n'aurez-vous pas rendu
ils *or* elles auront rendu.	ils *or* elles n'auront pas rendu.	auront-ils *or* elles rendu ?	n'auront-ils *or* elles pas rendu ?

CONDITIONAL MOOD.

PRESENT.

I should, would, could, *or* might render, &c.	I should, would, could, *or* might not render, &c.	should, would, could, *or* might I render ? &c.	should, would, could, *or* might I not render ? &c.
je rendrais	je ne rendrais pas	rendrais-je	ne rendrais-je pas
tu rendrais	tu ne rendrais pas	rendrais-tu	ne rendrais-tu pas
il *or* elle rendrait	il *or* elle ne rendrait pas	rendrait-il *or* elle	ne rendrait-il *or* elle pas
nous rendrions	nous ne rendrions pas	rendrions-nous	ne rendrions-nous pas
vous rendriez	vous ne rendriez pas	rendriez-vous	ne rendriez-vous pas
ils *or* elles rendraient.	ils *or* elles ne rendraient pas.	rendraient-ils *or* elles ?	ne rendraient-ils *or* elles pas ?

PAST.

I should, would, could, *or* might have rendered, &c.	I should, would, could, *or* might not have rendered, &c.	should, would, could, *or* might I have rendered ? &c.	should, would, could *or* might I not have rendered ? &c.
j'aurais rendu	je n'aurais pas rendu	aurais-je rendu	n'aurais-je pas rendu
tu aurais rendu	tu n'aurais pas rendu	aurais-tu rendu	n'aurais-tu pas rendu
il *or* elle aurait rendu	il *or* elle n'aurait pas rendu	aurait-il *or* elle rendu	n'aurait-il *or* elle pas rendu
nous aurions rendu	nous n'aurions pas rendu	aurions-nous rendu	n'aurions-nous pas rendu
vous auriez rendu	vous n'auriez pas rendu	auriez-vous rendu	n'auriez-vous pas rendu
ils *or* elles auraient rendu.	ils *or* elles n'auraient pas rendu.	auraient-ils *or* elles rendu ?	n'auraient-ils *or* elles pas rendu ?

IMPERATIVE MOOD.

do render, &c.	do not render, &c.
rends	ne rends pas
rendons	ne rendons pas
rendez.	ne rendez pas.

SUBJUNCTIVE MOOD.

PRESENT.

that I may render, &c.	that I may not render, &c.
que je rende	que je ne rende pas
que tu rendes	que tu ne rendes pas
qu'il *or* qu'elle rende	qu'il *or* qu'elle ne rende pas
que nous rendions	que nous ne rendions pas
que vous rendiez	que vous ne rendiez pas
qu'ils *or* qu'elles rendent.	qu'ils *or* qu'elles ne rendent pas.

IMPERFECT.

that I might render, &c.	that I might not render, &c.
que je rendisse	que je ne rendisse pas
que tu rendisses	que tu ne rendisses pas
qu'il *or* qu'elle rendît	qu'il *or* qu'elle ne rendît pas
que nous rendissions	que nous ne rendissions pas
que vous rendissiez	que vous ne rendissiez pas
qu'ils *or* qu'elles rendissent.	qu'ils *or* qu'elles ne rendissent pas.

PRETERITE.

that I may have rendered, &c.	that I may not have rendered, &c
que j'aie rendu	que je n'aie pas rendu
que tu aies rendu	que tu n'aies pas rendu
qu'il *or* qu'elle ait rendu	qu'il *or* qu'elle n'ait pas rendu
que nous ayons rendu	que nous n'ayons pas rendu
que vous ayez rendu	que vous n'ayez pas rendu
qu'ils *or* qu'elles aient rendu.	qu'ils *or* qu'elles n'aient pas rendu.

PLUPERFECT.

that I might have rendered, &c.	that I might not have rendered, &c.
que j'eusse rendu	que je n'eusse pas rendu
que tu eusses rendu	que tu n'eusses pas rendu
qu'il *or* qu'elle eût rendu	qu'il *or* qu'elle n'eût pas rendu
que nous eussions rendu	que nous n'eussions pas rendu
que vous eussiez rendu	que vous n'eussiez pas rendu
qu'ils *or* qu'elles eussent rendu.	qu'ils *or* qu'elles n'eussent pas rendu.

1100. All the verbs of this conjugation end in *re* in the present of the infinitive, as *rendre*, to render.

They are about two hundred and forty in number.

Those which are conjugated like *rendre*, in all their tenses and persons, are called regular; forty of them belong to this class; they are the following:

Appendre, (not used,)	to hang up.	Morfondre,	to be very cold.
Attendre,	to wait, to expect.	Parfondre, (not used,)	to melt equally.
Confondre,	to confound.	Pendre,	to hang.
Correspondre,	to correspond.	Perdre,	to lose.
Défendre,	to defend.	Pondre,	to lay eggs.
Démordre,	to give up.	Pourfendre,	to cut in two.
Dépendre,	to take down, *or* to depend on, upon.	Prétendre,	to pretend.
		Refendre,	to split again.
Descendre,	to go down, to descend, &c.	Refondre,	to melt again.
		Remordre,	to bite again.
Détendre,	to unbend, to loosen.	Rendre,	to render.
		Répandre,	to spell, to shed.
Détordre,	to untwist.	Répondre,	to answer.
Distendre,	to distend, to extend.	Retordre,	to twist again.
		Revendre,	to sell again.
Entendre,	to hear, to understand.	Sous entendre,	to understand.
		Survendre, (not used,)	to sell too dear.
Epandre,	to spread.		
Etendre,	to spread.	Suspendre,	to suspend.
Fendre,	to split.	Tendre,	to hold out, to bend.
Fondre,	to melt.	Tondre,	to shear.
Mévendre, (not used,)	to undersell.	Tordre,	to twist.
		Vendre,	to sell.
Mordre,	to bite.		

All the other verbs of this conjugation are irregular, and will be conjugated in this grammar.

1101. There is a sure method of ascertaining whether a verb of the fourth conjugation is regular or not; if the present participle ends in *dant*, the verb is regular; if not, the verb is irregular.

1102. It must be remembered, that, when the first person singular of the present of the indicative, of any verb, has only one syllable, we cannot use it interrogatively; thus, we cannot say, *vends-je?* do I sell? *prends-je?* do I take? &c.; the only exceptions are:

Fais-je?	Do I do?
Dis-je?	Do I say?

Dois-je ?	Do I owe ?
Vois-je ?	Do I see ?
Ai-je ?	Have I ?
Vais-je ?	Do I go ?

This remark is applicable to nearly all the verbs of the fourth conjugation, whatever may be the number of their syllables. Another form must, then, be given to the verb ; as,

Est-ce que je vends ?	Is it that I sell ? &c.

The interrogation being made in the verb *to be*, *est-ce*, the verb following is used in the affirmative form.

QUESTIONS.

1100. How many verbs are there in the fourth conjugation ?
1100. How many regular verbs are there in that conjugation ?
1101. How can it always be ascertained whether a verb of the fourth conjugation is either regular or irregular ?
1102. When a verb of this or of any other conjugation, in the first person singular of the present of the indicative used interrogatively, is composed of only one syllable, what form should it assume ?
1102. What are the exceptions to the preceding rule ?

1103. CONJUGATION OF THE PASSIVE VERBS.

We will only give a single model for the conjugation of the passive verbs, because the form is the same in the four conjugations.

INFINITIVE MOOD.

PRESENT.

to be loved	not to be loved
être aimé.	n'être pas aimé.

PRESENT PARTICIPLE.

being loved	not being loved
étant aimé.	n'étant pas aimé

COMPOUND OF THE INFINITIVE AND PAST PARTICIPLE.

to have been loved	not to have been loved
avoir été aimé.	n'avoir pas été aimé.

COMPOUND OF THE PRESENT AND PAST PARTICIPLES.

having been loved.	not having been loved
ayant été aimé.	n'ayant pas été aimé.

INDICATIVE MOOD.

PRESENT.

Affirmative.	*Negative.*	*Interrogative.*	*Negative and Interrogative.*
I am loved, &c.	I am not loved, &c.	am I loved ? &c.	am I not loved ? &c.
je suis aimé, ée	je ne suis pas aimé, ée	suis-je aimé, ée	ne suis-je pas aimé, ée
tu es aimé, ée	tu n'es pas aimé, ée	es-tu aimé, ée	n'es-tu pas aimé, ée
il est aimé	il n'est pas aimé	est-il aimé	n'est-il pas aimé
elle est aimée	elle n'est pas aimée	est-elle aimée	n'est-elle pas aimée
nous sommes aimés, ées	nous ne sommes pas aimés, ées	sommes-nous aimés, ées	ne sommes-nous pas aimés, ées
vous êtes aimés, ées,	vous n'êtes pas aimés, ées	êtes-vous aimés, ées	n'êtes-vous pas aimés, ées
ils sont aimés	ils ne sont pas aimés	sont-ils aimés	ne sont-ils pas aimés
elles sont aimées.	elles ne sont pas aimées.	sont-elles aimées ?	ne sont-elles pas aimées?

IMPERFECT.

I was loved, &c.	I was not loved, &c.	was I loved ? &c.	was I not loved ? &c.
j'étais aimé, ée	je n'étais pas aimé, ée	étais-je aimé, ée	n'étais-je pas aimé, ée
tu étais aimé, ée	tu n'étais pas aimé, ée	étais-tu aimé, ée	n'étais-tu pas aimé, ée
il était aimé	il n'était pas aimé	était-il aimé	n'était-il pas aimé
elle était aimée	elle n'était pas aimée	était-elle aimée	n'était-elle pas aimée
nous étions aimés, ées	nous n'étions pas aimés, ées	étions-nous aimés, ées	n'étions-nous pas aimés, ées
vous étiez aimés, ées	vous n'étiez pas aimés, ées	étiez-vous aimés, ées	n'étiez-vous pas aimés, ées
ils étaient aimés	ils n'étaient pas aimés	étaient-ils aimés	n'étaient-ils pas aimés
elles étaient aimées.	elles n'étaient pas aimées.	étaient-elles aimées ?	n'étaient-elles pas aimées ?

PRETERITE DEFINITE.

I was loved, &c.	I was not loved, &c.	was I loved ? &c.	was I not loved ? &c.
je fus aimé, ée	je ne fus pas aimé, ée	fus-je aimé, ée	ne fus-je pas aimé, ée
tu fus aimé, ée	tu ne fus pas aimé, ée	fus-tu aimé, ée	ne fus-tu pas aimé, ée
il fut aimé	il ne fut pas aimé	fut-il aimé	ne fut-il pas aimé
elle fut aimée	elle ne fut pas aimée	fut-elle aimée	ne fut-elle pas aimée

nous fûmes aimés, ées	nous ne fûmes pas aimés, ées	fûmes-nous aimés, ées	ne fûmes-nous pas aimés, ées
vous fûtes aimés, ées	vous ne fûtes pas aimés, ées	fûtes-vous aimés, ées	ne fûtes-vous pas aimés, ées
ils furent aimés	ils ne furent pas aimés	furent-ils aimés	ne furent-ils pas aimés
elles furent aimées.	elles ne furent pas aimées.	furent-elles aimées?	ne furent-elles pas aimées ?

PRETERITE INDEFINITE.

I have been loved, &c.	I have not been loved, &c.	have I been loved ? &c.	have I not been loved, &c.
j'ai été aimé, ée	je n'ai pas été aimé, ée	ai-je été aimé, ée	n'ai-je pas été aimé, ée
tu as été aimé, ée	tu n'as pas été aimé, ée	as-tu été aimé, ée	n'as-tu pas été aimé, ée
il a été aimé	il n'a pas été aimé	a-t-il été aimé	n'a-t-il pas été aimé
elle a été aimée	elle n'a pas été aimée	a-t-elle été aimée	n'a-t-elle pas été aimée
nous avons été aimés, ées	nous n'avons pas été aimés, ées	avons-nous été aimés, ées	n'avons-nous pas été aimés, ées
vous avez été aimés, ées	vous n'avez pas été aimés, ées	avez-vous été aimés, ées	n'avez-vous pas été aimés, ées
ils ont été aimés	ils n'ont pas été aimés	ont-ils été aimés	n'ont-ils pas été aimés
elles ont été aimées.	elles n'ont pas été aimées.	ont-elles été aimées ?	n'ont-elles pas été aimées ?

PLUPERFECT.

I had been loved, &c.	I had not been loved, &c.	had I been loved, &c.	had I not been loved, &c.
j'avais été aimé, ée	je n'avais pas été aimé, ée	avais-je été aimé, ée	n'avais-je pas été aimé, ée
tu avais été aimé, ée	tu n'avais pas été aimé, ée	avais-tu été aimé, ée	n'avais-tu pas été aimé, ée
il avait été aimé	il n'avait pas été aimé	avait-il été aimé	n'avait-il pas été aimé
elle avait été aimée	elle n'avait pas été aimée	avait-elle été aimée	n'avait-elle pas été aimée
nous avions été aimés, ées	nous n'avions pas été aimés, ées	avions-nous été aimés, ées	n'avions-nous pas été aimés, ées
vous aviez été aimés, ées	vous n'aviez pas été aimés, ées	aviez-vous été aimés, ées	n'aviez-vous pas été aimés, ées
ils avaient été aimés	ils n'avaient pas été aimés	avaient-ils été aimés	n'avaient-ils pas été aimés
elles avaient été aimées.	elles n'avaient été aimées.	avaient-elles été aimées ?	n'avaient-elles pas été aimées ?

PRETERITE ANTERIOR.

I had been loved, &c.	I had not been loved, &c.	had I been loved ? &c.	had I not been loved ? &c.
j'eus été aimé, ée	je n'eus pas été aimé, ée	eus-je été aimé, ée	n'eus-je pas été aimé, ée
tu eus été aimé, ée	tu n'eus pas été aimé, ée	eus-tu été aimé, ée	n'eus-tu pas été aimé, ée
il eut été aimé	il n'eut pas été aimé	eut-il été aimé	n'eut-il pas été aimé
elle eut été aimée	elle n'eut pas été aimée	eut-elle été aimée	n'eut-elle pas été aimée

nous eûmes été aimés, ées	nous n'eûmes pas été aimés, ées	eûmes-nous été aimés, ées	n'eûmes-nous pas été aimés, ées
vous eûtes été aimés, ées	vous n'eûtes pas été aimés, ées	eûtes-vous été aimés, ées	n'eûtes-vous pas été aimés, ées
ils eurent été aimés	ils n'eurent pas été aimés	eurent-ils été aimés	n'eurent-ils pas été aimés
elles eurent été aimées.	elles n'eurent pas été aimées.	eurent-elles été aimées ?	n'eurent-elles pas été aimées ?

FUTURE ABSOLUTE.

I shall *or* will be loved, &c.	I shall *or* will not be loved, &c.	shall *or* will I be loved ? &c.	shall *or* will I not be loved ? &c.
je serai aimé, ée	je ne serai pas aimé, ée	serai-je aimé, ée	ne serai-je pas aimé, ée
tu seras aimé, ée	tu ne seras pas aimé, ée	seras-tu aimé, ée	ne seras-tu pas aimé, ée
il sera aimé	il ne sera pas aimé	sera-t-il aimé	ne sera-t-il pas aimé
elle sera aimée	elle ne sera pas aimée	sera-t-elle aimée	ne sera-t-elle pas aimée
nous serons aimés, ées	nous ne serons pas aimés, ées	serons-nous aimés, ées	ne serons-nous pas aimés, ées
vous serez aimés, ées	vous ne serez pas aimés, ées	serez-vous aimés, ées	ne serez-vous pas aimés, ées
ils seront aimés	ils ne seront pas aimés	seront-ils aimés	ne seront-ils pas aimés
elles seront aimées.	elles ne seront pas aimées.	seront-elles aimées?	ne seront-elles pas aimeés ?

FUTURE ANTERIOR.

I shall *or* will have been loved, &c.	I shall *or* will not have been loved, &c.	shall *or* will I have been loved ? &c.	shall *or* will I not have been loved? &c.
j'aurai été aimé, ée	je n'aurai pas été aimé, ée	aurai-je été aimé, ée	n'aurai-je pas été aimé, ée
tu auras été aimé, ée	tu n'auras pas été aimé, ée	auras-tu été aimé, ée	n'auras-tu pas été aimé, ée
il aura été aimé	il n'aura pas été aimé	aura-t-il été aimé	n'aura-t-il pas été aimé
elle aura été aimée	elle n'aura pas été aimée	aura-t-elle été aimée	n'aura-t-elle pas été aimée
nous aurons été aimés, ées	nous n'aurons pas été aimés, ées	aurons-nous été aimés, ées	n'aurons-nous pas été aimés, ées
vous aurez été aimés, ées	vous n'aurez pas été aimés, ées	aurez-vous été aimés, ées	n'aurez-vous pas été aimés, ées
ils auront été aimés	ils n'auront pas été aimés	auront-ils été aimés	n'auront-ils pas été aimés
elles auront été aimées.	elles n'auront pas été aimées.	auront-elles été aimées ?	n'auront-elles pas été aimées ?

CONDITIONAL MOOD.

PRESENT.

I should, would, could, *or* might be loved, &c.	I should, would, could, *or* might not be loved, &c.	should, would, could, *or* might I be loved ? &c.	should, would, could, *or* might I not be loved? &c.
je serais aimé, ée	je ne serais pas aimé, ée	serais-je aimé, ée	ne serais-je pas aimé, ée
tu serais aimé, ée	tu ne serais pas aimé, ée	serais-tu aimé, ée	ne serais-tu pas aimé, ée
il serait aimé	il ne serait pas aimé	serait-il aimé	ne serait-il pas aimé
elle serait aimée	elle ne serait pas aimée	serait-elle aimée	ne serait-elle pas aimée
nous serions aimés, ées	nous ne serions pas aimés, ées	serions-nous aimés, ées	ne serions-nous pas aimés, ées
vous seriez aimés, ées	vous ne seriez pas aimés, ées	seriez-vous aimés, ées	ne seriez-vous pas aimés, ées
ils seraient aimés	ils ne seraient pas aimés	seraient-ils aimés	ne seraient-ils pas aimés
elles seraient aimées.	elles ne seraient pas aimées.	seraient-elles aimées ?	ne seraient-elles pas aimées ?

PAST.

I should, would, could, *or* might have been loved, &c.	I should, would, could, *or* might not have been loved, &c.	should, would, could, *or* might I have been loved ? &c.	should, would, could, *or* might I not have been loved ? &c.
j'aurais été aimé, ée	je n'aurais pas été aimé, ée	aurais-je été aimé, ée	n'aurais-je pas été aimé, ée
tu aurais été aimé, ée	tu n'aurais pas été aimé, ée	aurais-tu été aimé, ée	n'aurais-tu pas été aimé, ée
il aurait été aimé	il n'aurait pas été aimé	aurait-il été aimé	n'aurait-il pas été aimé
elle aurait été aimée	elle n'aurait pas été aimée	aurait-elle été aimée	n'aurait-elle pas été aimée
nous aurions été aimés, ées	nous n'aurions pas été aimés, ées	aurions-nous été aimés, ées	n'aurions-nous pas été aimés, ées
vous auriez été aimés, ées	vous n'auriez pas été aimés, ées	auriez-vous été aimés, ées	n'auriez-vous pas été aimés, ées
ils auraient été aimés	ils n'auraient pas été aimés	auraient-ils été aimés	n'auraient-ils pas été aimés
elles auraient été aimées.	elles n'auraient pas été aimées.	auraient-elles été aimeés ?	n'auraient-elles pas été aimées ?

IMPERATIVE MOOD.

be loved, &c.	be not loved, &c.
sois aimé, ée	ne sois pas aimé, ée
soyons aimés, ées	ne soyons pas aimés, ées
soyez aimés, ées.	ne soyez pas aimés, ées.

SUBJUNCTIVE MOOD.

PRESENT.

that I may be loved, &c.	that I may not be loved, &c.
que je sois aimé, ée	que je ne sois pas aimé, ée
que tu sois aimé, ée	que tu ne sois pas aimé, ée
qu'il soit aimé	qu'il ne soit pas aimé,
qu'elle soit aimée	qu'elle ne soit pas aimée

que nous soyons aimés, ées	que nous ne soyons pas aimés, ées
que vous soyez aimés, ées	que vous ne soyez pas aimés, ées
qu'ils soient aimés	qu'ils ne soient pas aimés
qu'elles soient aimées.	qu'elles ne soient pas aimées.

IMPERFECT.

that I might be loved, &c.	that I might not be loved, &c.
que je fusse aimé, ée	que je ne fusse pas aimé, ée
que tu fusses aimé, ée	que tu ne fusses pas aimé, ée
qu'il fût aimé	qu'il ne fût pas aimé
qu'elle fût aimée	qu'elle ne fût pas aimée
que nous fussions aimés, ées	que nous ne fussions pas aimés, ées
que vous fussiez aimés, ées	que vous ne fussiez pas aimés, ées
qu'ils fussent aimés	qu'ils ne fussent pas aimés
qu'elles fussent aimées.	qu'elles ne fussent pas aimées.

PRETERITE.

that I may have been loved, &c.	that I may not have been loved, &c.
que j'aie été aimé, ée	que je n'aie pas été aimé, ée
que tu aies été aimé, ée	que tu n'aies pas été aimé, ée
qu'il ait été aimé	qu'il n'ait pas été aimé
qu'elle ait été aimée	qu'elle n'ait pas été aimée
que nous ayons été aimés, ées	que nous n'ayons pas été aimés, ées
que vous ayez été aimés, ées	que vous n'ayez pas été aimés, ées
qu'ils aient été aimés	qu'ils n'aient pas été aimés
qu'elles aient été aimées.	qu'elles n'aient pas été aimées.

PLUPERFECT.

that I might have been loved, &c.	that I might not have been loved, &c.
que j'eusse été aimé, ée	que je n'eusse pas été aimé, ée
que tu eusses été aimé, ée	que tu n'eusses pas été aimé, ée
qu'il eût été aimé	qu'il n'eût pas été aimé
qu'elle eût été aimée	qu'elle n'eût pas été aimée
que nous eussions été aimés, ées	que nous n'eussions pas été aimés, ées
que vous eussiez été aimés, ées	que vous n'eussiez pas été aimés, ées
qu'ils eussent été aimés	qu'ils n'eussent pas été aimés
qu'elles eussent été aimées.	qu'elles n'eussent pas été aimées.

1104. OF PRONOMINAL VERBS.

Pronominal verbs are those in which each person is conjugated, through all the tenses, with two pronouns of the same person, one being nominative, the other objective.

If the nominative of the verb, instead of being a pronoun, is a noun, then the nominative pronoun is not used, and the objective must be of the same number and person as the nominative, that is to say, of the third person singular or plural, according to the number of this nominative. (For the reflective pronouns see the Grammar.)

1105. OF REFLECTED VERBS.

Reflected verbs are either active or neuter. (See the Grammar.) Some active verbs are used impersonally with the reflected form; but then they admit only of the third person singular. They assume this form, in a passive sense, for the sake of brevity and energy; as in,

There are a great many houses building this year,	Il se bâtit beaucoup de maisons cette année,

instead of

Beaucoup de maisons sont bâties cette année.

A great battle will be fought to-morrow,	Il se donnera une grande bataille demain,

instead of

Une grande bataille sera donnée demain.

Reflected verbs have their simple tenses conjugated like those of the verbs from which they are derived, whether active or neuter, regular or irregular; but their compound tenses are conjugated with the auxiliary verb *être*, to be, without exception, and the past participle agrees in number and gender with its nominative, when the verb is active.

1106. When a reflected verb is used in the infinitive mood, preceded by another verb, the reflected pronoun placed before the infinitive must be of the same number and person as the nominative of the first verb; as in,

I wish to take a walk.	Je veux me promener.
Thou wishest to take a walk.	Tu veux te promener.
He *or* she wishes to take a walk.	Il *or* elle veut se promener, &c.
My brother wishes to take a walk.	Mon frère veut se promener.
My brothers wish to take a walk.	Mes frères veulent se promener.

Foreigners must pay attention to this rule, in order to avoid a fault very common among them, which consists in using the reflected pronouns of the third person singular or plural before the infinitive, whatever may be the person and number of the nominative of the first verb; a fault into which they are led by observing the pronoun *se* so commonly prefixed to the infinitive of the reflected verbs. The application of this rule may present some difficulties in the case of impersonal verbs, which are used elliptically; but, by the analysis of the sentence, they are easily removed; as in,

You must go and take a walk.	*Il* faut aller *vous* promener.

This phrase stands for:

Il faut que vous alliez vous promener,

in which the preceding rule finds its application without difficulty.

There are in French a great number of verbs which are used in the reflective form, although in English they do not admit of the reflective pronouns, *one's self*, *myself*, *thyself*, *himself* or *herself*, &c. They will be found in the following list.

1107. A LIST OF VERBS WHICH ARE REFLECTIVE IN FRENCH, ALTHOUGH THEY DO NOT TAKE THIS FORM IN ENGLISH.

S'abstenir,	to abstain.	S'évaporer,	to evaporate.
S'accorder,	to agree.	Se flétrir,	to fade away.
S'adresser,	to apply.	S'évanouir,	to faint away.
Se baigner,	to bathe.	S'endormir,	to fall asleep.
Se raidir,	to bear up against.	Se rendormir,	to fall asleep again.
Se fâcher,	to be angry, to be offended.	S'acharner,	to fall furiously upon.
Se liquéfier,	to become liquid.	Se figurer,	to fancy.
Se mourir,	to be dying.	S'imaginer,	"
S'empresser,	" eager.	Se remplumer,	to new feather.
S'éclipser,	" eclipsed.	S'attrouper,	to flock in crowds.
Se remplumer,	to begin to thrive.	S'écouler,	to flow out.
S'attendrir,	to be moved.	S'envoler,	to fly away.
S'opiniatrer,	" obstinate.	S'emporter,	to fly into a passion.
Se dégouter,	" out of conceit with.	Se gangrener,	to gangrene.
Se renouveler,	to be renewed.	S'enivrer,	to get intoxicated.
Se résoudre,	" resolved.	Se paraliser,	" palsied.
Se faire,	" silent.	Se lever,	" up.
Se garder,	to beware.	S'ennuyer,	" weary.
S'épanouir,	to blow.	Se désister,	to give over.
Se vanter,	to boast.	Se démettre,	" up.
Se déchainer,	to break loose.	S'en aller,	to go away.
S'enrhumer,	to catch cold.	Se coucher,	" to bed.
Se soucier,	to care for.	S'attrister,	to grieve.
Se plaindre,	to complain.	S'amender,	to grow better.
S'avancer,	to come forward.	S'enhardir,	" bold.
S'aboucher,	to confer.	S'assoupir,	" drowsy.
Se figer,	to congeal.	Se familiariser,	" familiar.
Se glisser,	to creep into.	S'impatienter,	" impatient.
Se plaire,	to delight in.	Se radoucir,	" milder.
Se complaire,	"	S'appauvrir,	" poor.
S'appetisser,	to diminish.	S'enorgueillir,	" proud.
Se désister,	to desist.	S'enrichir,	" rich.
S'acquitter,	to discharge.	Se lasser,	" tired.
S'entretenir,	to discourse with	Se guérir,	to heal.
Se défier,	to distrust.	S'enquérir,	to inquire.
Se déterminer,	to determine.	S'entremettre,	to intermeddle
S'écouler,	to elapse.	S'ingérer,	"
S'efforcer,	to endeavor.	S'agenouiller,	to kneel down.
Se récrier,	to exclaim.	Se moquer,	to laugh at.
S'attendre,	to expect.	Se saisir,	to lay hold of.

Se liguer,	to league.
S'accouder,	to lean on one's elbow.
S'appuyer,	to lean upon.
Se dépêcher,	to make haste.
Se hâter,	"
S'évader,	to make one's escape.
S'échapper,	to make one's escape.
S'allier,	to make an alliance.
Se marier,	to marry.
Se méler,	to meddle with.
Se fondre,	to melt.
Se méprendre,	to mistake.
Se méfier,	to mistrust.
Se mutiner,	to mutiny.
S'opposer,	to oppose.
Se déborder,	to overflow.
Se farder,	to paint.
S'apercevoir,	to perceive.
S'obstiner,	to persist.
Se putréfier,	to putrefy.
S'expatrier,	to quit one's country.
Se révolter,	to rebel.
Se dédire,	to recant.
Se réjouir,	to rejoice.
Se souvenir,	to remember.
Se ressouvenir,	"
Se repentir,	to repent
Se démettre,	to resign.
Se rétracter,	to retract.
S'endetter,	to run in debt.
S'enfuir,	to run away.
Se vendre,	to sell.
S'acheminer,	to set off.
S'apetisser,	to shrink.
S'asseoir,	to sit down.
S'attabler,	" " at the table.
Se glisser,	to slip.
S'arrêter,	to stay.
S'esquiver,	to steal away.
S'attacher,	to stick to.
Se raidir,	to stiffen.
Se baisser,	to stoop.
S'efforcer,	to strive.
Se débattre,	to struggle.
Se soumettre,	to submit.
S'abonner,	to subscribe.
Se rendre,	to surrender.
S'entêter,	to take a strong fancy.
Se formaliser,	to take offence.
Se piquer,	" pet.
Se réfugier,	" refuge.
Se reposer,	" rest.
S'enraciner,	" root.
Se fier,	to trust.
Se promener,	to walk.
Se retirer,	to withdraw.
S'étonner,	to wonder.
S'émerveiller,	"

QUESTIONS.

1104. What is a pronominal verb?

1104. When the nominative of a pronominal verb is a noun, in what number and person should the pronominal pronoun be used?

1105. Are not active verbs sometimes used in the impersonal and reflected form? What meaning have they then — active or passive?

1105. With what auxiliary are reflected verbs conjugated?

1105. When, two verbs following one another, the second is in the infinitive mood and the reflected form, in what person should the reflected pronoun which precedes that infinitive be used?

1105. If the first of the two verbs were used impersonally, of what person should be the reflected pronoun placed before the infinitive following?

1105. Are there not in French a great number of verbs which assume the reflected form whilst they are deprived of it in English?

1107. (The verbs contained in this list should be learned by the pupils.)

CONJUGATION OF REFLECTIVE VERBS.

1108. S'AIMER, *TO LOVE ONE'S SELF.*

INFINITIVE MOOD.

PRESENT.

to love one's self	not to love one's self
s'aimer.	ne pas s'aimer.

PRESENT PARTICIPLE.

loving one's self	not loving one's self
s'aimant.	ne s'aimant pas.

COMPOUND OF THE PRESENT OF THE INFINITIVE AND PAST PARTICIPLE.

to have loved one's self	not to have loved one's self
s'être aimé.	ne pas s'être aimé.

COMPOUND OF THE PRESENT AND PAST PARTICIPLES.

having loved one's self	not having loved one's self
s'étant aimé.	ne s'étant pas aimé.

INDICATIVE MOOD.

PRESENT.

Affirmative.	*Negative.*	*Interrogative.*	*Negative and Interrogative.*
I love myself, &c.	I love not myself, &c.	do I love myself? &c.	do I not love myself? &c.
je m'aime	je ne m'aime pas	m'aimè-je	ne m'aimè-je pas
tu t'aimes	tu ne t'aimes pas	t'aimes-tu	ne t'aimes-tu pas
il *or* elle s'aime	il *or* elle ne s'aime pas	s'aime-t-il *or* elle	ne s'aime-t-il *or* elle pas
nous nous aimons	nous ne nous aimons pas	nous aimons-nous	ne nous aimons-nous pas
vous vous aimez	vous ne vous aimez pas	vous aimez-vous	ne vous aimez-vous pas
ils *or* elles s'aiment.	ils *or* elles ne s'aiment pas.	s'aiment-ils *or* elles?	ne s'aiment-ils *or* elles pas?

IMPERFECT.

I loved myself, &c.	I did not love myself, &c.	did I love myself? &c.	did I not love myself? &c.
je m'aimais	je ne m'aimais pas	m'aimais-je	ne m'aimais-je pas
tu t'aimais	tu ne t'aimais pas	t'aimais-tu	ne t'aimais-tu pas
il *or* elle s'aimait	il *or* elle ne s'aimait pas	s'aimait-il *or* elle	ne s'aimait-il *or* elle pas

nous nous aimions	nous ne nous aimions pas	nous aimions-nous	ne nous aimions-nous pas
vous vous aimiez	vous ne vous aimiez pas	vous aimiez-vous	ne vous aimiez-vous pas
ils *or* elles s'aimaient.	ils *or* elles ne s'aimaient pas.	s'aimaient-ils *or* elles ?	ne s'aimaient-ils *or* elles pas ?

PRETERITE DEFINITE.

I did love myself, &c.	I did not love myself, &c.	did I love myself ? &c.	did I not love myself ? &c.
je m'aimai	je ne m'aimai pas	m'aimai-je	ne m'aimai-je pas
tu t'aimas	tu ne t'aimas pas	t'aimas-tu	ne t'aimas-tu pas
il *or* elle s'aima	il *or* elle ne s'aima pas	s'aima-t-il *or* elle	ne s'aima-t-il *or* elle pas
nous nous aimâmes	nous ne nous aimâmes pas	nous aimâmes-nous	ne nous aimâmes-nous pas
vous vous aimâtes	vous ne vous aimâtes pas	vous aimâtes-vous	ne vous aimâtes-vous pas
ils *or* elles s'aimèrent.	ils *or* elles ne s'aimèrent pas.	s'aimèrent-ils *or* elles ?	ne s'aimèrent-ils *or* elles pas ?

PRETERITE INDEFINITE.

I have loved myself, &c.	I have not loved myself, &c.	have I loved myself ? &c.	have I not loved myself ? &c.
je me suis aimé, ée	je ne me suis pas aimé, ée	me suis-je aimé, ée	ne me suis-je pas aimé, ée
tu t'es aimé, ée	tu ne t'es pas aimé, ée	t'es-tu aimé, ée	ne t'es-tu pas aimé, ée
il *or* elle s'est aimé, ée	il *or* elle ne s'est pas aimé, ée	s'est-il *or* elle aimé, ée	ne s'est-il *or* elle pas aimé, ée
nous nous sommes aimés, ées	nous ne nous sommes pas aimés, ées	nous sommes-nous aimés, ées	ne nous sommes-nous pas aimés, ées
vous vous êtes aimés, ées	vous ne vous êtes pas aimés, ées	vous êtes-vous aimés, ées	ne vous êtes-vous pas aimés, ées
ils *or* elles se sont aimés, ées.	ils *or* elles ne se sont pas aimés, ées.	se sont-ils *or* elles aimés, ées ?	ne se sont-ils *or* elles pas aimés, ées ?

PLUPERFECT.

I had loved myself, &c.	I had not loved myself, &c.	had I loved myself? &c.	had I not loved myself ? &c.
je m'étais aimé, ée	je ne m'étais pas aimé, ée	m'étais-je aimé, ée	ne m'étais-je pas aimé, ée
tu t'étais aimé, ée	tu ne t'étais pas aimé, ée	t'étais-tu aimé, ée	ne t'étais-tu pas aimé, ée
il *or* elle s'était aimé, ée	il *or* elle ne s'était pas aimé, ée	s'était-il *or* elle aimé, ée	ne s'était-il *or* elle pas aimé, ée
nous nous étions aimés, ées	nous ne nous étions pas aimés, ées	nous étions-nous aimés, ées	ne nous étions-nous pas aimés, ées
vous vous étiez aimés, ées	vous ne vous étiez pas aimés, ées	vous étiez-vous aimés, ées	ne vous étiez-vous pas aimés, ées
ils *or* elles s'étaient aimés, ées.	ils *or* elles ne s'étaient pas aimés, ées.	s'étaient-ils *or* elles aimés, ées ?	ne s'étaient-ils *or* elles pas aimés, ées ?

PRETERITE ANTERIOR.

I had loved myself, &c.	I had not loved myself, &c.	had I loved myself? &c.	had I not loved myself? &c.
je me fus aimé, ée	je ne me fus pas aimé, ée	me fus-je aimé, ée	ne me fus-je pas aimé, ée
tu te fus aimé, ée	tu ne te fus pas aimé, ée	te fus-tu aimé, ée	ne te fus-tu pas aimé, ée
il *or* elle se fut aimé, ée	il *or* elle ne se fut pas aimé, ée	se fut-il *or* elle aimé, ée	ne se fut-il *or* elle pas aimé, ée
nous nous fûmes aimés, ées	nous ne nous fûmes pas aimés, ées	nous fûmes-nous aimés, ées	ne nous fûmes-nous pas aimés, ées
vous vous fûtes aimés, ées	vous ne vous fûtes pas aimés, ées	vous fûtes-vous aimés, ées	ne vous fûtes-vous pas aimés, ées
ils *or* elles se furent aimés, ées.	ils *or* elles ne se furent pas aimés, ées.	se furent-ils *or* elles aimés, ées ?	ne se furent-ils *or* elles pas aimés, ées ?

FUTURE ABSOLUTE.

I shall *or* will love myself, &c.	I shall *or* will not love myself, &c.	shall *or* will I love myself? &c.	shall *or* will I not love myself? &c.
je m'aimerai	je ne m'aimerai pas	m'aimerai-je	ne m'aimerai-je pas
tu t'aimeras	tu ne t'aimeras pas	t'aimeras-tu	ne t'aimeras-tu pas
il *or* elle s'aimera	il *or* elle ne s'aimera pas	s'aimera-t-il *or* elle	ne s'aimera-t-il *or* elle pas
nous nous aimerons	nous ne nous aimerons pas	nous aimerons-nous	ne nous aimerons-nous pas
vous vous aimerez	vous ne vous aimerez pas	vous aimerez-vous	ne vous aimerez-vous pas
ils *or* elles s'aimeront.	ils *or* elles ne s'aimeront pas.	s'aimeront-ils *or* elles ?	ne s'aimeront-ils *or* elles pas ?

FUTURE ANTERIOR.

I shall *or* will have loved myself, &c.	I shall *or* will not have loved myself, &c.	shall *or* will I have loved myself? &c.	shall *or* will I not have loved myself? &c.
je me serai aimé, ée	je ne me serai pas aimé, ée	me serai-je aimé, ée	ne me serai-je pas aimé, ée
tu te seras aimé, ée	tu ne te seras pas aimé, ée	te seras-tu aimé, ée	ne te seras-tu pas aimé, ée
il *or* elle se sera aimé, ée	il *or* elle ne se sera pas aimé, ée	se sera-t-il *or* elle aimé, ée	ne se sera-t-il *or* elle pas aimé, ée
nous nous serons aimés, ées	nous ne nous serons pas aimés, ées	nous serons-nous aimés, ées	ne nous serons-nous pas aimés, ées
vous vous serez aimés, ées	vous ne vous serez pas aimés, ées	vous serez-vous aimés, ées	ne vous serez-vous pas aimés, ées
ils *or* elles se seront aimés, ées.	ils *or* elles ne se seront pas aimés, ées.	se seront-ils *or* elles aimés, ées ?	ne se seront-ils *or* elles pas aimés, ées ?

CONDITIONAL MOOD.

PRESENT.

I should, would, could, *or* might love myself, &c.	I should, would, could, *or* might not love myself, &c.	should, would, could, *or* might I love myself? &c.	should, would, could, *or* might I not love myself? &c.
je m'aimerais	je ne m'aimerais pas	m'aimerais-je	ne m'aimerais-je pas
tu t'aimerais	tu ne t'aimerais pas	t'aimerais-tu	ne t'aimerais-tu pas
il *or* elle s'aimerait	il *or* elle ne s'aimerait pas	s'aimerait-il *or* elle	ne s'aimerait-il *or* elle pas
nous nous aimerions	nous ne nous aimerions pas	nous aimerions-nous	ne nous aimerions-nous pas
vous vous aimeriez	vous ne vous aimeriez pas	vous aimeriez-vous	ne vous aimeriez-vous pas
ils *or* elles s'aimeraient.	ils *or* elles ne s'aimeraient pas.	s'aimeraient-ils *or* elles?	ne s'aimeraient-ils *or* elles pas?

PAST.

I should, would, could, *or* might have loved myself, &c.	I should, would, could, *or* might not have loved myself, &c.	should, would, could, *or* might I have loved myself? &c.	should, would, could, *or* might I not have loved myself? &c.
je me serais aimé, ée	je ne me serais pas aimé, ée	me serais-je aimé, ée	ne me serais-je pas aimé, ée
tu te serais aimé, ée	tu ne te serais pas aimé, ée	te serais-tu aimé, ée	ne te serais-tu pas aimé, ée
il *or* elle se serait aimé, ée	il *or* elle ne se serait pas aimé, ée	se serait-il *or* elle aimé, ée	ne se serait-il *or* elle pas aimé, ée
nous nous serions aimés, ées	nous ne nous serions pas aimés, ées	nous serions-nous aimés, ées	ne nous serions-nous pas aimés, ées
vous vous seriez aimés, ées	vous ne vous seriez pas aimés, ées	vous seriez-vous aimés, ées	ne vous seriez-vous pas aimés, ées
ils *or* elles se seraient aimés, ées.	ils *or* elles ne se seraient pas aimés, ées.	se seraient-ils *or* elles aimés, ées?	ne se seraient-ils *or* elles pas aimés, ées?

IMPERATIVE MOOD.

love thyself, &c.	do not love thyself, &c.
aime-toi	ne t'aime pas
aimons-nous	ne nous aimons pas
aimez-vous.	ne vous aimez pas.

SUBJUNCTIVE MOOD.

PRESENT.

that I may love myself, &c.	that I may not love myself, &c.
que je m'aime	que je ne m'aime pas
que tu t'aimes	que tu ne t'aimes pas
qu'il *or* qu'elle s'aime	qu'il *or* qu'elle ne s'aime pas

que nous nous aimions	que nous ne nous aimions pas
que vous vous aimiez	que vous ne vous aimiez pas
qu'ils *or* qu'elles s'aiment.	qu'ils *or* qu'elles ne s'aiment pas.

IMPERFECT.

that I might love myself, &c.	that I might not love myself, &c.
que je m'aimasse	que je ne m'aimasse pas
que tu t'aimasses	que tu ne t'aimasses pas
qu'il *or* qu'elle s'aimât	qu'il *or* qu'elle ne s'aimât pas
que nous nous aimassions	que nous ne nous aimassions pas
que vous vous aimassiez	que vous ne vous aimassiez pas
qu'ils *or* qu'elles s'aimassent.	qu'ils *or* qu'elles ne s'aimassent pas.

PRETERITE.

that I may have loved myself, &c.	that I may not have loved myself, &c.
que je me sois aimé, ée	que je ne me sois pas aimé, ée
que tu te sois aimé, ée	que tu ne te sois pas aimé, ée
qu'il *or* qu'elle se soit aimé, ée	qu'il *or* qu'elle ne se soit pas aimé, ée
que nous nous soyons aimés, ées	que nous ne nous soyons pas aimés, ées
que vous vous soyez aimés, ées	que vous ne vous soyez pas aimés, ées
qu'ils *or* qu'elles se soient aimés, ées.	qu'ils *or* qu'elles ne se soient pas aimés, ées.

PLUPERFECT.

that I might have loved myself, &c.	that I might not have loved myself, &c.
que je me fusse aimé, ée	que je ne me fusse pas aimé, ée
que tu te fusses, aimé, ée	que tu ne te fusses pas aimé, ée
qu'il *or* qu'elle se fût aimé, ée	qu'il *or* qu'elle ne se fût pas aimé, ée
que nous nous fussions aimés, ées	que nous ne nous fussions pas aimés, ées
que vous vous fussiez aimés, ées	que vous ne vous fussiez pas aimés, ées
qu'ils *or* qu'elles se fussent aimés, ées.	qu'ils *or* qu'elles ne se fussent pas aimés, ées.

CONJUGATION OF THE IRREGULAR VERBS.

FIRST CONJUGATION.

1109. Irregular verbs, as we have already stated, are those which differ, in some of their tenses and persons, from those which we have given as models of the four regular conjugations.

Whatever may be the irregularity of a verb, it is irregular only in its simple tenses; the compound are all regular; therefore, we shall suppress them in the following conjugations, as well as those derivative tenses which are regularly formed from the primitive.

There are only four irregular verbs in the first conjugation. They are the following:

Aller,	to go.
S'en aller,	to go away.
Envoyer,	to send.
Renvoyer,	to send back.

1110. *ALLER*, TO GO.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
aller.	allant.	allé.

INDICATIVE MOOD.

Present.	je vais	tu vas	il va ils vont.
Preterite Definite.	j'allai nous allâmes	tu allas vous allâtes	il alla ils *or* elles allèrent.
Future Absolute.	j'irai, &c.		

CONDITIONAL MOOD.

Present.	j'irais, &c.		

IMPERATIVE MOOD.

va.

SUBJUNCTIVE MOOD.

Present.	que j'aille	que tu ailles	qu'il aille qu'ils aillent.

The compound tenses of this verb are conjugated with the auxiliary verb *être*, to be.

1111. *Remark.* Although the verb *aller* takes the auxiliary *être* in its compound tenses, yet, when the idea intended to be expressed is, that a person has been to a certain place, but has returned from it, we substitute for this verb the compound tenses of the verb *to be;* the verb *aller* expressing only the fact of a person's having gone somewhere, without implying the idea of returning: as in,

John has gone to school this morning.	Jean a été à l'école ce matin. (He has been, but has returned.) Jean est allé à l'école ce matin. (He has gone, but has not returned.)

We use the verb *aller* to express the idea of *going to see a person*, when, while speaking, we are out of the house of the person we intend to visit; but, if in the house, the verb *venir* ought to be employed; as in,

I will go and see you to-morrow.	J'irai vous voir demain. (Being out of the house.)
I will come and see you to-morrow.	Je viendrai vous voir demain. (While in the house.)

Thus, *aller* signifies *to go from* where we are to any other place, and *venir* signifies *to come again to* the place where the person is who speaks.

1112. *S'EN ALLER*, TO GO AWAY.

This verb presenting some difficulty to foreigners, we shall conjugate it in all its tenses, and in the affirmative, negative, interrogative, and negative and interrogative forms.

INFINITIVE MOOD.

PRESENT.

to go away	not to go away
s'en aller.	ne pas s'en aller.

PRESENT PARTICIPLE.

going away	not going away
s'en allant.	ne s'en allant pas.

PAST PARTICIPLE.

gone away
en allé.

COMPOUND OF THE PRESENT OF THE INFINITIVE AND PAST PARTICIPLE.

to have gone away	not to have gone away
s'en être allé.	ne s'en être pas allé.

COMPOUND OF THE PRESENT AND PAST PARTICIPLES.

having gone away	not having gone away
s'en étant allé.	ne s'en étant pas allé.

INDICATIVE MOOD.

PRESENT.

Affirmative.	*Negative.*	*Interrogative.*	*Negative and Interrogative.*
I go away, &c.	I do not go away, &c.	do I go away? &c.	do I not go away? &c.
je m'en vais	je ne m'en vais pas	m'en vais-je	ne m'en vais-je pas
tu t'en vas	tu ne t'en vas pas	t'en vas-tu	ne t'en vas-tu pas
il s'en va	il ne s'en va pas	s'en va-t-il	ne s'en va-t-il pas
nous nous en allons	nous ne nous en allons pas	nous en allons-nous	ne nous en allons-nous pas
vous vous en allez	vous ne vous en allez pas	vous en allez-vous	ne vous en allez-vous pas
ils s'en vont.	ils ne s'en vont pas.	s'en vont-ils ?	ne s'en vont-ils pas ?

IMPERFECT.

I was going away, &c.	I was not going away, &c.	was I going away ? &c.	was I not going away ? &c.
je m'en allais	je ne m'en allais pas	m'en allais-je	ne m'en allais-je pas
tu t'en allais	tu ne t'en allais pas	t'en allais-tu	ne t'en allais-tu pas
il s'en allait	il ne s'en allait pas	s'en allait-il	ne s'en allait-il pas
nous nous en allions	nous ne nous en allions pas	nous en allions-nous	ne nous en allions-nous pas
vous vous en alliez	vous ne vous en alliez pas	vous en alliez-vous	ne vous en alliez-vous pas
ils s'en allaient.	ils ne s'en allaient pas.	s'en allaient-ils ?	ne s'en allaient-ils pas ?

PRETERITE DEFINITE.

I did go away, &c.	I did not go away, &c.	did I go away ? &c.	did I not go away ? &c.
je m'en allai	je ne m'en allai pas	m'en allai-je	ne m'en allai-je pas
tu t'en allas	tu ne t'en allas pas	t'en allas-tu	ne t'en allas-tu pas
il s'en alla	il ne s'en alla pas	s'en alla-t-il	ne s'en alla-t-il pas
nous nous en allâmes	nous ne nous en allâmes pas	nous en allâmes-nous	ne nous en allâmes-nous pas
vous vous en allâtes	vous ne vous en allâtes pas	vous en allâtes-vous	ne vous en allâtes-vous pas
ils s'en allèrent.	ils ne s'en allèrent pas.	s'en allèrent-ils ?	ne s'en allèrent-ils pas ?

PRETERITE INDEFINITE.

I have gone away, &c.	I have not gone away, &c.	have I gone away ? &c.	have I not gone away ? &c.
je m'en suis allé	je ne m'en suis pas allé	m'en suis-je allé	ne m'en suis-je pas allé
tu t'en es allé	tu ne t'en es pas allé	t'en es-tu allé	ne t'en es-tu pas allé
il s'en est allé	il ne s'en est pas allé	s'en est-il allé	ne s'en est-il pas allé
nous nous en sommes allés	nous ne nous en sommes pas allés	nous en sommes-nous allés	ne nous en sommes-nous pas allés
vous vous en êtes allés	vous ne vous en êtes pas allés	vous en êtes-vous allés	ne vous en êtes-vous pas allés
ils s'en sont allés.	ils ne s'en sont pas allés.	s'en sont-ils allés ?	ne s'en sont-ils pas allés ?

PLUPERFECT.

I had gone away, &c.	I had not gone away, &c.	had I gone away ? &c.	had I not gone away ? &c.
je m'en étais allé	je ne m'en étais pas allé	m'en étais-je allé	ne m'en étais-je pas allé
tu t'en étais allé	tu ne t'en étais pas allé	t'en étais-tu allé	ne t'en étais-tu pas allé
il s'en était allé	il ne s'en était pas allé	s'en était-il allé	ne s'en était-il pas allé
nous nous en étions allés	nous ne nous en étions pas allés	nous en étions-nous allés	ne nous en étions-nous pas allés
vous vous en étiez allés	vous ne vous en étiez pas allés	vous en étiez-vous allés	ne vous en étiez-vous pas allés
ils s'en étaient allés.	ils ne s'en étaient pas allés.	s'en étaient-ils allés ?	ne s'en étaient-ils pas allés ?

PRETERITE ANTERIOR.

I had gone away, &c.	I had not gone away, &c.	had I gone away? &c.	had I not gone away? &c.
je m'en fus allé	je ne m'en fus pas allé	m'en fus-je allé	ne m'en fus-je pas allé
tu t'en fus allé	tu ne t'en fus pas allé	t'en fus-tu allé	ne t'en fus-tu pas allé
il s'en fut allé	il ne s'en fut pas allé	s'en fut-il allé	ne s'en fut-il pas allé
nous nous en fûmes allés	nous ne nous en fûmes pas allés	nous en fûmes-nous allés	ne nous en fûmes-nous pas allés
vous vous en fûtes allés	vous ne vous en fûtes pas allés	vous en fûtes-vous allés	ne vous en fûtes-vous pas allés
ils s'en furent allés.	ils ne s'en furent pas allés.	s'en furent-ils allés?	ne s'en furent-ils pas allés?

FUTURE ABSOLUTE.

I shall *or* will go away, &c.	I shall *or* will not go away, &c.	shall *or* will I go away? &c.	shall *or* will I not go away? &c.
je m'en irai	je ne m'en irai pas	m'en irai-je	ne m'en irai-je pas
tu t'en iras	tu ne t'en iras pas	t'en iras-tu	ne t'en iras-tu pas
il s'en ira	il ne s'en ira pas	s'en ira-t-il	ne s'en ira-t-il pas
nous nous en irons	nous ne nous en irons pas	nous en irons-nous	ne nous en irons-nous pas
vous vous en irez	vous ne vous en irez pas	vous en irez-vous	ne vous en irez-vous pas
ils s'en iront.	ils ne s'en iront pas.	s'en iront-ils?	ne s'en iront-ils pas?

FUTURE ANTERIOR.

I shall *or* will have gone away, &c.	I shall *or* will not have gone away, &c.	shall *or* will I have gone away? &c.	shall *or* will I not have gone away? &c.
je m'en serai allé	je ne m'en serai pas allé	m'en serai-je allé	ne m'en serai-je pas allé
tu t'en seras allé	tu ne t'en seras pas allé	t'en seras-tu allé	ne t'en seras-tu pas allé
il s'en sera allé	il ne s'en sera pas allé	s'en sera-t-il allé	ne s'en sera-t-il pas allé
nous nous en serons allés	nous ne nous en serons pas allés	nous en serons-nous allés	ne nous en serons-nous pas allés
vous vous en serez allés	vous ne vous en serez pas allés	vous en serez-vous allés	ne vous en serez-vous pas allés
ils s'en seront allés.	ils ne s'en seront pas allés.	s'en seront-ils allés?	ne s'en seront-ils pas allés?

CONDITIONAL MOOD.

PRESENT.

I should, would, could, *or* might go away, &c.	I should, would, could, *or* might not go away, &c.	should, would, could, *or* might I go away? &c.	should, would, could, *or* might I not go away? &c.
je m'en irais	je ne m'en irais pas	m'en irais-je	ne m'en irais-je pas
tu t'en irais	tu ne t'en irais pas	t'en irais-tu	ne t'en irais-tu pas
il s'en irait	il ne s'en irait pas	s'en irait-il	ne s'en irait-il pas

nous nous en irions	nous ne nous en irions pas	nous en irions-nous	ne nous en irions-nous pas
vous vous en iriez	vous ne vous en iriez pas	vous en iriez-vous	ne vous en iriez-vous pas
ils s'en iraient.	ils ne s'en iraient pas.	s'en iraient-ils ?	ne s'en iraient-ils pas ?

PAST.

I should, would, could, *or* might have gone away, &c.	I should, would, could, *or* might not have gone away, &c.	should, would, could, *or* might I have gone away ? &c.	should, would, could, *or* might I not have gone away ? &c.
je m'en serais allé	je ne m'en serais pas allé	m'en serais-je allé	ne m'en serais-je pas allé
tu t'en serais allé	tu ne t'en serais pas allé	t'en serais-tu allé	ne t'en serais-tu pas allé
il s'en serait allé	il ne s'en serait pas allé	s'en serait-il allé	ne s'en serait-il pas allé
nous nous en serions allés	nous ne nous en serions pas allés	nous en serions-nous allés	ne nous en serions-nous pas allés
vous vous en seriez allés	vous ne vous en seriez pas allés	vous en seriez-vous allés	ne vous en seriez-vous pas allés
ils s'en seraient allés.	ils ne s'en seraient pas allés.	s'en seraient-ils allés ?	ne s'en seraient-ils pas allés ?

IMPERATIVE MOOD.

go away, &c.	do not go away, &c.
va-t-en	ne t'en vas pas
allons-nous en	ne nous en allons pas
allez-vous en.	ne vous en allez pas.

SUBJUNCTIVE MOOD.

PRESENT.

that I may go away, &c.	that I may not go away, &c.
que je m'en aille	que je ne m'en aille pas
que tu t'en ailles	que tu ne t'en ailles pas
qu'il s'en aille	qu'il ne s'en aille pas
que nous nous en allions	que nous ne nous en allions pas
que vous vous en alliez	que vous ne vous en alliez pas
qu'ils s'en aillent.	qu'ils ne s'en aillent pas.

IMPERFECT.

that I might go away, &c.	that I might not go away, &c.
que je m'en allasse	que je ne m'en allasse pas
que tu t'en allasses	que tu ne t'en allasses pas
qu'il s'en allât	qu'il ne s'en allât pas
que nous nous en allassions	que nous ne nous en allassions pas
que vous vous en allassiez	que vous ne vous en allassiez pas
qu'ils s'en allassent.	qu'ils ne s'en allassent pas.

PRETERITE.

that I may have gone away, &c.	that I may not have gone away, &c.
que je m'en sois allé	que je ne m'en sois pas allé
que tu t'en sois allé	que tu ne t'en sois pas allé
qu'il s'en soit allé	qu'il ne s'en soit pas allé
que nous nous en soyons allés	que nous ne nous en soyons pas allés
que vous vous en soyez allés	que vous ne vous en soyez pas allés.
qu'ils s'en soient allés.	qu'ils ne s'en soient pas allés.

PLUPERFECT.

that I might have gone away, &c.	that I might not have gone away, &c.
que je m'en fusse allé	que je ne m'en fusse pas allé
que tu t'en fusses allé	que tu ne t'en fusses pas allé
qu'il s'en fût allé	qu'il ne s'en fût pas allé
que nous nous en fussions allés	que nous ne nous en fussions pas allés
que vous vous en fussiez allés	que vous ne vous en fussiez pas allés
qu'ils s'en fussent allés.	qu'ils ne s'en fussent pas allés.

1113. *ENVOYER*, TO SEND.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
envoyer.	envoyant.	envoyé.

INDICATIVE MOOD.

Present.	j'envoie	tu envoies	il envoie.
Preterite Definite.	j'envoyai	tu envoyas	il envoya
	nous envoyâmes	vous envoyâtes	ils envoyèrent.
Future.	j'enverrai, &c.		

CONDITIONAL MOOD.

Present. j'enverrais, &c.

Conjugate after the same manner the verb *renvoyer*, to send back. These two verbs are conjugated with the auxiliary *avoir*, to have.

We have seen that defective verbs are those which are not used in all their tenses and persons.

The following verbs are not only defective, but impersonal also, that is to say, they are used only in the third person singular of each tense.

Neiger,	to snow.
Arriver,	to happen.
Bruiner,	to drizzle.
Dégeler,	to thaw.
Eclairer,	to lighten, (speaking of the weather.)
Geler,	to freeze.
Gréler,	to hail.
Grésiller,	to rime.
Importer,	to matter.
Résulter,	to follow.
Tonner,	to thunder, (speaking of the weather.)

1114. *NEIGER*, TO SNOW.

INFINITIVE MOOD.

Present	*Present Participle.*	*Past Participle.*
neiger.	neigeant.	neigé.

INDICATIVE MOOD.

Present.	il neige,	it snows.
Imperfect.	il neigeait,	it snowed.
Preterite Definite.	il neigea,	it did snow.
Preterite Indefinite.	il a neigé,	it has snowed.
Pluperfect.	il avait neigé,	it had snowed.
Preterite Anterior.	il eut neigé,	it had snowed.
Future Absolute.	il neigera,	it shall *or* will snow.
Future Anterior.	il aura neigé,	it shall *or* will have snowed.

CONDITIONAL MOOD.

Present.	il neigerait,	it should, &c., snow.
Past.	il aurait neigé,	it should, &c., have snowed.

SUBJUNCTIVE MOOD.

Present.	qu'il neige,	that it may snow.
Imperfect.	qu'il neigeât,	that it might snow.
Preterite.	qu'il ait neigé,	that it may have snowed.
Pluperfect.	qu'il eût neigé,	that it might have snowed.

All the verbs contained in the list of defective and impersonal verbs on the preceding page are conjugated like *neiger*.

IRREGULAR, DEFECTIVE, AND IMPERSONAL VERBS OF THE SECOND CONJUGATION.

1115. *ACQUÉRIR*, TO ACQUIRE.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
acquérir.	acquérant.	acquis.

INDICATIVE MOOD.

Present.	j'acquiers	tu acquiers	il acquiert ils acquièrent.
Preterite Definite.	j'acquis nous acquîmes	tu acquis vous acquîtes	il acquit ils acquirent.
Future.	j'acquerrai, &c.		

CONDITIONAL MOOD.

Present.	j'acquerrais, &c.		

SUBJUNCTIVE MOOD.

Present.	que j'acquière	que tu acquières	qu'il acquière qu'ils acquièrent.

The compound tenses of this verb are conjugated with *avoir*, to have.

The following verbs are conjugated in the same manner:

Conquérir,	to conquer.
Quérir,	to fetch.
Reconquérir,	to conquer again.
Requérir,	to require.
S'enquérir,	to inquire.

Of these verbs:

1116. *Conquérir* is defective, and only used in the present of the infinitive, preterite definite, imperfect of the subjunctive, past participle, and all the compound tenses.

Quérir is only used in the present of the infinitive, with the verbs *aller*, *envoyer*, and *venir;* but the compound expressions which it forms with these verbs are rarely employed by well-educated people.

Reconquérir is used only in the same tenses as *conquérir*.

S'enquérir is used in the present of the infinitive, preterite definite, imperfect of the subjunctive, past participle, and all the compound tenses. (Not much used.)

1117. *ASSAILLIR*, TO ASSAULT.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
assaillir.	assaillant.	assailli.

INDICATIVE MOOD.

Present.	j'assaille	tu assailles	il assaille.
Preterite Definite.	j'assaillis nous assaillîmes	tu assaillis vous assaillîtes	il assaillit ils assaillirent.

The compound tenses of this verb are conjugated with *avoir*, to have. Conjugate after the same manner *tressaillir*, to start.

1118. *BOUILLIR*, TO BOIL.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
bouillir.	bouillant.	bouilli

INDICATIVE MOOD.

Present.	je bous	tu bous	il bout.
Preterite Definite.	je bouillis nous bouillîmes	tu bouillis vous bouillîtes	il bouillit ils bouillirent.

The compound tenses of *bouillir* are conjugated with the auxiliary *avoir*, to have.

Conjugate after the same manner:

Ebouillir,	to boil away. (Not used.)
Rebouillir,	to boil again.

These three verbs are not much used, except in the third persons of their several tenses, simple and compound. If any other person of those verbs is wanted, we use the verb *faire*, to make, with the infinitive; as in,

I am boiling peas.	Je *fais bouillir* des pois.

But, in the passive sense of the verb *to boil*, *bouillir* is properly used in all its persons; as in,

I am, I was, boiling with anger.	Je bous, je bouillais, de colère.

1119. *COURIR*, TO RUN.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
courir.	courant.	couru.

INDICATIVE MOOD.

Present.	je cours	tu cours	il court.
Preterite Definite.	je courus nous courûmes	tu courus vous courûtes	il courut ils coururent.
Future Absolute.	je courrai, &c.		

CONDITIONAL MOOD.

Present.	je courrais, &c.

The compound tenses of this verb are conjugated with the verb *avoir*, to have.

Conjugate in the same manner:

Accourir,	to run to.
Concourir,	to concur.
Discourir,	to discourse.
Encourir,	to incur. —
Parcourir,	to run over.
Recourir,	to have recourse.
Secourir,	to help.

The compound tenses of the verb *accourir* are sometimes conjugated with *être*, to be.

1120. *CUEILLIR*, TO GATHER.

INFINITIVE MOOD.

Present.	*Present Participle*	*Past Participle.*
cueillir.	cueillant.	cueilli.

INDICATIVE MOOD.

Present.	je cueille	tu cueilles	il ceuille.
Preterite Definite.	je cueillis nous cueillîmes	tu cueillis vous cueillîtes	il cueillit ils cueillirent.
Future Absolute.	je cueillerai, &c.		

CONDITIONAL MOOD.

Present.	je cueillerais, &c.

The compound tenses of this and the following verbs are conjugated with *avoir*, to have.

Accueillir,	to welcome.
Recueillir,	to gather, to reap.

These verbs are conjugated after the same manner as *cueillir*.

1121. *DORMIR*, TO SLEEP.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
dormir.	dormant.	dormi.

INDICATIVE MOOD.

Present.	je dors	tu dors	il dort.
Preterite Definite.	je dormis nous dormîmes	tu dormis vous dormîtes	il dormit ils dormirent.

The compound tenses of this verb are conjugated with *avoir*, to have, as well as those of the following:

Endormir,	to lull asleep.
Redormir,	to sleep again.

The two reflective verbs:

S'endormir,	to fall asleep,
Se rendormir,	to fall asleep again,

have their compound tenses conjugated with *être*, to be, as all other reflective verbs.

1122. *FAILLIR*, TO FAIL.

This verb is defective, and only used in the tenses of the infinitive mood, the preterite definite, and its derivative, the imperfect of the subjunctive, as well as in all the compound tenses.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
faillir.	faillant.	failli.

Preterite Definite.	je faillis nous faillîmes	tu faillis vous faillîtes	il faillit ils faillirent.
Imperfect of the Subjunctive.	que je faillisse que nous faillissions	que tu faillisses que vous faillissiez	qu'il faillît qu'ils faillissent.

The compound tenses of this verb are conjugated with *avoir*, to have.

1123. *FLEURIR*, TO BLOSSOM, TO FLOURISH.

This verb is regular in all its tenses and persons, when it means *to blossom;* but when used figuratively, and meaning *to flourish*, it makes its present participle *florissant*, and its imperfect *florissais*, &c. Thus we say:

The arts were flourishing at Rome.	Les arts florissaient à Rome.
Commerce being flourishing, the city appears lively.	Le commerce florissant, la ville parait gaie.

Refleurir, to flourish again, follows the same rule. These two verbs are conjugated with *avoir*, to have.

1124. *FUIR*, TO FLY.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
fuir.	fuyant.	fui.

INDICATIVE MOOD.

Present.	je fuis	tu fuis	il fuit
Preterite Definite.	je fuis nous fuîmes	tu fuis vous fuîtes	il fuit ils fuirent.

The compound tenses of this verb are conjugated with *avoir*, to have.

Conjugate in the same manner *s'enfuir*, to run away, with the verb *être*, to be, in its compound tenses.

1125. *GÉSIR*, TO LIE.

This verb is defective, and no longer in use; but we still say, *il git*, he lies, *ci-gît*, here lies, and *gissant*, lying, in obituary sentences.

1126. *HÄIR*, TO HATE.

This verb is regular, except in the singular of the present of the indicative, in which the diæresis is suppressed, as well as in the second person singular of the imperative; as in,

Je hais, tu hais, il hait; hais.

It is conjugated with *avoir*, to have.

The diæresis, placed over the *i*, causes this letter to be sounded by itself, and prevents its being joined to the preceding vowel in the pronunciation.

1127. *MOURIR*, TO DIE.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
mourir.	mourant.	mort.

INDICATIVE MOOD.

Present.	je meurs	tu meurs	il meurt ils meurent.
Preterite Definite.	je mourus nous mourûmes	tu mourus vous mourûtes	il mourut ils moururent.
Future Absolute.	je mourrai, &c.		

CONDITIONAL MOOD.

Present.	je mourrais, &c.		

SUBJUNCTIVE MOOD.

Present.	que je meure	que tu meures	qu'il meure qu'ils meurent.

The verb is conjugated with the auxiliary verb *être*, to be. The reflective verb *se mourir* is conjugated like the preceding.

1128. *OUÏR*, TO HEAR.

This verb is only used now in the preterite definite, in the imperfect of the subjunctive, in the infinitive, and all its compound tenses; as in,

J'ouïs, il ouït, que j'ouïsse, qu'il ouït, ouïr, j'ai ouï, &c.,

with the auxiliary, *avoir*, to have.

The signification of this verb is far from being so extended as that of *entendre;* it is said only of a temporary sound which we hear by chance and without design. We must not use it in speaking of a minister, a lawyer, a speech; but we say very properly:

To hear the mass.	Ouïr la masse.
O Lord! deign to hear our prayer.	Seigneur! daignez ouïr nos prières.

Speaking of a vague rumor, we say,

I have heard it.	Je l'ai ouï dire.

1129. *OUVRIR*, TO OPEN.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
ouvrir.	ouvrant.	ouvert.

INDICATIVE MOOD.

Present.	j'ouvre	tu ouvres	il ouvre.
Preterite Definite.	j'ouvris	tu ouvris	il ouvrit
	nous ouvrîmes	vous ouvrîtes	ils ouvrirent.

Conjugate this verb and the following with the auxiliary *avoir*, to have:

Rouvrir,	to open again.
Entr'ouvrir,	to half open.
Couvrir,	to cover.
Recouvrir,	to cover again.
Découvrir,	to discover.
Offrir,	to offer.
Mésoffrir, (not used,)	to underbid.
Souffrir,	to suffer.

1130. *SENTIR*, TO FEEL.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
sentir.	sentant.	senti.

INDICATIVE MOOD.

Present.	je sens	tu sens	il sent.
Preterite Definite.	je sentis nous sentîmes	tu sentis vous sentîtes	il sentit ils sentirent.

The tenses of this verb are conjugated with the auxiliary *avoir*, to have.

Conjugate in the same manner:

Consentir,	to consent.
Pressentir,	to foresee.
Ressentir,	to resent.
Mentir,	to lie.
Démentir,	to give the lie.
Répartir,	to reply.

Conjugate with *être*, to be:

Se ressentir,	to feel still.
Se repentir,	to repent.
Partir,	to set out, to depart.
Repartir,	to set out again.
Sortir,	to go out.
Ressortir,	to go out again.

The two last verbs are sometimes also conjugated with *avoir*, to have. (See page 275, sec. 1043.)

1131. *SERVIR*, TO SERVE.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
servir.	servant.	servi.

INDICATIVE MOOD.

Present.	je sers	tu sers	il sert.
Preterite Definite.	je servis nous servîmes	tu servis vous servîtes	il servit ils servirent.

This verb is conjugated with the auxiliary *avoir*, to have, as well as

desservir, to clear a table, to do an ill office to somebody. The reflective verb *se servir* takes the auxiliary *être*, to be. *Asservir*, a compound of *servir*, and meaning *to subject*, is regular, and is conjugated like *finir*.

1132. *TENIR*, TO HOLD.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
tenir.	tenant.	tenu.

INDICATIVE MOOD.

Present.	je tiens	tu tiens	il tient ils tiennent.
Preterite Definite.	je tins nous tînmes	tu tins vous tîntes	il tint ils tinrent.
Future Absolute.	je tiendrai, &c.		

CONDITIONAL MOOD.

Present.	je tiendrais, &c.		

SUBJUNCTIVE MOOD.

Present.	que je tienne	que tu tiennes	qu'il tienne qu'ils tiennent.

The compound tenses of this verb take the auxiliary *avoir*, to have. Conjugate, after this manner:

Appartenir,*	to belong.	Parvenir,	to attain.
Avenir,	to happen.	Prévenir,*	to prevent, to inform.
Circonvenir,*	to circumvent.		
Contenir,*	to contain.	Provenir,	to proceed from.
Contrevenir,*	to contravene.	Redevenir,	to become again.
Convenir,	to agree.	Retenir,*	to retain.
Déprévenir,*	to unprepossess.	Revenir,	to come back.
Détenir,	to detain.	S'abstenir,	to abstain.
Devenir,	to become.	Soutenir,*	to sustain.
Disconvenir,	to disagree.	Se ressouvenir,	to recollect.
Entretenir,*	to entertain.	Se souvenir,	to remember.
Intervenir,	to intervene.	Subvenir,	to relieve.
Maintenir,*	to maintain.	Survenir,	to come unexpectedly.
Mésavenir,	to succeed ill.		
Obtenir,*	to obtain.	Venir,	to come.

Those of the above verbs which are marked with an asterisk are conjugated with *avoir*, to have, and the others with *être*, to be.

Avenir, to happen, is only used in the third person singular of the present of the indicative, *il avient*, and in the past participle, *avenu*.

Provenir, to proceed from, is only used in its third persons, singular and plural, and in its compound tenses.

1133. *VÊTIR*, TO CLOTHE.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
vêtir.	vêtant.	vêtu.

INDICATIVE MOOD.

Present.	je vêts	tu vêts	il vêt.
Preterite Definite.	je vêtis	tu vêtis	il vêtit
	nous vêtîmes	vous vêtîtes	ils vêtirent.

The compound tenses of this verb are conjugated with *avoir*, to have.

Conjugate, in the same manner:

Revêtir,	to clothe.
Dévêtir,	to strip, to undress.
Se vêtir,	to dress.
Se dévêtir,	to divest one's self.

The last two verbs, being reflective, are conjugated with *être*, to be.

1134. Remark.

The verb *bénir*, to bless, which is not included in this list, has two past participles, *béni*, *e*, speaking of persons, and *bénit*, *e*, speaking of things; as in,

Be blessed among all women.	Soyez *bénie* parmi toutes les femmes, (speaking of the Holy Virgin.)
The promises of the courtiers are too often but court holy water.	Les promesses des grands ne sont trop souvent que de l'eau *bénite* de cour.

When *ressortir* signifies *to be under the jurisdiction of a court*, and *répartir* means *to divide*, these two verbs are regular, and are conjugated like *finir;* as in,

This business was under the jurisdiction of the court.	Cette affaire ressortissait à la cour, *and not* ressortait.
When he returned to the army, he divided his property among his friends.	Quand il *repartait* pour l'armée, il *répartissait* ses biens entre ses amis.

It must be remembered, that *repartir*, to start again, is written without any accent, but *répartir*, to divide, has an acute accent over the *e*.

Férir is only used in the infinitive, and in the following expression:

Without striking a blow.	Sans coup *férir*.

Saillir, a term of architecture, has but the infinitive, present participle, *saillant*, and the third persons, singular and plural, of the present of the indicative. When meaning *to gush*, *to spout out*, it has the same tenses, and the past participle, *sailli*, with all the compound tenses, but then it is conjugated like *finir;* as in,

This cornice projects too much.	Cette corniche *saille* trop.
The water gushed with much force.	Les eaux *saillissent* avec beaucoup de force.

IRREGULAR, DEFECTIVE, AND IMPERSONAL VERBS OF THE THIRD CONJUGATION.

1135. *AVOIR*, TO HAVE.

This verb, active and auxiliary, has been already conjugated in all its forms.

RAVOIR, TO HAVE AGAIN.

This verb, active and defective, is only used in the present of the infinitive.

Y AVOIR, THERE TO BE.

This verb, impersonal, has been conjugated in all its forms.

1136. *S'ASSEOIR*, TO SIT DOWN.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
s'asseoir.	s'asseyant.	assis.

INDICATIVE MOOD.

Present.	je m'assieds	tu t'assieds	il s'assied.
Preterite Definite.	je m'assis nous nous assîmes	tu t'assis vous vous assîtes	il s'assit ils s'assirent.
Future Absolute.	je m'assiérai, *or* je m'asseyerai, &c.		

CONDITIONAL MOOD.

Present.	je m'assiérais, *or* je m'asseyerais, &c.

This verb, like all reflective verbs, is conjugated with the auxiliary *être*, to be.

1137. The verb *asseoir*, used actively, is conjugated like the reflective, with the exception of the reflective pronouns, which must be suppressed, and then it takes *avoir*, to have, in its compound tenses.

The Academy, as well as usage, permits this verb to be conjugated in the following manner:

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
assoir.	assoyant.	assis.

INDICATIVE MOOD.

Present.	j'assois	tu assois	il assoit.
Preterite Definite.	j'assis nous assîmes	tu assis vous assîtes	il assit ils assirent.

These three modes of conjugating the verb *asseoir* are in use in France, and admitted by the Academy, but we recommend the first as the most generally adopted by people of education.

1138. *CHOIR*, TO FALL.

This verb is extremely defective, and used only in the present of the infinitive, and sometimes in the past participle and compound tenses; but it is an old word, and ought to be avoided.

1139. *DÉCHOIR*, TO DECAY.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
déchoir.	déchéant.	déchu.

INDICATIVE MOOD.

Present.	je déchois nous déchoyons	tu déchois vous déchoyez	il déchoit ils déchoient.
Imperfect.	(Not used.)		

Preterite Definite.	je déchus nous déchûmes	tu déchus vous déchûtes	il déchut ils déchurent.
Future Present.	(Not used.)		

CONDITIONAL MOOD.

Present.	(Not used.)		

IMPERATIVE MOOD.

(Not used.)

SUBJUNCTIVE MOOD.

Present.	que je déchoie que nous déchoyions	que tu déchoies que vous déchoyiez	qu'il déchoie qu'ils déchoient.

This verb is conjugated with either of the auxiliaries, *avoir* or *être*, according to the meaning of the sentence.

1140. *ÉCHOIR*, TO EXPIRE, TO BE DUE, TO FALL, TO FALL DUE, TO BELONG.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
échoir.	échéant.	échu.

INDICATIVE MOOD.

Present.	j'échois	tu échois	il échoit ils échoient.
Imperfect.	(Not used.)		
Preterite Definite.	j'échus nous échûmes	tu échus vous échûtes	il échut ils échurent.
Future Present.	j'écherrai, &c.		

CONDITIONAL MOOD.

Present.	j'écherrais, &c.		

IMPERATIVE MOOD.

(Not used.)

SUBJUNCTIVE MOOD.

Present.	que j'échoie que nous échoyions	que tu échoies que vous échoyiez	qu'il échoie qu'ils échoient.

This verb takes *avoir* or *être*, according to the meaning of the sentence.

1141. *FALLOIR*, TO BE NECESSARY. —

(Impersonal. Corresponding to the English verb *must*.)

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
falloir.	fallant.	fallu.

INDICATIVE MOOD.

Present.	il faut.
Preterite Definite.	il fallut.
Future Absolute.	il faudra.

CONDITIONAL MOOD.

Present.	il faudrait.

SUBJUNCTIVE MOOD.

Present.	qu'il faille.

The compound tenses of this verb are conjugated with *avoir*, to have, and in the third person singular only, the verb being impersonal.

The English expressions, *I must*, *he must*, *the king must*, &c., are rendered by

Il faut que *je*,	which means literally	It must that I,
Il faut qu'*il*,	" " "	It must that he,
Il faut que le *roi*,	" " "	It must that the king,

that is to say, by *il faut que* followed by the nominative of the English verb *must;* and the verb following is used in the subjunctive mood, in a tense corresponding to that of the verb *falloir* in the principal proposition.

1142. *MOUVOIR*, TO MOVE.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
mouvoir.	mouvant.	mu.

INDICATIVE MOOD.

Present.	je meus	tu meus	il meut ils meuvent.
Preterite Definite.	je mus nous mûmes	tu mus vous mûtes	il mut ils murent.

SUBJUNCTIVE MOOD.

Present.	que je meuve	que tu meuves	qu'il meuve qu'ils meuvent.

The compound tenses of this verb are conjugated with the auxiliary *avoir*, to have.

Conjugate in the same manner,

Emouvoir,	to move.
Promouvoir,	to promote
S'émouvoir,	to be concerned.

The verb *promouvoir* is only used in the present of the infinitive, the past participle, and the compound tenses; it takes *avoir*, to have.

S'émouvoir, being reflective, is conjugated, like all reflective verbs, with *être*, to be.

1143. *PLEUVOIR*, TO RAIN. (Impersonal.)

INFINITIVE MOOD.

Present.	*Present Participle,*	*Past Participle.*
pleuvoir.	pleuvant.	plu.

INDICATIVE MOOD.

Present.	il pleut.
Preterite Definite.	il plût.

The compound tenses of this verb are conjugated with the auxiliary *avoir*, to have, and only in the third person singular.

1144. *POURVOIR*, TO PROVIDE.

INFINTIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
pourvoir.	pourvoyant.	pourvu.

INDICATIVE MOOD.

Present.	je pourvois	tu pourvois	il pourvoit.
Preterite Definite.	je pourvus nous pourvûmes	tu pourvus vous pourvûtes	il pourvut ils pourvurent.

The compound tenses of this verb are conjugated with *avoir*, to have.

1145. *POUVOIR*, TO BE ABLE.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
pouvoir.	pouvant.	pu.

INDICATIVE MOOD.

Present.	je peux *or* puis	tu peux	il peut ils peuvent.
Preterite Definite.	je pus nous pûmes	tu pus vous pûtes	il put ils purent.
Future Absolute.	je pourrai, &c.		

CONDITIONAL MOOD.

Present.	je pourrais, &c.		

SUBJUNCTIVE MOOD.

Present.	que je puisse que nous puissions	que tu puisses que vous puissiez	qu'il puisse qu'ils puissent.

The compound tenses of this verb are conjugated with *avoir*, to have.

1146. *SAVOIR*, TO KNOW.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
savoir.	sachant.	su.

INDICATIVE MOOD.

Present.	je sais nous savons	tu sais vous savez	il sait ils savent.
Imperfect.	je savais, &c.		
Preterite Definite.	je sus nous sûmes	tu sus vous sûtes	il sut ils surent.
Future Absolute.	je saurai, &c.		

CONDITIONAL MOOD.

Present.	je saurais, &c.		

IMPERATIVE MOOD.

		sache
	sachons	sachez.

The compound tenses of this verb are conjugated with *avoir*, to have.

1147. *SEOIR*, TO FIT, TO BECOME, TO FIT WELL. (Defective.)

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
seoir.	seyant.	sis.

INDICATIVE MOOD.

Present.	il sied	ils siéent.
Imperfect.	il seyait	ils seyaient
Future Absolute.	il siéra	ils siéront.

CONDITIONAL MOOD.

Present.	il sierait	ils siéraient.

SUBJUNCTIVE MOOD.

Present.	qu'il siée	qu'ils siéent.

This verb has only the above tenses and persons, and has no compound tenses.

1148. *SURSEOIR*, TO REPRIEVE, TO PUT OFF.

This verb is only used in the present of the infinitive, the past participle, *sursis*, and the compound tenses taken passively and impersonally; as in,

The sentence has been put off.	Il a été sursis au jugement.

1149. *VALOIR*, TO BE WORTH.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
valoir.	valant.	valu.

INDICATIVE MOOD.

Present.	je vaux	tu vaux	il vaut.
Preterite Definite.	je valus nous valûmes	tu valus vous valûtes	il valut ils valurent.
Future Absolute.	je vaudrai, &c.		

CONDITIONAL MOOD.

Present.	je vaudrais, &c.		

SUBJUNCTIVE MOOD.

Present.	que je vaille	que tu vailles	qu'il vaille qu'ils vaillent.

The compound tenses of this verb are conjugated with *avoir*, to have, as well as the following:

Revaloir,	to return like for like.
Equivaloir,	to be equivalent.
Prévaloir,	to prevail.

This last verb makes its present of the subjunctive as follows :

que je prévale	que tu prévales	qu'il prévale
que nous prévalions	que nous prévaliez	qu'ils prévalent.

1150. *VOIR*, TO SEE.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
voir.	voyant.	vu.

INDICATIVE MOOD.

Present.	je vois	tu vois	il voit.
Preterite Definite.	je vis	tu vis	il vit
	nous vîmes	vous vîtes	ils virent.
Future Absolute.	je verrai, &c.		

CONDITIONAL MOOD.

Present.	je verrais, &c.

The compound tenses of this verb are conjugated with *avoir*, to have, as well as those of the following :

Revoir,	to see again.
Entrevoir,	to have a glimpse of.
Prévoir,	to foresee.

This last verb makes its future and conditional as follows :

Future Absolute.	je prévoirai, &c.
Conditional Present.	je prévoirais, &c.

1151. *VOULOIR*, TO BE WILLING.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
vouloir.	voulant.	voulu.

INDICATIVE MOOD.

Present.	je veux	tu veux	il veut
			ils veulent.

Preterite Definite.	je voulus nous voulûmes	tu voulus vous voulûtes	il voulut ils voulurent.
Future Absolute.	je voudrai, &c.		

CONDITIONAL MOOD.

Present.	je voudrais, &c.		

IMPERATIVE MOOD.

		veuille
	veuillons	veuillez.

SUBJUNCTIVE MOOD.

Present.	que je veuille	que tu veuilles	qu'il veuille qu'ils veuillent.

The compound tenses of this verb take the auxiliary *avoir*, to have.

IRREGULAR, DEFECTIVE, AND IMPERSONAL VERBS, OF THE FOURTH CONJUGATION.

1152. *BATTRE*, TO BEAT.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
battre.	battant.	battu.

INDICATIVE MOOD.

Present.	je bats	tu bats	il bat.
Preterite Definite.	je battis nous battîmes	tu battis vous battîtes	il battit ils battirent.

The compound tenses of *battre* are conjugated with *avoir*, to have, as well as those of the following:

Abattre,	to pull *or* cut down.
Combattre,	to fight.
Débattre,	to debate.
Rabattre,	to pull down again, to abate.
Rebattre,	to beat.

The two following, being reflective, are conjugated with *être*, to be.

S'ébattre,	to make, *or* to be, merry.
Se débattre,	to struggle.

1153. *BOIRE*, TO DRINK.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
boire.	buvant.	bu.

INDICATIVE MOOD.

Present.	je bois	tu bois	il boit ils boivent.
Preterite Definite.	je bus nous bûmes	tu bus vous bûtes	il but ils burent.

SUBJUNCTIVE MOOD.

Present.	que je boive	que tu boives	qu'il boive qu'ils boivent.

The compound tenses of this verb are conjugated with *avoir*, to have, as well as those of *reboire*, to drink again.

1154. *CLORE*, TO CLOSE. (Defective.)

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
clore.	closant.	clos.

INDICATIVE MOOD.

Present.	je clos	tu clos	il clot.

No *preterite definite.*

This verb, in its compound tenses, is conjugated with *avoir*, to have, as well as *éclore*, to hatch, and *enclore*, to enclose.

1155. *CONCLURE*, TO CONCLUDE.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
conclure.	concluant.	conclu.

INDICATIVE MOOD.

Present.	je conclus	tu conclus	il conclut.
Preterite Definite.	je conclus nous conclûmes	tu conclus vous conclûtes	il conclut ils conclurent.

The compound tenses of this verb are conjugated with *avoir*, to have, as well as those of *exclure*, to exclude.

1156. *CONFIRE*, TO PICKLE.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
confire.	confisant.	confit.

INDICATIVE MOOD.

Present.	je confis	tu confis	il confit.
Preterite Definite.	je confis nous confîmes	tu confis vous confîtes	il confit ils confirent.

The compound tenses of this verb are conjugated with *avoir*, to have, as well as those of the following:

Suffire,	to suffice.
Circoncire,	to circumcise.

1157. *COUDRE*, TO SEW.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
coudre.	cousant.	cousu.

INDICATIVE MOOD.

Present.	je couds	tu couds	il coud.
Preterite Definite.	je cousis nous cousîmes	tu cousis vous cousîtes	il cousit ils cousirent.

The compound tenses of this verb take *avoir*, to have.

Conjugate in the same manner:

Découdre,	to rip.
Recoudre,	to sew again.

1158. *CROIRE*, TO BELIEVE.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
croire.	croyant.	cru.

INDICATIVE MOOD.

Present.	je crois	tu crois	il croit.
Preterite Definite.	je crus nous crûmes	tu crus vous crûtes	il crut ils crurent.

The compound tenses of this verb are conjugated with *avoir*, to have, as well as those of *accroire*, to make one believe, which is only used in the infinitive present with the verb *faire*, to make; as in,

Faire accroire.	To make one believe,

1159. *CROÎTRE*, TO GROW.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
croître.	croissant.	cru.

INDICATIVE MOOD.

Present.	je croîs	tu croîs	il croît.
Preterite Definite.	je crûs nous crûmes	tu crûs vous crûtes	il crût ils crûrent.

This verb is conjugated with *avoir* or *être*, according as its signification is active or passive.

Conjugate in the same manner:

Accroître,	to increase.
Décroître,	to decrease.

1160. *DIRE*, TO SAY.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
dire.	disant.	dit.

INDICATIVE MOOD.

Present.	je dis	tu dis vous dites.	il dit
Preterite Definite.	je dis nous dîmes	tu dis vous dîtes	il dit ils dirent.

The verb *dire* is conjugated with the auxiliary *avoir*, to have.

Conjugate in the same manner:

Redire,	to say again.

The following verbs,

Contredire,	to contradict,
Dédire,	to disown,
Interdire,	to interdict,
Maudire,	to curse,
Médire,	to slander,
Prédire,	to foretell,
Se dédire,	to recant,

are also conjugated like *dire*, with the exception that their second person plural of the present of the indicative makes

contredisez,	maudissez,	prédisez,
dédisez,	médisez,	dédisez.
interdisez,		

Maudire, to curse, takes *ss* in *maudissant*, in the three persons plural of the present of the indicative, *maudissons*, *maudissez*, *maudissent*, in all the persons of the imperfect, in the third person singular and the three persons plural of the present of the subjunctive, *qu'il maudisse*, *que nous maudissions*, &c.; the other tenses are conjugated like *dire*.

1161. *ÉCRIRE*, TO WRITE.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
écrire.	écrivant.	écrit.

INDICATIVE MOOD.

Present.	j'écris	tu écris	il écrit.
Preterite Definite.	j'écrivis nous écrivîmes	tu écrivis vous écrivîtes	il écrivit ils écrivirent.

The verb *écrire* is conjugated with *avoir*, to have.

Conjugate in the same manner:

Circonscrire,	to circumscribe.
Décrire,	to describe.
Inscrire,	to inscribe.
Prescrire,	to prescribe.
Proscrire,	to proscribe.
Récrire,	to write again.
Souscrire,	to subscribe.
Transcrire,	to transcribe.

1162. *ÊTRE*, TO BE.

This verb has been conjugated in all its forms, page 516.

1163. *FAIRE*, TO MAKE, TO DO, TO CAUSE.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle*
faire.	faisant.	fait.

INDICATIVE MOOD.

Present.	je fais	tu fais vous faites	il fait ils font.
Preterite Definite.	je fis nous fîmes	tu fis vous fîtes	il fit ils firent.
Future Absolute.	je ferai, &c.		

CONDITIONAL MOOD.

Present. je ferais, &c.

SUBJUNCTIVE MOOD.

Present.	que je fasse	que tu fasses	qu'il fasse
	que nous fassions	que vous fassiez	qu'ils fassent.

This verb is conjugated with the auxiliary *avoir*, to have.

Conjugate in the same manner:

Contrefaire,	to counterfeit.
Défaire,	to undo.
Redéfaire,	to undo again.
Refaire,	to do again.
Satisfaire,	to satisfy.
Surfaire,	to ask too much.

Some writers have adopted a different orthography for several of the tenses of this verb; as *nous fesons*, and all the tenses derived from the present participle, *fesant;* but the Academy has not yet sanctioned it.

1164. *FRIRE*, TO FRY.

INFINITIVE MOOD.

Present.	*Past Participle.*
frire.	frit.

INDICATIVE MOOD.

Present.	je fris	tu fris	il frit.
Future Absolute.	je frirai, &c.		

CONDITIONAL MOOD.

Present.	je frirais, &c.	mmmmmmn

IMPERATIVE MOOD.

fris.

This verb is defective, and only used in the above tenses, and in all the compound tenses which are formed with *avoir*, to have.

In order to supply the tenses and persons which are wanting, we use the verb *faire*, to make, in those tenses and persons, with the verb *frire*, in the infinitive; as in,

We fry.	Nous faisons frire.
You fry.	Vous faites frire, &c.

1165. *JOINDRE*, TO JOIN.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
joindre.	joignant.	joint.

INDICATIVE MOOD.

Present.	je joins	tu joins	il joint.
Preterite Definite.	je joignis nous joignîmes	tu joignis vous joignîtes	il joignit ils joignirent.

The compound tenses of this verb are conjugated with *avoir*, to have.

Conjugate in the same manner all the verbs ending in *aindre*, *eindre*, *oindre*, in the present of the infinitive; as,

Craindre,	to fear.
Peindre,	to paint.
Poindre,	to dawn.

Also:

Astreindre,	to subject, to compel.
Atteindre,	to reach, to overtake.
Ceindre,	to gird.
Contraindre,	to constrain.
Enfreindre,	to infringe.
Eteindre.	to put out, to extinguish.
Feindre,	to feign, to pretend.
Plaindre,	to pity
Restreindre,	to restrain.
Teindre,	to dye.

1166. *LIRE*, TO READ.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
lire.	lisant.	lu.

INDICATIVE MOOD.

Present.	je lis	tu lis	il lit.
Preterite Definite.	je lus nous lûmes	tu lus vous lûtes	il lut. ils lurent.

This verb is conjugated with *avoir*, to have.

Conjugate in the same manner:

Elire,	to elect.
Relire,	to read again.

1167. *METTRE*, TO PUT.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
mettre.	mettant.	mis.

INDICATIVE MOOD.

Present.	je mets	tu mets	il met.
Preterite Definite.	je mis nous mîmes	tu mis vous mîtes	il mit ils mirent.

This verb is conjugated with *avoir*, to have.

Conjugate in the same manner:

Admettre,	to admit.
Commettre,	to commit.
Compromettre,	to compromise.
Démettre	to disjoint, to put out.
Omettre	to omit.
Permettre,	to permit.
Promettre,	to promise.
Remettre,	to put again, to set again, to replace.
Soumettre,	to submit.
Transmettre,	to transmit.
Se démettre,	to resign.
S'entremettre,	to interpose.

The last two verbs, being reflective, take the auxiliary *être*, to be.

1168. *MOUDRE*, TO GRIND.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
moudre.	moulant.	moulu.

INDICATIVE MOOD.

Present.	je mouds	tu mouds	il moud.
Preterite Definite.	je moulus nous moulûmes	tu moulus vous moulûtes	il moulut ils moulurent

This verb is conjugated with the auxiliary *avoir*, to have.

Conjugate in the same manner:

Emoudre,	to grind, to whet.
Remoudre,	to grind again.

1169. *NAÎTRE*, TO BE BORN.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
naître.	naissant.	né.

INDICATIVE MOOD.

Present.	je nais	tu nais	il nait.
Preterite Definite.	je naquis nous naquîmes	tu naquis vous naquîtes	il naquit ils naquirent.

This verb is conjugated with the auxiliary *être*, to be.

Conjugate in the same manner:

Renaître, to revive.

1170. *PAÎTRE*, TO GRAZE.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
paître.	paissant.	pû.

INDICATIVE MOOD.

Present.	je pais	tu pais	il paît.

(No *preterite definite.*)

This verb, which is very little used, has no compound tenses, no preterite definite, and no imperfect of the subjunctive.

Conjugate in the same manner:

Repaître, to feed.
Se repaître, to feed one's self.

These two verbs have a preterite definite and imperfect of the subjunctive; as,

je repus nous repûmes	tu repus vous repûtes	il reput ils repurent.
que je repusse que nous repussions	que tu repusses que vous repussiez	qu'il repût qu'ils repussent.

The compound tenses of *repaître* are conjugated with *avoir*, and those of *se repaître* with *être*, to be.

1171. *PARAÎTRE*, TO APPEAR.

INFINITIVE MOOD.

Present.	*Present Participle.*	*Past Participle.*
paraître.	paraissant.	paru.

INDICATIVE MOOD.

Present.	je parais	tu parais	il parait.
Preterite Definite.	je parus nous parûmes	tu parus vous parûtes	il parut ils parurent.

The compound tenses of this verb are conjugated with *avoir*, to have.

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